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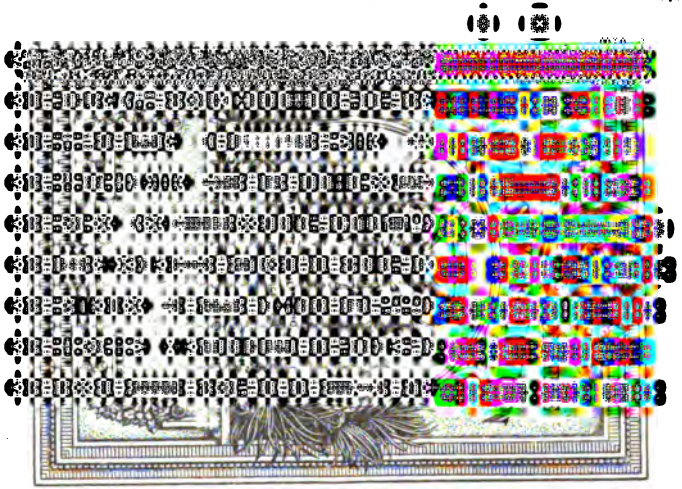

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TABLE OF CONTENTS.

ARTICLES.

PAGE

American Unitarian Association. *George Batchelor.* 83, 132, 177, 224, 276, 326, 376, 424, 468, 516, 562
American Unitarian Association. Directors' Report 307
Anniversaries, The 312
As Others See Us 363

Brook and the Spring, The. *Mary A. Tilden* .. 120
Brooks, Phillips, as a Theologian. *Henry C. Badger* 100

Causes of the Reformation. *S. Fletcher Williams* 357
Children's Corner 331, 380, 429, 474, 523, 572
Christian Citizenship. *George Walcott Brooks* 121
Christian Union, The Outlook for. *W. H. Ramsey* 549
Concord. *H. Hayes Robbins* 538
Confessional, A. *Ursula Tannenforst* 301, 346
Congregational Installation 367
Correspondence 77, 218
Correspondence. *Rev. Margaret T. Olmstead* 510
Correspondence. *E. L. Reynolds* 269
Creed of a Liberal Jewish Rabbi, The. *Rabbi Joseph Krauskopf* 17

Daily Sacrifice. *Stopford W. Brooks* 547
Demands of the Age 497
Divinity in Humanity. *W. H. Fish, Sr.* 457

Editorial. 31, 79, 129, 174, 220, 271, 321, 371, 422, 464, 512, 559
Editorial Farewell, An. *J. T. Sunderland* 26
England, A Vacation Glimpse of. *J. T. Sunderland* 454
English Congregationalists, The. *J. T. Sunderland* 503
Ethical Culture and Unitarianism. *Harry White* 417
Expansion of Religion, The. *Rev. E. Winchester Donald, D.D.* 167

Forward Movement, The. *W. H. Lambelle* 412

Gibraltar and Tangiers. *Marie C. Remick* 71
Glorious Gospel, The 494
Growth of Religion, The 453
Guilds. *B. R. Bulkeley, G. W. Cooke.* 36, 87, 137, 182, 228, 279, 329, 377, 427, 471, 519, 565

Heart Questions. *Rachel B. MacMullin* 192
Human Progress. *James M. Whiton* 57

I Wonder Why? *Lucy Elliott Keeler* 119
In the Pulpit 315
Ingersoll's, Col., Latest Views about the Bible. *Howard MacQueary* 353, 388

PAGE

Inspiration. *S. Fletcher Williams* 67
Installing a Minister. *N. M. Brigham* 552
Intuition. *G. B. Stebbins* 360
Italy of To-day. *Marie C. Remick* 251

Jesus, The Ethical Value of. *John M. Scott* .. 396

Keys of Saint Peter. *Charles W. Wendte* 10, 53
Khasi Hills Unitarian Union. *Hajom Kissor Singh* 208
Kidd's "Social Evolution." *J. C. Kimball* 6
King's Garden in the New Year, The. *William Brunton* 15

Liberal Religion and Agnostics. *Earl Morse Wilbur* 163
Like and Unlike 548
Literary Notes. 38, 88, 139, 184, 231, 281, 330, 378, 428, 473, 521, 567
London Letter, Our. *S. Fletcher Williams* ... 28, 214

Man a Factor in Evolution. *John M. Scott* ... 294
Martineau's (Dr.) Ninetieth Birthday 256
Merit Recovery. *Eli Fay* 543
Ministry, The. *John Page Hopps* 408
Ministry of Forty Years, A. *C. D. Bradlee* 206
Moore, Rev. Walter Clifford. *James T. Bixby* 214
Moors, D.D., John Farwell. *H. H. Barber* 211

National Alliance of Unitarian Women. *Emily A. Fifield, Alice R. Jackson.* 85, 135, 180, 226, 278, 328, 471, 519, 564
National Conference, The 460
National Conference, The. *M. J. Savage* 554
New Emancipation, The. *Esther C. Jennings* .. 202
"New World," Appeal for the 218
New Year Greetings. *Batchelor, Hale, Cuckson, Ames, Shippen, Fenn, Crothers* 19
No Unitarian need apply. *H.* 16

One Upward Look Each Day. 30, 78, 128, 173, 219, 269, 320, 370, 420, 462, 511, 557
One of our Churches 77
Open Vision, The. *Geo. H. Hosmer* 547

Pansy's Lesson, The. *Clara K. Daly* 316
Philosopher's, A, Mother: Johanna Schopenhauer. *Ursula Tannenforst* 154, 245
Prayer. *Pastor Quiet* 405
Prayer without Words. *Jessica Tyler* 205
Praying to Christ. *Martha Perry Lowe* 449
Progress of the Feminine, The. *E. P. Powell* .. 114

Real Redemption, The. *H. Hayes Robbins* 419
Religion of Jesus as a Creed 406
Religious Study by Clubs and Guilds. *W. H. Fish* 266
Richesse Oblige. *George W. Cutter, M.D.* 401
Riviera, The. *Marie C. Remick* 170

PAGE

Roman Catholic Church, The. *Brooke Herford, D.D.* ... 490

Salvation: What it is and is not. *H. W. Crosskey, LL.D., F.G.S.* ... 437
Savonarola: A Sketch. *S. Fletcher Williams* 443, 484
Service of Welcome to the Church, A. *Albert Walkley* ... 508
Shrewd Layman, The ... 458
Solid Rock of Christianity, The. *S. Fletcher Williams* ... 150
Spain, Glimpses of. *Marie C. Remick* ... 111
Spencer's Ethics. *Frederic W. Sanders* ... 342
Spencer's Philosophy, The Knowable: An Outline Criticism of. *Frederic W. Sanders* ... 62
Sunday School Association ... 500
Sunday-schools. *Edward A. Horton.* 34, 84, 134, 179, 225, 277, 327, 376, 425, 469, 517, 563

Talk with Boys. *Jessie Whitsitt* ... 508
Temperance Work. *Christopher R. Eliot.* 37, 88, 138, 230, 280, 329, 378, 472, 520, 566
Unitarians, The Theology of. *Charles Carroll Everett* ... 533
Toleration in Religion. *Edwin Burt Beckwith.* 451
Tolstoï, A Lesson from. *George S. Cottman* ... 507
True Liberty. *H. Hayes Robbins* ... 318
Types of the Spirit. *William M. Bicknell.* 192, 318, 459

Unitarian Apostle, A, in the Khasi Hills, India. *Hajom Kissor Singh* ... 74
Unitarian Creed. *A. R. B.* ... 219
Unitarian Gospel, A. *Thomas R. Slicer* ... 196
Unitarian Literature, Our. *John White Chadwick* ... 100
Unitarian Sunday-school Circles, A Hundred. *J. T. Sunderland* ... 117
Unitarian Thought, Gain in. *John W. Chadwick* ... 3
Unitarianism a Rational Hope and Faith ... 415
Unitarianism in the English Schools ... 172
Unitarianism in Transylvania. *Joseph Ferencz.* 368
Unitarianism, Reasons for Spreading. *W. G. E.* 305
Unitarianism, Ethical Culture and. *Harry White* ... 417
Theology of Unitarians, The. *Charles Carroll Everett* ... 533
Unity and Diversity. *J. S. Lee* ... 555
Unknowable, The. *Frederic W. Sanders* ... 126
Use of Liberty. *W. H. Ramsay* ... 14

Vanity and its Cure ... 351
Vision of Rabbi Zeb, The. *E. L. R.* ... 447

Western Unitarian Conference. *Leon A. Harvey* ... 262
What would You Do? ... 319
Who's going to Church? *Samuel B. Stewart* 96

SERMONS.

Experiencing Religion. *Rev. Seth C. Beach* ... 97
Flowers appear on the Earth, The. *Rev. Charles G. Ames* ... 241
Gift of a Day, The. *Rev. Charles E. St. John* ... 337
Glory of the Present Hour, The. *Rev. Frank L. Phalen* ... 433
God we Serve, The. *Rev. William M. Brundage, Ph.D.* ... 385
"Good News of God." *Rev. Douglas Walmsley* 289

PAGE

How God becomes the Father. *Rev. T. Thompson* ... 49
New Year, The. *Rev. S. W. Brooke* ... 1
Short and Long Views. *Rev. Charles F. Dole* ... 193
"Unpardonable Sin." *Rev. J. E. Roberts* ... 481
"What is your Life?" *Rev. Theodore C. Williams* ... 145
Wilderness Shall be Glad, The. *Rev. Francis B. Hornbrooke* ... 529

POETRY.

Adaptation. *Hattie Tyng Griswold* ... 342
Along the Way. *Rachel B. MacMullin* ... 353
Always Growing ... 557
American Unitarian Association, The. *Martha Perry Lowe* ... 262
April. *Anna J. Grannis* ... 160
At the Morning. *Maud L. Cotton* ... 494
Christmas Day. *William Brunton* ... 543
Coming. *Mary Chace Peckham* ... 10
Day's End. *Edward B. Payne* ... 121
Dives and Lazarus. *William Brunton.* ... 126
Doxology, A Suggested ... 366
Easter Sunshine. *William Brunton* ... 166
Epitaph, An. *C. Leech* ... 457
G. L. C., To. *W. I. L.* ... 360
Happiest Way, The. *John Davidson* ... 106
Hidden Treasures. *Maud L. Cotton* ... 442
Hymn, A. *C. A. Rohrabacher* ... 319
I can Become but What thou Art. *J. M. S.* ... 388
In Spring. *William Brunton* ... 214
Incense Offering, The. *J. Edwards* ... 113
Just to lie Still! *Maud L. Cotton* ... 245
Mist, The. *Hattie Tyng Griswold* ... 460
Nature's Teachings. *Maud L. Cotton* ... 61
Night. *William Brunton* ... 408
Passing Joy. *Elisabeth Hill* ... 452
Patience. *Susan Coolidge* ... 71
Perhaps To-day. *Rachel B. MacMullin* ... 437
Petition, A. *Rebecca Palfrey Utter* ... 57
Quiet Consummation, The. *Hattie Tyng Griswold* ... 205
Recompense. *Charlotte Leech* ... 15
Remembrance. *H. C. Tenney* ... 502
Resignation. *Herbert H. Yeames* ... 301
Responsibility. *Hattie Tyng Griswold* ... 405
Resurrection ... 150
Sermon in Rhyme, A ... 255
Sixty Years. *J. T. Sunderland* ... 210
Somewhere. *Philip Falconar Deane* ... 446
To a Robin on Easter Morning. *Nellie S. Watt* 170
Voice of Warning, The. *James Rowe* ... 489
Water-lilies, The. *Maud L. Cotton* ... 289
What Birthdays teach. *J. T. Sunderland* ... 318
Workmen, The. *Maud L. Cotton.* ... 27

NEWS FROM THE FIELD.

Albany, N.Y. ... 524
Alton, Ill. ... 284
American Congress of Liberal Religious Societies ... 283
American Unitarian Association ... 282
Anamosa, Ia. ... 524
Andover, N.H. ... 332, 431
Ann Arbor, Mich. ... 234, 332
Arlington, Mass. ... 40
Athol, Mass. ... 284, 333, 381, 431, 476, 573
Augusta, Me. ... 90, 186, 525
Aurora, Ill. ... 90

PAGE

Baltimore, Md. 40
Bangor, Me. 235, 525
Bar Harbor, Me. 381, 525
Bath, N.H. 476
Battle Creek, Mich. 381, 476, 525
Belfast, Ireland 186
Belfast, Me. 140, 186, 573
Berkeley, Cal. 91
Boston, Mass. 41, 91, 140, 187, 235, 333, 381, 431, 476, 525, 573
Boston Association of Ministers 283
Brookfield, Mass. 284
Brooklyn, N.Y. 333, 526
Burlington, Vt. 574

Carthage, Mo. 574
Castine, Me. 526
Chelsea, Mass. 43, 92, 284, 477, 527, 574
Cherokee, Ia. 333
Chicago, Ill. 92, 285
Children's Mission 283
Cincinnati, Ohio 92
Cleveland, Ohio 43
Columbus, Ohio 574
Concord, Mass. 527
Concord, N.H. 43, 92, 141, 188, 235, 285, 334, 382, 477, 527, 574
Coon Rapids, Ia. 236
Coosada, Ala. 93

Davenport, Ia. 236
Dedham, Mass. 141, 575
Des Moines, Ia. 43, 188
Detroit, Mich. 236
Dorchester, Mass. 382

Eastport, Me. 141
Ellsworth, Me. 44, 93
Evanston, Ill. 527
Exeter, N.H. 93

Farmington, Me. 236, 285, 477
Francestown, N.H. 141
Gardner, Mass. 478
Gouverneur, N.Y. 527
Grafton, Mass. 575
Grand Rapids, Mich. 142
Greenfield, Mass. 93
Groton, Mass 188

Harvard, Mass. 334
Haverhill, Mass. 286
Hopedale and Mendon, Mass. 44, 93, 142, 236
Humboldt, Ia. 237, 286, 334, 527
Hyde Park, Mass. 286, 527

Ithaca, N.Y. 478, 528, 575

Janesville, Wis. 237

Kalamazoo, Mich. 44
Kansas 45, 237
Kennebunk, Me. 142, 188
Kenosha, Wis. 237

Lancaster, N.H. 93
Lawrence, Mass. 93, 238
Leicester, Mass. 94
Lend a Hand Clubs 283
London, Eng. 189, 238
Los Angeles, Cal. 189

PAGE

Lowell, Mass. 94
Lynn, Mass. 478

Madison, Wis. 94, 239
Maine Conference 432
Manchester, N.H. 94
Manchester-by-the-Sea, Mass. 190, 432
Manistee, Mich 432
Massachusetts Convention of Congregational Ministers 283
Massachusetts Evangelical Missionary Society. 283
May Meetings 234
McMillin, Wash 94
Meadville, Pa. 94
Memphis, Tenn. 142
Mendon, Mass., Hopedale and, 44, 93, 142, 236
Middleboro, Mass. 94
Milton, Mass. 45, 142, 478, 576
Milwaukee, Wis. 239, 432
Missouri Valley Conference 286, 576

Nantucket, Mass. 383
National Conference 186, 430, 475
Needham, Mass. 239
Neponset, Mass. 576
New York, N.Y. 45
Newburg, N.Y. 478
Newburyport, Mass. 142, 334, 478
Newport, R.I. 142, 239

Oakland, Cal. 479
Omaha, Neb. 45

Passaic, N.J. 142, 258
Paterson, N.J. 528
Perry, Ia. 46
Peterboro, N.H. 479
Philadelphia, Pa. 95, 528
Pittsfield, Mass. 46, 95, 143
Plainfield, N.J. 46
Plymouth, Mass. 335
Pomona, Cal. 240
Portland, Me. 46, 190, 240
Portland, Ore. 479
Presque Isle, Me. 335, 577
Proctor Academy 383
Providence, R.I. 383, 577

Randolph, Mass. 335
Rockville, Mass. 432
Rocky Mountain Conference 335
Roslindale, Mass. 479
Roxbury, Mass. 47, 143, 190, 287, 577
Rutherford, N.J. 190

Saco, Me. 47, 95
St. John, N.B. 336
St. Louis, Mo. 48
St Paul, Minn. 191
Salem, Mass. 47, 95, 190, 240, 287, 336, 383, 479, 528, 577
Salt Lake City, Utah 95, 383, 578
San Diego, Cal. 190, 480
San Francisco, Cal. 48, 480
School of Applied Ethics 332
Scituate, Mass. 191
Seattle, Wash. 384
Shelbyville, Ill. 480
Society for the Relief of Aged and Destitute Clergymen 283
Somerville, Mass. 144
Spokane, Wash. 95

PAGE

Springfield, Mass..... 578
Sterling, Mich..... 287
Sturgis, Mich.....95, 191, 287

Taunton, Mass..... 336
Toledo, Ohio.....288, 480
Troy, N.Y.....144, 191

Unitarian Festival..... 283
Unitarian Grove Meeting....186, 240, 284, 332, 384, 430
Unitarian Sunday School Society..... 283

Valley, Neb..... 384
Valparaiso, Ind..... 95

PAGE

Walpole, N.H..... 288
Warwick, Mass..... 144
Washington, D.C..... 192
Washta, Ia..... 240
Waterville, Me..... 95
West Newton, Mass..... 144
West Paris, Me..... 480
West Roxbury, Mass..... 336
Western Unitarian Conference..... 186
Westford, Mass.....48, 144
Willimantic, Conn..... 336
Wilmington, Del.....144, 288
Wisconsin and Minnesota..... 336
Wollaston, Mass.....96, 192, 578

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THE NEW YEAR.

A SERMON BY REV. S. W. BROOKE OF THE FIRST CHURCH, BOSTON.

We are leaving behind us now the old year. And it is only natural, therefore, that my text should be "The New Year." I think it is a mistake to let these anniversaries go by us as if they meant little or nothing. There are some, indeed, who tell us soberly and solemnly, that the new year is of no more service to us than is a milestone along a road. As that marks off the distance we have travelled, so does the new date describe the completion of a period of time. Yet milestones are but seldom only marks of distance. The advertiser fixes his bills on them, for he remembers that our eyes dwell longer on them than on many other things along the road; the traveller pauses by them, to look backward and forward; the sick woman, dragging herself painfully along to the distant town, sees encouragement in their homely granite faces. Our hopes and fears, our longings, our desires, gather, indeed, unconsciously about and personify the common things of daily life. And the common year-stone, therefore, by which we are so soon to pass, can never be only a mark to us. We reach it, and think of the many things that have happened since the last December; we pause, and look back with conflicting thoughts on the fading landscape of the past; we turn with anxiety, eager hope, many emotions, to look up the ascent toward the heavens we have yet to climb.

I want to speak of the regrets, the doubts, the passions, the joys, we feel on this last day of the old year! What should be our attitude toward the past? How should we face the strange, mysterious future?

I suppose there is not one of us here who does not look back with regret—a regret that is sometimes the deepest thing in his life—into the days that are past and gone. The young man, struggling, baffled, defeated, casts passionate glances back into earlier hours, when hope was boundless and achievement seemed so easy; the grown-up man finds a strange force tugging at his heart-strings as he walks under the trees of the old homestead; the failure wakes with tears in his eyes from his dreams of better and happier times; and friendship knows there are no friends so trusted and so dear as the friends of childhood and youth; and love must stand once more, and still once more, by the grave of love. Very dear, indeed, to all of us is the past. Old things are at least safe and sure as new things are not: old things contain a goodness, a truth, a beauty, that has been tried and tested and found to work well; and the memory of what we have conquered and loved in the past is a better augury for the future than all the hopes and all the dreams of the imagination. I am sure that a man is worth very little as a human heart and soul who does not cherish warmly his past. They are restless, changeable, fickle, untamable,—clothed, indeed, sometimes, in charm and brilliancy, but wanting strength and love,—the men and women without a past where their thoughts linger often and tenderly. What is the patriotism worth that admires all countries equally? What a hypocrite is the man who has no dislikes, no prejudices, no boredoms! How false is the toleration that cares as warmly for one church as for another! How tiresome is the man whose convictions, right or wrong, do not pulse through his being as the life-blood through his body! They are not to be trusted,—the men and women who do not look back into a past that has in it

much that is good and true, beautiful and dear. They are unfit for steadfast work at the common duties of daily life; they are incapable of steady friendships; they have brought with them out of the years that are gone no heart, no soul, and are ruthless in their ardent, unconscious selfishness. Let us look back, indeed, with many longing regrets, from the year-stone of 1894, upon the fading landscape of the past. God has been there; and there his sunshine rests now.

But yet the past is not—can never be—our home. However passionately we may gaze into its features, we have yet to recognize that the "auld lang syne" can never come back. Some here must remember, for instance, the expectation and the joy with which they revisited some old town, full once for them of the very soul of happiness. You anticipated a renewal there of the delightful past: you stepped out of the station with a yearning desire to revive and re-create the old joy. But how vain and how useless were all your efforts! The streets scarcely looked the same, the buildings were spiritless, the people comparatively uninteresting,—the whole air of the place strangely inhospitable. Something had indeed gone from the spot never to return. It was the warmth and the glow you had once felt there, and hoped to find again.

So is it with all our human pasts. The hand of the present joy is ever on its lips, bidding adieu. The first rapture of love fades and changes into a love that is worse or better; the forms of those we have loved and lost grow more and more dim; letters seem but cold shadows of the living heart out of which they came; and photographs can never bring back for us the changing, delightful play of life on the features or the glory of the landscape. The past will go: the past must go. Even as I speak, the slow, sure waves of Time are casting a deeper blur on the happiest and fairest moments. The whole world changes second after second; and we, who are part and parcel of its changes, must change, too, with them. Silently, invisibly, a mysterious power pushes us,—against, often, our hearts' own wishes,—pushes us out into a future all our knowledge of which is a guess, a hope and a beckoning ideal.

I cannot know whether there are any here this morning who seek to resist this great kind thrust,—who would linger on in their past; but I know my own nature and the nature of a few others, and I dare therefore to say to them what I often need to have said to myself. I dare to say that we remain in our past only at our peril. We must turn round from gazing there, cherish the past as a memory, but never as a hope, if we would be alive in the future. Before us, not behind us; above us, not below us, —there runs the road we have all to travel. God is a God not of the dead, but of the living. Let us take those old words of Christ home to our hearts through the coming year.

I think of the many who are looking back remorsefully into their past mistakes and faults. They are in prisons; they are wanderers and outcasts; they sit before me this morning,—those who let remorse sap their strength for the future. Why are we men and women so anxious about the wrongs we have done? Some answer, It is because their friends and ministers assure them that only thus can they correct the present. Well, I never yet heard of an architect who invented a new style by gazing at the architectural aberrations of the past. It was, on the contrary, the successes of the past, the glories of the past, which, working in his brain, rounded the dome of St. Paul's or that reared here the tower of Trinity. We may leave, indeed, the failures of the past to God. He does not forget what we have done. We need not, our friends need not, trouble themselves lest we should not suffer for what we have done. God takes care that the past does not forget us. He writes sins down into the living tablets of our flesh and inner life. He will take care that neither we nor our posterity forget the past till all its wrongs are expiated. What is the use, then, of reminding ourselves so urgently of what another reminds us? Let us look up rather to the ascent. On the path above us, the sunlight lies; the birds wheel over it like a living joy; the brook runs tinkling by; the heavens bend over us all, and invite us forward. Child of God! what have you to do with the mistakes and faults of your past? Remorse is for the dead-beats on life's great journey, but not for you who have reached, with some manhood in you, another year-stone, and who can still step forward into the new future.

I think once more of those upon whom exceptional suffering or loss has come during the past months. It would be strange if they did not gaze passionately from the year-stone of 1895 into the happiness that is gone. Never does his country seem so fair to a man as when he is leaving it forever. His whole heart, as he stands on the moving ship, is in his eyes; and they are gathering rock and tree, the fading port, the one farewell for which he looks, into his being. We do not interfere with the solitude of a man at such a moment. What eyes can he possibly have then for the future? So is it with all human losses. Love must clasp the past close and fast, lest love itself be lost.

And yet loss and suffering bring their own wonderful gifts with them. It is out of the darkness of pain that some of the greatest things of the world have come to us. You will remember that some of the few spontaneous lyrics of our time were written by one who said of himself that he learned in suffering what he taught in song. The great cathedrals once more—those vaults and arches that soar and yet fall as they soar—were fashioned out of the sad sincerity of hearts that knew a deeper pain of want, and sprang out of pain into a higher aspiration, than the architect of the Parthenon ever felt. "The Crucifixion," again, of Tintoret, "Hamlet" and "Lear," "In Memoriam," were not born out of experiences of prosperity, happiness, and joy. Those who conceived them were sent first, against their will, to travel through the country of pain; and it was only after they had emerged from out that country that they built up the immortal things which have calmed and purified so many human hearts. And you and I have once more friends to whom we, each of us, go in trouble. They do not say much to us. We do not indeed want much more from them than their presence, a touch on the arm, a word, to bring us endurance, strength, and peace. Where did they learn this secret of healing? In their hours of pain, in their months of obscure struggle against haunting memories of loss and grief, in wishes breathed to God that God did not seem to hear.

I am bold enough to ask those who stand this morning by the stone of the new year, with suffering about them, to consider these things. Many of the best, the highest, the most hopeful lives have become what they are by travelling through pain, anxiety, hopelessness, and grief. Like little children who do not learn the depths of their mother's love till they have to lay their heads in tears on her lap, so has it to be with all of us.

Let us carry these thoughts with us into the year that is coming. The old year is dying: the past is vanishing behind us, and the invisible hand is thrusting us gently out into the future beyond us. There rises the ascent, murmuring like a mountain in spring with many voices,—voices of fear, voices of hope and faith. Shall not the weakness in our past fade with the fading, past? Shall not the memories of all that was good and true, loving and fair there, walk with us as living allies, and help us step by step into the eternal life of God?

"Ring out the old, ring in the new
The larger heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be."

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*GAIN IN UNITARIAN THOUGHT.**

Given such principles as those of "Truth for authority, not authority for truth," "Reason the only test of Truth," "Character, not creed, the end of life," and "Honest thought the best thought wherever it may lead," and you have something harder than the teeth of time. To improve upon such principles is as difficult as to improve upon the axioms of Euclid and the certainties of mathematics. Having such principles, we could only change them for the worse. But we could change for the better our allegiance to these principles, and this we certainly have done. Channing's faith in them we have too often counted to his contemporaries and ourselves for righteousness. For often they were false to them, and we have been no less so. Fifty years ago the Parker controversy was at its utmost height. The gravamen of the charge against him was that he believed the teachings of Jesus not because they were "approved by signs and wonders," but because they ap-

* An extract from the chapter entitled "Loss and Gain" in John W. Chadwick's new book, "Old and New Unitarian Belief."

pealed to him as true and good. The Boston Association felt itself compromised by his teachings, and wished him to withdraw; but the wish was never formally expressed, and Parker did not accept the tacit invitation. "Couldn't they withdraw?" he said. Our later critics of that time have frequently confounded the Boston Association of Ministers with the American Unitarian Association, which never lifted up its hand against him or his church. It is a very interesting fact that, notwithstanding the friendly attitude of James Freeman Clarke towards Parker, and the consequent rupture of his society in February, 1845, he was made a director of the American Unitarian Association the May following, which was the clearest possible intimation that the Association was not going to sell the Holy Ghost for money. Again and again since then have we had our silly seasons, our moments of cowardice, when, as mirrored by our principles, our practice has shown a halting gait, a miserable shamefacedness. We have forgotten that the slightest creedal test violates the principle of intellectual liberty as logically as the Westminster Confession. And others have forgotten that practically it makes a mighty difference whether the creed contended for is that of election and reprobation or that of God the Father and Jesus as the image of his loving heart. But, with whatever haltings and stumblings, the realization of our principles in our habitual walk and conversation is, I trust, much fuller now than it was fifty years ago.

These are fixed stars, incapable of change; but our beliefs from first to last have altered much, and our present opportunity is, in good part, to show forth unreservedly how much they have altered with the lapse of time and with the advance of critical studies and scientific thought. We could not have a more significant year for our starting-point than the year 1844; for in that year Andrews Norton published his "Note" on the Old Testament which denied the Mosaic authorship of the Pentateuch in unqualified terms, and in the same year F. C. Baur published his tremendous impeachment of the Fourth Gospel's authenticity and historic character. Here were the two centres of that ellipse which criticism was to describe during the next fifty years,—the two main positions about which the battle was to rage. The year before, Theodore Parker had published his translation of De Wette's "Introduction to the Old Testament," clear in its teaching of the fragmentary character of the Pentateuch and in its assignment of "Deuteronomy" to 621 B.C., seven centuries later than its traditional date. Dr. Noyes, in 1834, had demonstrated the artificial relation of the New Testament fulfilments to the Old Testament prophecies, and, in general, the immediateness and yet frequent fallibility of the latter. Few, indeed, are the results of the higher criticism of to-day which are any higher than those to which he afterward attained and frankly taught the young men of the Divinity School. But for his caution in announcing views of which he was not absolutely convinced, he might have anticipated Kuenen's doctrine of the late origin of the Levitical legislation by some twenty years. The acceptance of this doctrine has been the critical event of the last quarter of the nineteenth century. It has built again the chronology and inter-relationship of the Old Testament literature, hardly with one stone upon the other as it was before, but with a symmetry and architectural expression that it did not before possess. Many have been the losses incidental to the general reconstruction: Moses as the author of the Pentateuch, the law which it contains, or even the Ten Commandments as they have come down to us; David as the sweet singer of Israel; Solomon as the author of the trilogy, "Ecclesiastes," "Proverbs," and the "Song of Songs"; Isaiah as the author of two-thirds of the book that bears his name; and many another prophet's title to the whole or part of that attributed to him. But what are losses such as these to that tremendous gain which is involved in the apprehension of the Old Testament literature and the Old Testament religion as an evolution from the lower to the higher things, from the savagery of Deborah's song to the deep inwardness of the penitential psalms, from a brutal polytheism and idolatry to that thought of God and that love of man which were in Jesus' mind and heart!

Within the range of New Testament criticism the balance of our gains and losses is not less satisfactory. Unquestionably, there has been some abatement from the rigor of

Baur's limitation of Paul's genuine Epistles to Romans, Corinthians, and Galatians; a concession of First Thessalonians and Philippians, with possibly a genuine element involved in Colossians and Ephesians. We have lost all personal associations from the Gospels and from the Apocalypse, long denied to John for no better reason than its refusal to be ascribed to him together with the Fourth Gospel, now for much better reasons. For twenty-five years after Baur's impeachment of the Fourth Gospel in 1844 the tendency was counter to his view; but since then it has been the other way, though not without the opposition of Dr. Ezra Abbot, our most learned textual scholar, while Martineau, never having retreated from the position of Baur, has kept his place, and seen the world come round to him. With these losses of traditional association there has been some loss of the former confidence that Saint Paul was a Unitarian save in the most high and mighty Arian way, and that the New Testament, in general, is an armory of Unitarian texts with few, if any others, intermixed. But here also

> "There are gains for all our losses,
> There are balms for all our pains."

The intense humanity of Paul, as we now apprehend him,—such a good lover, such a good hater!—is a flame that touches his theology with its tongues of fire, and makes it lyrical with a human interest. And, as the higher criticism gives us in the Old Testament a new chronological order, and with that an evolution of ideas, so does the New; but this evolution is, like much besides, a degeneration, the simple humanity of Jesus in the Synoptics ever more miserably sophisticated and concealed until in the Fourth Gospel he is but a little short of that divinity, that deity, to which two centuries later he arrived. We have lost one reason after another for varying Jesus from "the kindly race of men," only to find him in the completeness of his unqualified humanity more fascinating to our minds and more attractive to our reverence and affection than he was before.

To-day the Unitarian name takes up into itself a wealth of meaning in which it had at first no part nor lot. Our consciousness of the divine unity is now a hundred times as full and rich as it was fifty years ago. For science is but another name for the discovered unity of the world, and the unity of the world reflects as in a glass the unity of that universal soul which we call God. How grandly does each separate science take its part in that antiphony of responsive unities which at length breaks into chorus in the magnificent generalization of correlated energies, each force the other with its visor down, and all the various manifestations of the one infinite and eternal Power in which we live and move and have our being! Upon the other hand there was a time when Channing's "one sublime idea," the dignity of human nature, seemed to have met with a supreme rebuff from Darwin's theory of human origins. That doctrine seemed the wreck of our high faith in human nature: it has proved its grandest confirmation. Nor nothing argues the essential dignity of human nature more than man's partial triumph over the limitations of his brute inheritance; while the long way that he has come suggests as long a way to go, height beyond height, with new horizons ever widening into view.

> "All about him shadow still, but, while the races flower and fade,
> Prophet eyes may catch a glory, slowly gaining on the shade;
> Till the peoples all are one, and all their voices blend in choric
> Hallelujah to the Maker: 'It is finished! Man is made!'"

I might go on and show that every Unitarian doctrine of the past has suffered—has enjoyed!—a wondrous transformation. What is our present opportunity but to make clear this transformation and to give it ample illustration, wasting no precious minute in the vain endeavor to identify or harmonize the old and new? We cannot read the Bible now, we cannot think upon the life of Jesus as it actually was, without "a great trembling of the heart," a swelling joy of gratitude and praise that such a book has been preserved to us with its "great story of a man" worthy of all our admiration, love, and tears. As here, so everywhere; and woe be unto us, and shame upon us, if we do not keep the banner of this gospel so high advanced that it shall draw to it the eyes of many a battalion

fighting against fearful odds, and strike a gladness into the heart of many a dying soldier who by this sign has conquered many an ugly doubt and trampled many a hateful passion down!

ANOTHER VIEW OF KIDD'S "SOCIAL EVOLUTION."

BY JOHN C. KIMBALL.

One of the most widely discussed and severely criticised books of this last year is Mr. Benjamin Kidd's "Social Evolution." And there are, indeed, many things in it to which exception may well be taken; as, for instance, that the interests of the individual and of society are necessarily antagonistic, that progress by the transmission of acquired qualities is inconsistent with progress by competition and natural selection, that there never can be such a thing as a rational religion, and that man has no natural interest in providing anything for the generations which are to come. But it has other points freshly and strikingly set forth, which are worthy at least of careful consideration, some of them bearing closely on great living problems and practical duties; and one of these is the place of the intellect, as compared with the moral and altruistic faculties, in the evolution of the individual and of society.

If there is anything which hitherto has been regarded as indisputably the supreme factor in human progress, the distinguishing characteristic of man over the lower animals, and the department of our being on whose evolution nature is now concentrating all its energies, it is his intellectual endowment. Literature is forever singing the praises of man's "lordly mind" and "godlike reason." The whole immense distance between civilization and savagery is supposed to be due to the difference there is between their natural mental gifts. And, while the Church is regarded as a valuable help in keeping a person, after he has been trained up, from going to the bad, our courses of study in school and college, and our taxes and enthusiasm for popular education, are based almost entirely on the idea that the foremost requisite for making a boy a good citizen and a valuable member of society is to make him a good scholar.

The facts, however, brought forward by Mr. Kidd are very far from justifying any of these views. To begin with, it is quite doubtful whether nature is now devoting any such energies to the further evolution of man's strictly intellectual endowments as is commonly supposed. There was, indeed, a progressive increase of brain in size and capacity through the lower animals up to man; but with man the process seems to have stopped. The skull of the oldest skeleton found on earth is, very surprisingly, as large and well developed as that of the average civilized man living in the world to-day. And Mr. Quatrefages, the well-known anthropologist, discussing a table in which the cranial capacities of different races are carefully set forth, says that its chief value consists in showing into what errors an estimate of their development based upon it would lead us, and that, judging by these measurements alone, we should infer that the Troglodytes of the cave of L'Homme Mort had surpassed all other people. So far as there has been any progress with the natural man, it seems to have been in the convolutions of the brain, and in its consequent activity and quality rather than in its size and calibre. But even here the summit appears to have been reached two thousand years ago in Greece and Rome rather than in our own time. Lecky calls it "one of the inexplicable facts of history that within the narrow limits and scanty population of the Greek States men should have arisen who, in almost every form of genius,—in philosophy, poetry, eloquence, statesmanship, sculpture, painting, and probably music,—attained almost or altogether the highest limits of human perfection." Galton declares that "the ablest race of whom history bears record is unquestionably the ancient Greeks," "their average ability being, on the lowest possible estimate, nearly two grades above our own; that is, as much above ours as ours is above that of the African Negro." And Mr. Gladstone is quoted as saying that he "does not see that progress in the development of brain power that we ought to expect, and that the men of the Middle Ages and of the sixteenth century were stronger in it than our men." Nor is such a state of things any anomaly in evolution or any argument against its reality, as is sometimes supposed.

All evolution is a successive, not simultaneous, unfolding, a carrying on of one deportment to a certain stage, and then a leaving of it to work on others. There are hosts of the lower animals which have not advanced one iota for the last million years. The vertebrate skeleton reached its most perfect form not in man, but in an extinct mammal, part way between the deer and the horse, far back in the Mezozoic age. So, apparently, with intellect. In nature's scale it is the lower animal of man, the vertebrate skeleton of soul, not its crowning faculty. And it was left by evolution ages ago, while attention was turned to other things more important in the making of a man.

Another series of facts pointing in the same direction is the tendency of exceptional intellectual ability in individual parents to run out and disappear in their children. The ambition of all families whose founders have attained high rank to perpetuate their position is a well-known fact of our human nature; and every device of education and careful intermarriage that pride and ingenuity could contrive has again and again been resorted to, yet how utterly in vain! Rome tried it with her Patrician class; "but," as Gibbon tells us, "there was in the reign of Constantine only a vague tradition that the Patricians then existing had once been Romans." Modern Europe has tried it, but, according to the investigations of Galton and Shirley, only five out of over five hundred aristocratic families in England at the present time can trace back their male descent even to the fifteenth century; and, in our own land how few are the cases in which the ability of our statesmen, generals, orators, poets, and religionists is found to have left even its embers in the second and third generations! To get the best cattle, the best sheep, the best animals of any kind, the breeder has to keep their stock pure; but, when it comes to man, the law seems to be reversed. There is no stirpiculture which can produce intellect. Nature evidently is not walking that way. Minds which bear wisdom in ideas see how often only folly born from their flesh. And, when the world is brightened with a Herschel to read the skies, it gets him from an English clodhopper; or a Lincoln to widen liberty, it rears him from a Kentucky backwoodsman.

More startling still, careful investigation indicates that there is very little difference naturally between the intellect of the civilized man and that of the savage, and that our civilization is based on mind in only a very limited degree. At first glance the very opposite of this seems to be true. Compare the products of the one with those of the other, the plough with the stick, the repeating rifle with the rude club, the steamship with the bark canoe, the prediction of an eclipse with the superstition that the eclipsed orb is being eaten up, the complexities of commerce with the barter of beads, the conception of an infinite God with the worship of a heathen fetich; and what, it is naturally asked, are these but the triumphs of civilized intellect, what the differences between them but the marks of man's intellectual progress? Mr. Galton relates that when the Damaras, natives of South Africa, were trading sheep with him for tobacco, each sheep had to be bought and paid for separately with two sticks of tobacco; that, when he attempted to pay for two sheep at once by laying down four sticks of tobacco, it threw the poor dealer into utter confusion,—a confusion which continued till the two sticks of tobacco were put into his hand, and one sheep driven away, then the two other sticks and the second sheep removed; and that, when a heifer was bought for ten sticks of tobacco, it had to be done by his spreading out his large hands on the ground and having a separate stick placed on each finger. At the same time alongside of the Damara was a Spaniel dog which, on having three of her puppies removed from a litter of six, showed evidence of being hardly more puzzled over the problem of how many were lost than he over his. From all of which the conclusion was drawn that the intellect of the man was hardly above that of the dog, and that the evolution from his brain to that of a Newton and Laplace, weighing the earth and numbering the stars, must be of enormous amount.

But in all these cases it is forgotten that what makes the chief part of the difference is the intellects not of the individuals, but of the races and social states to which the individuals belong. The individual civilized man alone does not invent the plough, the rifle, the steamship, the calculus, and

the doctrine of an infinite Deity. He only adds a trifle to what millions of others have done,—how rarely even that; and to take these things, "the long results of time," as measuring the distance between the intellect of the individual civilized man and of savage, is like having a person on the roof of a house take his height there as a measure of how much taller he is than his brother down in the street. When the civilized man is left as a babe in South Africa, what does he know in his manhood of the steamship, the stars, the calculus, and the Deity? while put the savage babe amid the schools and influences of civilized society, and how many are the cases in which he has rivalled in attainment his brightest European mates! Henry George's doctrine about the title of all men to the natural increment in the value of land as arising from what all have done to bring it about has an application wider than any soil,—includes all wealth, all truth, all things. As a recent writer has said, "Nine hundred and ninety-nine parts out of a thousand in every man's produce are the result of his social inheritance and environment." It is this fact which reveals the weakness of Mr. Pullman's claim that, after paying out the market rate of wages, he has a right to everything else which his plant earns. He leaves out of his account the immense plant of society, the product of all past ages,—a plant in comparison with which his own whole town is hardly a cipher, one which is the heritage of his workmen equally with himself. It is the race which holds up on its shoulders the individual men who pluck the apples on the trees of to-day, the brain of the race joined by nature in a partnership with theirs which makes their success possible. What wonder, therefore, that it claims more than a wage share of the fruit! And, inexpedient as utter communism may be with regard to property, there is no denying that it has its side of abstract justice, and that, at any rate, it must be allowed with regard to brains.

Yet, further, it is a noticeable fact that in what is the supreme test of how evolution tends,—competition and the survival of the fittest,—nature does not give the prize, either among individuals or nations, to those that are the most intellectually brilliant. The most successful boy of the family out in the big world is very far from being always the one who is the most successful pupil in the school-room. Who does not know of men in business, in manufactures, in statesmanship, and even in religion, occupying high positions and living grandly useful lives, who could not pass a civil service examination, so far as books are concerned, for the lowest office in their country's government? It has not been Greece, crowning the ages with its intellectual brilliancy, that has shaped most profoundly our modern society, but unknown Judea without ever a scholar; not Socrates and Plato, equipped with all the subtleties of Greek thought, who are the supreme figures in ancient history, but a Judean peasant of whom it could be asked in his day, "Whence knew this man letters?" Of the two great competing nations of modern time,—France and England,—France, as regards pure intellect, was, at the beginning, probably in the advance; but whereas its population in 1789 was over 26,000,000, while that of Great Britain was only 10,000,000, the ratio in 1889 stood only 40,000,000 Frenchmen to 101,000,000 English-speaking people. Who are the leaders in the world's reforms? Not its colleges and scholars, not its educated and intellectual classes. They almost always are to be found in the ranks of their opponents, full of warnings and fears. Mr. Kidd tells us that in England, during the nineteenth century, the educated classes in almost all the great political changes which have been effected have taken the side of the party afterwards admitted to have been in the wrong. In the great anti-slavery conflict of our own country, though we had a Phillips and Sumner very near its front ranks, it was not the scholars, but a printer's boy, who alike wrote its copy and struck off its first edition; not the classic shades of Harvard, but the green banks of the Merrimack which sang its songs. And, in the new movements taking place to-day before our eyes, are we not making the old mistake of measuring their significance by measuring the mental calibre of their leaders,—Burns, Debs, and others,—forgetting this long lesson alike of science and history, that the fittest ones socially to survive are not those necessarily which individually are best fitted up with brains?

But, if nature is not making intellect the

chief feature in its evolutionary work, or scholarship the leading factor in man's progress, what are the qualities it is laboring upon, what the real fitness which is the condition of man's survival? It is this most important question that Mr. Kidd, in the midst of much irrelevant matter, has tried to answer, this which gives his book its very great value. He finds it to be man's social evolution, by which he means primarily not the evolution of society itself, as some of his critics have blunderingly taken for granted, but of man's social nature, or, as he calls it, his "social efficiency." The elements which make up his social efficiency he finds to be not merely sociability and the instinct to herd together, as the word itself might imply, but religion, altruism, public spirit, humanity, probity, strength and energy of character, and simple-minded devotion to duty, those which are concerned in building up society as an organic whole; and very singularly, though he begins with claiming that it is only a supernatural, ultra-rational religion which can do this, he ends with representing its really efficient parts to be that very humanitarianism, philanthropy, reformatory spirit, and sense of duty which nature itself evolves, and which are the very essence of a natural and rational religion. It is the races and nations which have had these social qualities in the highest degree, rather than the exclusively intellectual ones, which have survived in the struggle for existence, and built up civilization; and he shows very strikingly and beautifully how, under the ordinary laws of evolution, this building up out of man's ordinary intellectual materials has been brought about, shows that what has made the existing immense difference between the civilized and the savage nations is not that the civilized ones were originally or are now any better able than the others to invent machinery, discover science, organize trade, institute government, and conceive of Deity, but that by virtue of their finer moral and altruistic qualities they were better able to organize a social state in which the slow, small increment reached from age to age by the intellectual faculties common to them both have been retained and piled up. Society is like a watch. The ability of a watch to keep time does not depend on the polish and perfection of its separate parts, its hands, dial, mainspring, and wheels; and there is no increase of work on them alone which can make it do so; but with these it depends on the way they are put together and held in place, their adaptation to each other in this way, rather than their independent strength and polish, being the final thing which constitutes their perfection. So, in the social organization, what enables it to measure and record the hours of human progress is not the brilliancy of its individual minds, but their combination into one organic whole. It gives the philosophy of why Nature is no longer at work evolving the separate parts to greater strength and beauty. It would be wasted work, even for progress in truth. What is needed is their better adjustment to each other; and it is on the emotional and moral qualities which do this—love, integrity, conscience, and the like—that through the reaction of society on the individual she is now at work. At work, too, not in vain. Who can read such a book as Lecky's "History of European Morals"—though Mr. Kidd makes no reference to it,—and not see that, while there may have been no increase in man's natural intellectual endowments over those of the ancient Greeks, there has been a very great moral and altruistic increase? And it is here, if anywhere, that we have what Mr. Kidd in his devotion to Weismann fails to recognize,—the transmission in our human nature itself of acquired qualities,—have it in the transmission of what modern Europe acquired from Christianity on a grand scale, have the philosophy given naturally of Christianity's tremendous historic influence, and the surpassing wisdom shown with which it selected its field of work.

This social value of morals has always to some extent been recognized,—indeed, in some aspects has been one of the commonplaces of pulpit preaching; but it never before has been so wrought out and set forth in its supremacy over intellect and in its relation to evolutionary principles as by Mr. Kidd. It almost entirely reverses the old idea that society is best made up of perfect individuals, and puts in its place the very significant truth that the best part of individuals is made up of society,—falls in with the evidences coming from many other sources that what nature is evolving now,

as the only way in which a higher order of men and women can be produced, is the social structure. It justifies scientifically the exceeding attention which the world of late has been giving instinctively to sociology; shows that the proper study of mankind is not the individual, but the social man; and it makes the hope of our race for the future consist not in the number of its extremely brilliant single minds, but in the purifying and lifting up of its whole mass, gives its lowliest member a new importance as being not a cipher in its progress, but an integral and vital part whose raising up will raise at the same time its proudest summit,— reveals that the only sure road even to its future intellectual triumphs is through its social and moral nature.

It throws a flood of fresh light on what, so far as the State is concerned, should be a child's education; explains why, with all its enormous cost, it has so often failed in making him a good citizen. It has laid the emphasis on the wrong set of faculties; has labored in a different line from that of nature; has made as great a mistake as a gymnasium would in giving its chief attention to the improvement of the human skeleton. The intellect is not to be neglected; but social efficiency, the development of the humanitarian, altruistic, religious faculties over and around the intellect, that is nature up to date, that the direction in which our possibilities lie, that what is needed to make a good citizen.

Crowning all else, it gives a new emphasis to the work and value of the Church. In its light, organized religion is not a *passé*, dying institution, as is so often charged, but one which is in a direct line with the present stage of men's social evolution, and is preeminently needed to supplement the exclusively intellectual trend of the school-room. It explains why Christianity and the higher civilization have so long gone hand in hand,—the altruistic impulse given by the one and wanted by the other; justifies in the experience of nations and races the wise injunction, Seek ye first the kingdom of heaven, and his righteousness, and all other things shall be added unto you; re-enforces the doctrine of love as indeed the greatest of the commandments, and gives new significance to the prayer of Jesus for the oneness of his disciples everywhere. It indicates the kind of church and religion needed to do the world's work,— those whose central principles are humanitarianism, altruism, reform, duty; shows that the best way in which to save the individual soul is to save society,— preach on great social questions. And it strengthens the hope that, as the kingdom of heaven is to be built up not by any exceptional, individual sages and saints, but by men everywhere in union with men, so it will be occupied and enjoyed at last by a humanity of which all men are parts.

COMING.

All my life I keep an inn;
  And, for guests, I harbor there
  Faith and charity and prayer,
Servants of a mighty King.

All my life I wait for him,
  Set my doors and windows wide,
  That, when all is purified,
He, the King, may enter in.

All my days I look for him;
  But, till that time come to me,
  Faith and prayer and charity
Make my heart their hostelry.

MARY CHACE PECKHAM.

THE KEYS OF SAINT PETER;

OR, A LIBERAL PROTESTANT VIEW OF THE CLAIMS OF THE PAPACY.

I.

The claim of the papacy of Rome to supreme spiritual and temporal power in Christendom is based upon the following passage of Scripture, found in Matthew, sixteenth chapter, the eighteenth and nineteenth verses: "And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." I wish in the present article to inquire whether this passage justifies the claims of Rome, and in a subsequent article whether those claims are justified at the bar of history and nature.

A German writer on the Papacy, in por-

traying the marvellous prestige and power enjoyed by the Roman pontiffs, tells us, in substance, that nothing has yet appeared in the history of the world which in splendor and audacity is to be ranked with the papacy. What a rapid, unceasing development from the humblest beginnings to a world-embracing power such as never before or since has been wielded by mortal man! Firmly established in the chair of Saint Peter sat these venerable men, wearing the triple crown and with the three terrible keys in their hands. Weak and defenceless themselves, they made the mighty and warlike of earth bow in subjection to them. They forced the very princes of this world to abdicate their thrones, removing them at pleasure. They commanded kings to stand barefoot in the garb of humble penitents before their doors, seeking their forgiveness, or condescendingly allowed them to wait on them at table, and to hold the stirrups of their palfrey. They came forth themselves out of the obscurity of common life, many of them born in low estate and poverty. Nevertheless, hereditary emperors kissed their feet, and called themselves the vassals of their will. The day before their elevation they were unknown and unnoticed. The day after they held the reins of the world-government, and decided the fate of empires and peoples. No question of race or nation decided their election. It was hardly known whether they were Greeks or Syrians, Italians or Germans, Frenchmen or Englishmen; but all nations alike obeyed them. In the hour of death none of them knew positively who his successor would be; and yet their empire, seemingly dependent on accident and chance, was as firmly established as the Divine Necessity. Their utterances gave laws to the world. They were more terrible than Jehovah of old. With a single word, "Anathema!" they laid on whole peoples despair and death, and transformed fruitful lands into howling deserts. They had the power of inaugurating war and establishing peace, of founding empires and destroying them. Countries and oceans which they did not possess they gave away to others. Continents yet undiscovered they disposed of according to their will. Beggars themselves, they enriched the princes of this world, and claimed the planet as their own. More than this even, they not only claimed dominion over this earth, but throughout the universe. They decided that this globe was a fixed, immovable sphere, and this against the express testimony of science and the very decrees of God. They arranged the planetary system according to their notions. When the human reason rebelled, they suppressed it, or gave it only so much freedom as suited their purposes. It was but a small measure of knowledge they allowed the mind of man, a smaller measure of liberty. Over man's spiritual nature they held supreme control, swaying his imagination and so playing upon his hopes and fears, ignorance and credulousness, as to assure their sovereignty over his intellect and will.

They were lords of time as well as of space. They thrust man out of whatever earthly paradise he might inhabit, closed the gates of heaven against him, cast him headlong into the abyss of hell and, at their pleasure drew him out again. They canonized certain mortals as saints, lifted them up among the elect of heaven, and permitted them to work miracles for the glory of the Church. Thus they were the judges of the living and the dead, and ruled over both time and eternity.*

Such was the papacy during long centuries of supreme authority and world-wide rule.

Whence sprung this unparalleled, this mysterious personal authority? How did a weak and fallible mortal become possessed of a power greater than was ever before wielded in human history by any single man, and greater, beyond a doubt, than any one man will ever enjoy again?

Come with me into the Church of St. Peter in Rome. Stand beneath that magnificent dome which arches above the crypt with its ever-burning lamps, where, according to tradition, the sacred dust of Peter, the first of the apostles, reposes. Look up at the inscription in mosaic which runs around its frieze. The letters are so gigantic in size that you may read from below the passage which forms our text: "Thou art Peter, and on this rock will I build my church, and I will give to thee the keys of heaven."

*"Ferd. Gregorovius: Grabdenkmaeler der Præbste," as quoted by H. Lang.

That is the infallible authority, the divine power-of-attorney on which the papacy bases its pretensions, and to which it has ever appealed in confirmation of its claim to the sovereignty of earth and heaven.

Whence came this saying,—which, by the way, is recorded in but *one* of the four Gospels, the Gospel of Matthew? Was it really uttered by Jesus, or did it originate, as certain scholars think, in a later time and circle, when the tendency had arisen in the Christian Church to glorify the apostle Peter through legend and myth, and secure to his supposed successor in the bishop's chair at Rome the primacy in the Church? Again, what meaning had these words in the mind of him who first used them? It would be impossible to answer these questions with any degree of confidence. We only know that the Christian world believed that the great Head of the Church, Jesus Christ, in whom they adored the Deity, had selected Peter from among the twelve to be their chief and have supremacy over them; that he had decreed that Peter should be the first bishop of Rome, and with this exalted dignity had given him and his successors forever the authority to bind and to loose,—that is, in rabbinical speech, to retain or to remit sins, to save the soul of man or to destroy it, and with their keys of office to open heaven and hell to mankind. In this sense they beheld, in the triple mitre and the three keys of the pope at Rome, the symbols of his undisputed rule over the *three regions* into which the ignorance of that day divided the world, —over heaven, earth, and hell.

For more than a thousand years this belief held enthralled the minds of men, and assured the sovereignty of the popes of Rome. Then came the hour of emancipation. The dream of the centuries melted away in the clear light of newly awakened intelligence, the fanciful myth of papal authority paled before the truth of history; and the Roman see, unable to resist the assaults of a free science which disproved its claims, abrogated its pretensions, and exploded its mysteries, began to crumble and weaken and totter to its fall. A better knowledge of the universe, an enlarged conception of the divine government, freed mankind from the delusion and terror to which it had so long been subjected. Henceforth the enlightened man found heaven and hell no longer in any threefold division of the universe, but in his own soul, and the keys to them not intrusted to any earthly potentate, but in every man's hand to open or to shut, to bind or to loose, as he might elect.

These great ideas of free salvation through individual faith and the universal priesthood of all believers were embodied in the Protestant Reformation, and, together with the general circulation of the Scriptures for unrestricted examination by the people, struck the death-blow at the pretensions of the papacy. For, when the people began to read the Bible for themselves, they easily saw in what a tissue of errors and fictions the claim of papal supremacy consisted. This very passage which forms our text, so mysterious and awful to the believer when taken by itself, lost its authority and terror when read in connection with other utterances and events in the gospel story. The words "Thou art Peter (Petros), and on this rock (Petra) will I build my church," are capable of various interpretations when considered in the light of other passages Elsewhere in the New Testament *Christ* is called "the only foundation which can be laid" (1 Cor. iii. 11), the "headstone of the corner" (by Peter himself in Acts iv. 11), as if the apostolic writers were quite unaware of any such exclusive distinction having been conferred on *Peter*.

Jesus, no doubt, depended greatly on Peter to spread his gospel and build up his cause on earth. This is not only shown by his indicating him (or, as many interpreters hold, Peter's *faith*, which had just been so notably displayed) as the rock on which his Church was to be founded, but is also a natural conclusion from the character of Peter himself, and the leading part he plays in apostolic history. Peter was a man of intense and striking individuality, a singular blending of strength and weakness, faith and fear. He was always foremost among the disciples to speak and act. Hence Jesus naturally looked to him to become a pillar of the Church, and by his faith and fervor to "strengthen the brethren" in the hour of trial.

But all this does not imply that Jesus depended wholly or in any extraordinary

degree upon the personality of Peter to assure the spread of his gospel, or that he invested him for this purpose with any superior rank or authority over his fellow-apostles. Jesus was a keen judge of human nature, and knew the weak as well as the strong sides of Peter's character. Peter was no "rock" in the eyes of his Master when shortly after Jesus felt called upon to rebuke him with those terrible words (Matt. xvi. 21–23): "Get thee behind me, Satan, thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men." Again, Peter was no rock when in the high priest's house he denied his Lord out of sheer cowardice (Matt. xxvi. 69–75); nor yet when, in later apostolic times, in subservience to the narrow policy of the Jewish wing of the Church, he was unfaithful to his own highest convictions, opposed the necessary world-historic development of Christian truth, and drew upon himself the stern rebuke of Paul (Gal. ii. 11–21), who accused him of falsehood, hypocrisy, and thwarting the will of God. This frank criticism in which Paul indulged does not look like an acknowledgment on his part of the primacy and sovereign authority of Peter.

It is true, Peter fulfilled in great degree the expectation and prophecy of the Christ. Largely through his devotion and labor the mother Church at Jerusalem was founded. This, and the fact that he was the first called of the disciples, made it appropriate to place his name at the head of all lists of the twelve, as is done in the New Testament. But in the later history of the Apostolic Church his influence seems to have waned. In the Jewish branch of it we find James, "the brother of the Lord," occupying the foremost place, while among the Gentile Christians the influence and activity of Paul are far more conspicuous. It was John who was the beloved disciple, and whose name is especially glorified in the fourth Gospel. The whole history of the Apostolic Church shows not a trace of the spiritual lordship or primacy of Peter.

Indeed, in the Bible the word "Church" is never used to signify a hierarchy in the Roman Catholic sense. It always means an assembly or congregation. No such office as that of bishop, in the Romish sense of a life-long tenure and supreme priestly authority over the whole congregation, is to be found in the early Church, from its institution down to the time of Nero. The first church officers mentioned in the New Testament—the deacons (Acts vi. 2–6)—were ordained by all the apostles in common, not by Peter alone. So, again, when earnest teachers are needed in Samaria (Acts viii. 14) the apostles exercise their collective authority, and send Peter and John thither.

Still more significant is the testimony afforded by the council or synod of apostles mentioned in the fifteenth chapter of the Book of Acts. Peter does not preside over it, as he would naturally have done if he had been recognized as primate. He defends his own course like a private member of the congregation; and James is the one who proposes the compromise which is finally adopted by the apostles, elders, and congregation in settlement of their differences.

Once more, while Jesus may have intended to make Peter prominent in the apostolic circle, it was entirely without any idea of his supremacy or rule over them. This is shown by the striking incident, narrated by the Synoptics, that on one occasion when the disciples were disputing on this very point—who should be greatest in the kingdom of heaven (Matt. xx. 20–24)—Jesus, instead of solemnly putting forward Peter, as he would naturally have done if he had destined him for the primacy, rebukes their selfish contention by placing a child in the midst, and telling them, Of such is the kingdom of heaven. Christ himself recognized no supremacy. He said: "The princes of the Gentiles have dominion and great authority over them. But it shall not be so among you; but whosoever will be chief among you let him be your servant." And Jesus, to give them an example of this humble service, performs the menial office of washing their feet.

What a flat contradiction is all this to the Roman Catholic interpretation of the gospel! What a terrible arraignment, indeed, of the worldly pretensions of the Roman pontiffs, and their ceaseless demands for temporal and political power, is contained in the whole career and teaching of Jesus Christ!

Such is the result of an honest and im-

partial review of the Bible testimony on the subject of the spiritual primacy of Peter, and the supreme authority through him of the popes of Rome. This claim is disclosed to be entirely unfounded, a fiction built on the most slender basis of fact, a myth which dissolves into thin air at the first dawning of an enlightened reason and conscience. I do not wonder that the Catholic Church does not want its laity to read the open Bible, since it leads inevitably to conclusions so fatal to its claims.

Having thus examined with sufficient fulness the claim that the primacy of Saint Peter, and through him of Rome, has a New Testament foundation, I shall in a second article (as I intimated at the beginning) inquire whether that claim has any solid basis in history or reason.

CHARLES W. WENDTE.

Oakland, Cal.

THE USE OF LIBERTY.

There can be no doubt that the words "liberty" and "liberal" are very much abused terms, especially as used in connection with religion. Rev. J. T. Sunderland has made this very clear in his admirable paper on "True and False Liberalism,"—a tract which ought to be widely distributed through all our Unitarian congregations. Genuine liberty is a priceless possession; but that which usurps the name, and passes for it among a great host of so-called "religious liberals," is a delusion. As a denomination, we suffer very seriously in our power to impress the world with the value of our religious faith and ideals, through a very prevalent misrepresentation of an idea or experience which has given its distinctive title to the particular type of religion that we represent. We are unfortunate as a denomination in being an easy prey—especially in our younger churches, and in the first stages of their life—to all sorts of religious faddists. We have tried too often to combine elements that cannot possibly be organized into a stable-working body. We have probably learned our lesson, so far as this mistake is concerned. We shall doubtless profit by it in a wiser use of our energies and resources in the future. But it is not this evil that I have in mind now. It is one of a more serious character, and one that affects those who have never exercised their minds sufficiently upon the great and deep questions of religion and life, to run any risk of being either faddists or enthusiasts. There is a class of people who rejoice in the name "liberal Christian" or "liberal religionist," who yet know little or nothing about religious freedom, as Jesus used the term.

It is undoubtedly an immense advantage to have been born into a home and a community where the atmosphere was that of intellectual freedom, where narrow and cramping ideas and traditions did not prevail. It is a priceless blessing to have been associated in childhood and youth with minds that were broad and hospitable to truth from all quarters, and tolerant in their treatment of ideas that differed widely from their own. It is a vast advantage not to have had one's mind dwarfed and bandaged in childhood by religious creeds and dogmas that try to shut up the infinite truth into some narrow definition. All this is certainly a great advantage. And yet it is but a *negative* advantage: it is a splendid opportunity; but in itself it is nothing more. It may be used to magnificent purpose, or it may be neglected or even abused.

Real religious liberty implies an intelligent grasp of truth. It means that truth is taken up and assimilated into the life.

Coleridge speaks of great truths being sometimes bed-ridden in the dormitory of the mind,—not used as vitalizing and constraining forces in the life.

It is in this respect that so many who class themselves as religious liberals fail: they fail in any serious endeavor to embody in their lives the great truths that they are supposed to believe. The fact is that they have not got beyond the negative stage. Their minds are cleared of what they consider "belittling superstitions." The ground is freed from the rubbish and débris of the old building; but no new and grander structure has taken the place of the old. Now, there is something infinitely higher and more important than this negative freedom, if the expression may be used. It is the possession, the assimilation, of great positive truths that act as motive forces, shaping and directing the life continually. It may be seriously questioned whether the advantages that belong to the man who is born into the grand inheritance of a liberal

home and liberal influences are not more than offset by the experience and the joys that come to him who has had to find his own way out into the light and liberty of truth through the mazes of prejudice and superstition.

One thing is certainly true: there is, in the case of those who have had to purchase their freedom at a great price of struggle and suffering, a higher appreciation of the value of the truth; and there is often a far greater enthusiasm for its diffusion in the world. The liberal by birth and tradition cannot always understand or appreciate this enthusiasm, and probably he cannot always sympathize with it. He has possibly never passed through any serious transition in his own belief.

The writer once heard a good lady, who inherited all her religious ideas, express her surprise, if not her amazement, at the mental agony and struggle which the author of "Robert Elsmere" represents her hero as undergoing in his process of religious liberation. She had never passed through any transition in her own religious ideas. She had simply accepted the traditions of her own "elders." But there are vast numbers of earnest men and women to whom their religious faith—whatever it may be—is a matter of very profound and real conviction. It takes deep root in their intellectual and moral being. To such people it means something terribly serious and painful to have the foundations of their religious faith removed. And this is especially the case when the higher truth that is to take the place of the old error has not yet found its way into the mind. When a man has sincerely based his religious faith upon the traditional doctrines regarding the authority and infallibility of the Bible, the deity and atonement of Christ, and all the other doctrines of the older forms of Christianity, and when he suddenly, or gradually, as is more frequently the case, finds that those doctrines are no longer tenable for him, it means an agony of suspense and doubt,—a painful spiritual struggle that none can fully appreciate except those who have passed through a similar experience. And so neither can the stranger to this experience appreciate the joy with which the light of the new faith in God and man breaks upon the mind and heart of him who has been groping his way in the darkness and earnestly longing for the day. It is the joy and enthusiasm of a new faith, a new and mighty hope, a new interpretation of the meaning and purpose of life, and—best of all—a new devotion and consecration of his individual life to the service of the truth that has made him free.

Such a joyous and vital apprehension of the truth is what we need more than anything else to make our churches prosperous and our denomination a power in transforming Christendom. W. H. RAMSAY.

Salem, Mass.

RECOMPENSE.

"What is the guerdon of patience?"
I ask the tranquil sky;
And the steadfast stars make answer,
"*More* patience by and by."

CHARLOTTE LEBEN.

THE KING'S GARDEN IN THE NEW YEAR.

BY WILLIAM BRUNTON.

The King's garden, as we might expect, was surprisingly rich and beautiful. Everything was there to please the eye, to delight the ear, and fill the soul with gratitude. There was no lack of anything pure and precious; the wonder of it was unceasing; the mind could not behold all the pictures of grace and interest before it, because they were so many and ever being made new. It spread over the hills and far away down to the borders of the sea, and along to where the land was lost in the circle of the sky, so that it was said no man had gone to the end of it. The seasons were, beyond doubt, as varied as the heart could wish, and brought with them changes of fruit and flower, of tree and shrub, which were a marvel of joy.

The King's children, of course, had all this for their own. It was portioned out to them, so that each had enough and to spare; and each was responsible for the good thus bestowed,—he was to care for it and keep it in perpetual beauty. And this was their happiness and reward. It gave them satisfaction and inspiration to toil, to plan and have such success as ever attended them. They built for themselves homes in happy valleys or on lovely mountain sides, and the world went well with them.

There were three hundred and sixty-five paths leading over the realm; and they walked every year along these pleasant ways, making a circuit as round as the harvest moon. A strange thing it was when you consider it, that they were always eager for the journey. As soon as their feet touched the new way, they were shod with strength to pursue it, roses bloomed at their side, birds sang in the air, brooks came rippling from the hills and quietly stole through the meadows. From morning to sunset visions of gladness met their gaze such as no words can fully express; and then the twilight found them in the happiness of home.

This was romance, you will say, making music of life, letting it run as a poem whose words seek others that follow—because there is the rhyme that completes them! Well, I am aware of this: it was all that, and more. Their souls had a continual feast, their hearts were pure and therefore blessed, and the King had constant communion with them. They saw his signals of good will and peace flush the sky morning and evening, and they awoke in his bliss and sought their rest in the beauty of his smile.

Oh! it was wonderful, this idyl of the years. Truly it was like heaven, though found under the shadow of the sky,—and all because their hearts were strong and free from bitterness and complaint. They bore with them a charm against what we call sorrow and care. They saw that all things worked together for good, with their faith and hope. How could there be any evil, with their Father to watch over them? They rested in his strength, they assured themselves constantly of his loving interest. They had burdens to bear at times, but they were light because of the power that fed them. They had disappointments, as we name them; but, like the raindrops on the grass, each turned to a gem, and fed the leaf on which it fell.

As they increased in numbers, they increased in joy, because they were taught brotherhood and helpfulness. And this was easy to them, because they knew the treasury of the King was equal to all their needs. One delighted in the good of the other: he extended the right hand of help and friendship most willingly, and it was a fair sight to see.

You say this could not last forever. Why not? These children never died, strange as it may seem. They had no thought of what we call death, because the world in which they lived was so alive, their thought was so alive, their affections were so alive, their whole nature was so royally blest with assurances of hope, and their Father ever was and ever was to be; and the child enjoys the life and the gifts of the Father. But this befell: when they had known the ways of the garden and seen its summers many years, they were led to the edge of a stream whose path was burnished gold, because it lay in the heart of the sunset, and then upon that glorious tide they passed to islands out near the edge of the sky; others walked to the foot of a hill that seemed dark for a while, and they knocked at an iron gate which noiselessly opened, and then the way was fair as the morning. It was a delightful thought to them, and was looked forward to as the supreme blessing life had to give.

And it is even so to this day, if we would believe it, and true every day; for the King's garden is time, and the King's children are men, and the days are the paths we willingly tread, and age leads to paradise whose beauty surpasses that of the isles of the sea, and is as summer born out of summer, a revelation of the new wonder of our King!

NO UNITARIAN NEED APPLY.

An anti-Unitarian crusade is at present raging in London. Mr. Athelstan Riley, a young man of wealth, a graduate of Oxford, and also an ardent High Churchman, is endeavoring to induce the London School Board to impose upon its teachers a religious test. His aim is to keep out all Unitarians. And, as the Board controls over eight thousand teachers, it will be seen that it is no unimportant matter.

The creed by which Mr. Riley hopes to exclude us is this: Every teacher will be required to teach, as fundamental principles of the Christian religion, "a belief in God the Father as our Creator, in God the Son as our Redeemer, and in God the Holy Ghost as our sanctifier." It will be observed at once that this is a new and original definition of the Trinity, containing not the slightest hint of the three in one.

We all believe that God manifested him-

self in his Son and in his Holy Spirit; that Christ was divine, and filled with the Holy Ghost, as every saintly soul is.

"It is, indeed, incredible," writes Mr. W. T. Stead in the *Review of Reviews*, "how any human being versed in the early history of the Church and the controversies which raged round the Arian hypothesis could possibly imagine that this creed would be a bulwark sufficiently strong to stem the tide of the Arian heresy.

"Let us look for a moment at this definition. Is there anything in it which would prevent any Unitarian from accepting it as it stands? . . . Mr. Riley himself does not find anything in the extreme Protestantism of the Thirty-nine Articles inconsistent with his position as a sacerdotalist.

"The evangelical clergyman does not find anything galling to his conscience in the plain teaching of the rubrics, as to baptismal regeneration or as to the power of absolution vested in the parish priest.

"Neither does the Broad Church rationalist, who regards with equal pity and good-natured tolerance both the sacerdotalist and the evangelical, find anything to disturb his peace of mind in all the formulas of the Church.

"Why, then, should it be taken for granted that Unitarian or other teachers will not apply the same interpretation to this creed?

"There is not a Unitarian in the land who would not admit the divinity of our Lord. They would admit, too, that he was the Son of God, and that he was divine; nor would they find it necessary to assert in explanation of their position that they regarded all men as sons of God, and divine.

"The reference to the Holy Ghost would present no greater difficulty.

"When I pointed this out to Mr. Riley, he said that, if teachers arose with such sophistical notions as to make the test non-effective, he would be ready to go further.

"I made the obvious remark that there is no 'halting place between where we now stand and the Athanasian Creed.'

"'Well,' replied Mr. Riley, 'it is a very good creed. I have no objection to the Athanasian Creed, although it is not a creed to teach children.'

"'No,' said I; 'but history shows us *that*, as the outcome of any attempt to preserve Trinitarian Orthodoxy by means of formulas. You have put your foot on the inclined plane which will lead you there, and nowhere else.' . . .

"Mr. Riley, nevertheless, believes that Christian faith can be inculcated by the teaching of dogma.

"When I ventured to point out that belief, real faith,—and unreal faith is worth nothing,—implies the realizing consciousness of the presence of God, which, if it were sufficiently intense, would take away all desire for sin,—for it is only when we cease to believe in God that we can possibly sin,—Mr. Riley at once replied that this was not so; for in that case there could be no Christian faith held in the world, for we are all sinners. Besides, is it not written, The devils also believe, and tremble? To this the obvious reply was that faith of that kind, the diabolic faith, a merely intellectual creed, could be taught undoubtedly, but with no better results on the lives and morals of the children than it seemed to have had among the trembling fiends.

"Mr. Riley, heroically logical, declared that he would prefer to teach the children a faith that was held in common with the devils rather than not teach them anything at all. His sense of humor, however, was quite sufficient for him to enjoy the suggestion that 'Vote for Riley and the Faith of the Devils' would not exactly be a recommendation to the electors of his district."

The outcome of all this is that Unitarian views will greatly spread, the only thing necessary to this end being to make them known. H.

THE CREED OF A LIBERAL JEWISH RABBI.

Searching in my deepest depth for my belief, I find this to be an honest statement of my creed: I believe in the love of man and in the love of God. I believe in service human and in service divine. I believe in labor as manly, and in duty as godly. While proudly acknowledging my Israelitish descent, and my and the civilized world's indebtedness to Judaism, and while eager to maintain my historical identity with that people and faith, still I believe that all people are my brethren, and that my God is all peoples' God. I believe in extending the hand of religious fellowship to all who be-

lieve as I believe, no matter what their descent or what their prior creed, and the hand of social fellowship to all who think and act as I do, no matter what their creed or condition. I believe in doing as I would be done by. I believe in obedience to the laws of God as written in our hearts, to the laws of nature as inscribed in the universe, to the laws of man as enjoined in the codes and scriptures. I believe in a weekly Sabbath for rest, recreation, and worship. I believe that all men have a right to social and intellectual and moral and religious freedom. I believe that it is all men's duty to acquire knowledge and to foster it, to love progress and to further it. I believe in the inviolability of life and property, in the sanctity of the home and of the family ties. I believe that the good of all Bibles may be accepted, and that the evil of all scriptures may be rejected. I believe that the good example and precepts of all religious teachers may be followed, no matter what their race or nationality, and that their evil example and precepts must be shunned, even if they are of our own faith or folk. I believe that virtue and sin will ultimately meet with their reward. I believe in the supremacy of reason over faith, of inquiry over credulity. I believe in forms and ceremonies, when they are accessories to awe and reverence, when they stimulate the mind to right thinking, and the heart to right feeling, and the hand to right doing. I believe that ignorance is a curse and should be extirpated, that tyranny is a crime and should be eradicated, that fanaticism is a vice and should be uprooted, that war is a mortal sin and should be expunged. I believe that happiness is the highest good, and that peace and good will are the best means for its attainment.

Tersely expressed, I find I believe in the fatherhood of God and the brotherhood of man, in the Golden Rule, in universal peace and good will, in the supremacy of the spirit over the letter, of reason over faith. I recognize nothing new in this creed. I find that it is an old, old creed, as old as Christianity,—ay, more ancient still, as old as Judaism. And what is better still, expressed in this form, I recognize it as the very essence of both Christianity and Judaism.

Turn to the New Testament, read the teachings recorded there, which may be fairly regarded as the precepts of Jesus, and you will look in vain for doctrines of Trinity, Original Sin, Total Depravity, Immaculate Conception, and the like. But over and over again will you read of him condemning war and strife, castigating the miser and hypocrite, rebuking the letter-worshipper and fanatic, sympathizing with the poor and suffering, praising the lowly and the meek, extolling the pure and the righteous, commending the charitable and the merciful, applauding them that give blessing for curse, good for evil, them that love others as they love themselves, them that do to others as they would have others do to them.

Turn to the teachings of the other and older prophets of Israel, as recorded in the Old Testament. Discriminate between their temporal and local injunctions and their eternal and universal commands. You will look in vain for the religion that concerns itself for the kind of food you eat or raiment you put on or in what language you worship. They are earnest men, they live in serious times, and they have earnest and serious work to do. They have to hurl their scathing invectives against the tyrannies of kings, against the corruptions of priests, against the crimes and vices of men. Justice, not dogma, is their religion. Right-doing, not ceremony, is their creed.

"Down with your ceremonies," they cry aloud. "God cares not for your feast-days nor for your fast-days, nor for your sacrifices nor for your vows; but he does care whether you give bread to the hungry, clothes to the naked, light to the erring, comfort to the sorrowing, whether you defend the weak or break the fetters of the oppressed."

"Cease bothering yourselves how to bow or bend, how to quake or shake. Rather see to it that you walk righteously and speak uprightly, that you abhor bribe and despise oppression, that you deal honestly with your fellow-men, that you do not enrich yourselves at the cost of the poor, nor indulge your appetites at the ruin of the helpless."

"Don't slay the pleasures of this life by looking for something better by and by. Live your best life here. Make your best heaven on earth. Beat your swords into ploughshares and your spears into pruning-

hooks. End war forevermore. Build houses, and live therein. Plant vineyards, and eat the fruit thereof. Let every man sit under his own vine and fig-tree, and let every man enjoy the reward of his own handiwork."

"Cease flattering yourselves that you alone are the chosen of the Lord. The world is large, and the people thereof are many, and all are the children of God; and God is the Father of them all, and all must be your brethren, and you the brothers of them all. As thy God is their God, so must thy good be their good, thy law their law, thy right their right. As there is but one God above, so must there be but one mankind below; and torn up and thrust aside must forever be every bar and obstacle that stands as barriers between man and man, between brother and brother." Thus I find that I am a Jewish "prophetist," I am a follower of Isaiah, Micah, Amos, Malachi, and of the other prophets of Israel. There is much truth in what Renan says, that "Jesus and the apostles merely repeated what Isaiah had said." Thus "prophetism" is the common creed of the rational Jew and the rational Christian. Why should not the two join hands in hearty and general co-operation?

RABBI JOSEPH KRAUSKOPF.

Philadelphia, Pa.

WORRY.—If we said our prayers one-half as faithfully as we render homage to a certain little heathen God enshrined in every home and heart, we should stand a fairer show for heaven than we do now. There are hosts of people who offer continual sacrifice to this alien god, the wrath of which neither is, was, nor ever shall be appeased. These people take no comfort in anything a kind Providence sends in their way just because of the unappeasable little monster who sits over against every good thing in life, like a bat in the moonlight. Upon the palm of its hideous hands, in characters worn deep like the channel wrought in a human face by uncounted tears, and upon its brow in lurid letters that glow with a baleful light is engraved its name; and that name, translated, reads, "Worry!" It compels obeisance from the wisest, and exacts the devotion of Gentile and Jew alike.—*Chicago Herald.*

NEW YEAR GREETINGS.

To the Editor of the Unitarian:—

In response to the note that comes to me from your office, asking me to send you for publication "a word of New Year greeting and encouragement to the many faithful workers in the Unitarian Church throughout the country," allow me to say that, while I have nothing at the moment to say "officially," I am very happy to respond. The position which I hold makes me for the time the voice of the churches. I also am the listening ear waiting to gather and repeat the messages of love and inspiration which run from mind to mind and from heart to heart. Most happily and joyfully I can report to our scattered fellow-workers that there are many signs of expectancy, that since the Conference at Saratoga there are in our conferences and churches the stirrings of a new life. We begin to ask and expect greater and better things of ourselves and of one another. The omens are good for a Happy New Year of earnest and successful work together.

Thanking you for your kind invitation, I am, Yours very cordially,

GEORGE BATCHELOR,
Secretary of the American Unitarian Association.

To the Editor of the Unitarian:—

It is only within ten or twenty years that the Unitarian churches of America have condescended to call themselves the Unitarian Church of America. We Unitarians are the pure Independents of America; and at this moment the ministers of our extreme right would say, each in his own congregation, that he occupies exactly the same position as is occupied by the Pope of Rome, who is simply the minister of the church of Rome. But within ten or twenty years the phrase "Unitarian Church" has been generally accepted among us, and does not now quicken protest or remark when it is heard in Unitarian circles. I think it was first used by Sylvester Judd, the author of that striking American novel, "Margaret," a man who understood the religious relations of America as well as he understood its social relations. His sermons and other theological papers are still prized by those who know them, as of the first value.

Almost any Unitarian would tell you that

the practical creed of every-day laymen in all the Protestant churches of America is Unitarian. We really believe that it is only the clergy of the evangelical churches who believe in the doctrines of the Westminster Confession. For the rank and file, we really think that their religion would be summed up in the statement that they believe in God and worship him, that they believe in heaven and hope to go there, and that they try to do right among their fellow-men, and that they believe that Jesus Christ was a teacher sent from God to tell men to do this. I said this to a large audience of Presbyterians in Saratoga last September. As soon as I had done, a Presbyterian clergyman came to me on the platform, and told me that I was right in this statement. Since that time I have had various attacks upon that sermon sent me from different Presbyterian journals. No one has yet ventured to say that the laymen, by and large, of the Presbyterian communion, believe in the Westminster Confession. The Unitarian Church of America is not dissatisfied with this position. We believe that in the long run the laity of America will insist that the pulpit shall express the doctrine which, on the whole, the laity have come to.

So far as our own very modest organization goes, our great Convention at Saratoga showed courage and confidence. I was at that time the chairman of our National Council, which is the executive committee of that Conference. In my report I said that the increase in the number of our churches is in a larger proportion than the increase in the population of the country. I said that we were more fortunate than the other Protestant organizations of America, who have one creed for the clergy, and another for the laity. I said that we had received into our fellowship, since our last meeting, forty-four clergymen who had come to us from other communions because they were dissatisfied with the restraints of the creeds imposed upon them there.

The Unitarian Church knows no creed; but at the Conference at Saratoga, by a unanimous assent of two thousand people, laymen, lay-women, clergymen, and clergy-women,—an assent which was very real,—the Conference, which represented the whole nation so far as our churches were concerned, united in this statement, which must not be called the Unitarian creed, but may be called the Unitarian motto: —

These churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man.

This statement was especially satisfactory because we had been charged, even in some journals of wide circulation, which were ill-informed, with having "struck the Christian flag." On the other hand, the Unitarian Church supposes that it represents, more distinctly than any other communion, the methods of the simple churches which were founded by Paul and the other apostles in the first century.

In the pressure of financial embarrassment our constituents have felt that their first duty is to their religious institutions. The contributions, therefore, to our missionary funds have steadily increased, although the country has been under the pressure of severe financial difficulty. It is, I think, a peculiarity of our churches that they very seldom contract debts. The exceptions are generally in the case of newly built churches, who are provided for by a society which we call the Church Building Loan Association, so that the creditors are within our own missionary organization.

EDWARD EVERETT HALE.

To the Editor of the Unitarian: —

Dear Sir,— You have asked me, at the opening of a New Year, to write a few words of encouragement and cheer to the friends of our common faith, many of whom are struggling, often against serious difficulties and much disheartening failure, to uphold an active, progressive, liberal Christianity in this age. The task you have put upon me is a pleasant one.

The outlook for our churches was never brighter than it is to-day, and despite the prophecies of excellent outsiders, who always know more about us than we know about ourselves, and who constantly burden us with their counsel, the deep religious life that is in us was never more vigorous, more positive and triumphant, than it is at this moment. For the first time in our history our ranks are closed, and we carry a flag

which is the symbol of union and strength. We have no discords, no grievances, no hidden sources of weakness and dissension. The old habit of morbid self-dissection and self-depreciation that chilled us to the quick is either dead or dying, and we are beginning to think less of ourselves and more of the splendid faith and work which are our best inheritance. This, to me, is a hopeful sign. It is fuller of promise than anything that has come to us since the days of Dr. Channing. The last conference at Saratoga sounded the death-knell of bickering self-criticism and morbid suspicion and mutual jealousy, and welded us together as never before in a bond of genuine Christian fellowship. The age of controversy is over,—"not that we have already attained, or are already perfect," but somehow we stand on a higher spiritual plain, and breathe a more bracing air, and find ourselves more completely possessed of truths which before we dimly saw and feebly grasped. Now, if we are faithful, our nobler church life must begin. Without undervaluing the past, it would seem as if something fuller and richer ought to spring out of the new and better conditions.

The great opportunity which has come to us is a clarion call to service and sacrifice such as was never sounded in our congregations before. We have a positive and helpful Christianity to offer to our age, which distinctly answers many of the grave questions of devout and earnest people, and pacifies with conviction much of the religious unrest of our time. We have it in our power, if we earnestly lay ourselves out for the work, to touch the hearts and lives of the masses, and make our churches the spiritual homes of strong men and women to whom a helpful and sympathetic religion is still a living power, and of more vital consequence than anything else in life.

Let us have done forever with the complacent fallacy that such liberal Christianity as we possess is for the cultured few, and that a slim attendance on our ministry is no reproach. Truth is not to be gauged by counting heads; but it always seems to me that there must be something radically weak or wrong in our way of presenting it, when it does not captivate and magnetize the people who hear it or read it. It will prevail only when we make it prevail, and the extent of its power will be found to be commensurate with the support we give to it. Let our devotion to it be listless and cold, and our sacrifices for it be few and meagre at best, and the result will be apparent,—a dull, stagnant, unprogressive life, propped up by doubtful expedients which cannot save it in the end from spiritual atrophy. But let us clasp it to our warm hearts as a thing precious to us and to our families and dear to mankind, let us hold it faithfully, and do all within our power to make it the vital thing in our homes and churches, and then the day of Pentecost will be fully come.

What if so many are lukewarm in our congregations who ought to be in dead earnest; what if worldliness chills the hearts which should glow with religious enthusiasm; what if some of the young people in our parishes are often thoughtless and superficial, to whom Christianity, and apparently everything for which it stands, counts for nothing, and does not even remotely touch their lives; what if political life is a vicious scramble for pelf and power; what if so-called fashionable society be largely a gilded vanity and selfishness; and the common life around us be full of wrongs that go unrectified, of evils which cry aloud for redress, of plaintive miseries that make our hearts ache as we think of them, and shameless vices that fill us with indignation? These only summon righteous men and women to more unremitting service. Our churches are here to deal wisely, thoughtfully, humanely with just such conditions. Their very existence in our midst justifies our right to be, and sanctifies the minister's calling. Why, the very thought of these perils to human life stirs the blood of a Christian minister as nothing else does, and ought to fire the hearts of his parishioners to patient and unwearied well-doing. Do we sufficiently realize the moral magnitude of the work of a strong Christian church in every town or city? When we think of what we can do to help this church or that, to uphold a weak one or plant a new one in some centre of industry and population, does it occur to us that we are supporting the noblest institution in modern civilization?

A church that is really worth the name, and that is doing ample spiritual service

where it stands, that constantly feeds the better life of fifty or a hundred or a thousand persons, and helps to keep their lives clean and sweet and pure, sensitive to every good influence from on high, and ready for any helpful human service, has no peer among the institutions of this or of any other land. Your free libraries, gymnasiums, clubs, and resorts of pleasure, excellent as they doubtless are, cannot be compared with it for a moment. It has no equal as an instrument of spiritual culture; and, if we better understood its beneficent and beautiful power over the whole of life, we should give to it a deeper devotion, and make sacrifices of time, effort, and substance such as we have never made before.

Take courage, then, at the opening of another year! Seek fresh consecration, resolve upon more strenuous and enthusiastic labor, put forth every legitimate effort to bring within the church all who are seeking religious fellowship, and those who, having once enjoyed it, have somehow drifted outside its influence; make the church a busy hive of spiritual industry; care for the young, visit the sick, relieve the poor; and do all with a cheerful spirit, as unto God, and not unto men. Here it seems to me, as I look back upon twenty-seven years of an active and laborious ministry, lies the true secret of power and prosperity in the church. Art, said Michael Angelo, is a jealous mistress. Religion is more so. It demands undivided and eager affection.

It is impossible to think of the immediate future of our group of loyal churches without thinking tenderly of one noble spirit who for years past has been the mentor, the quickener, the inspirer of us all,—the late Dr. Grindall Reynolds. When our affairs were tangled, he unravelled them; when our energy flagged, his stirring word provoked us to new enterprise; when we thought we were sick and feeble, his sanguine temper dissipated the illusion, and brought us back to our right mind; when our gifts to the common faith were inadequate and unworthy, he touched the springs of generosity in our hearts and made the desert blossom like the rose. He has gone; but his spirit still survives. There are faithful men who will take up his work where he dropped it, and carry it on to even greater issues than any that entered into his brightest dreams. Our institutions, our literature, our philanthropies, beseech us, in tones to which we cannot turn a deaf ear, to put on the whole armor of God and fight the good fight of faith.

Siren voices on every hand may tempt us in this direction or in that; but let each one of us, thinking of the free and noble faith committed to our keeping, say with the apostle Paul, and say it as if we meant it, "One thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

Yours faithfully,
JOHN CUCKSON.

To the Editor of the Unitarian:—

To the Unitarians of America the year 1894 has been made memorable by their uniting in a profession of the religion of Jesus, as summed up in love to God and man. What will the Unitarians aforesaid undertake to do, in order to make 1895 an acceptable year in the sight of heaven and earth?

In the first place, a right answer to such a question would seem to call for some *thinking*. God is not served nor is man helped by our merely rushing about and making a noise. The best results of human effort come from the persistent direction of force along well-considered channels to wisely chosen ends. To love God is to love good; and we must love with all the *mind*, as well as with all the heart and strength. The artist Couture advised his pupils to spend twice as much time in getting a clear conception as in trying to put it on canvas.

It is quite safe to predict that the best service of the new year will be rendered by the men and women who think before they speak and deliberate before they act, and that the greatest proficiency in personal growth will be attained by those who meditate most deeply on noble themes. It will not be given us in the same hour what we ought to say, if we waste all the other hours in idle and heedless ways, or in rattling and frivolous pursuits. But the time spent in the closet, with shut door, will qualify us for all open and public activities or exposures in the church and in the world.

Thoughtfulness is a leading factor in the building of character. If Unitarian culture has produced a remarkable proportion of noble men and women, it is because intelligence, or mental activity, has been stimulated and directed by the presentation of truth, and by appeals to the rational faculty. If we are to keep up the succession of such men and women, there must be among us a habit of serious and solid reading, digested by reflection. We must feed our minds with nutritious diet, and train them by active exercise. A noble layman, honored for all patrician virtues, was the late Judge Howe of Northampton. On his death-bed he said, "If I could live my life over again, I would give more attention to the cultivation of my mental faculties."

Loving thought is called for also in the work of each church and on the part of all the members. Does the good cause languish? Are parish affairs going at loose ends? Does there seem to be little progress and little satisfaction? Very likely it is because nobody cares enough about the affairs and usefulness of the church to do the necessary thinking and planning. What would become of your worldly business if you treated it with the same kind of neglect and indifference? If the year 1895 is to witness an improved condition of the churches and a revival of true religion, it will be due in large part to an increase of thoughtful attention and wakeful interest among the people.

In the second place, the work of the year calls for *consultation*. If we are to do anything *together*, we must get near to each other: we must talk matters over, and treat each other's views with respect. It may be that all men are wiser than one. Or, if there is one who is wiser than the rest, and whose genius and courage might lead to victory, we shall never discover him unless we meet and compare notes, or listen to the various voices.

We have a system of local conferences which brings together small groups of delegates from the churches; and a certain percentage of our people are kept wide awake and well informed. Naturally, they are the ones who also read the *Christian Register* and the *Unitarian;* and a few of them know the value of the *New World*. But many of those who attend our churches care too little about "the interests of Zion," because they know too little. They are content to pay their pew-rent and to keep up the decorous habit of listening to a weekly sermon; but, if the minister alludes to the wider aspects of religious thought and work, it is only so much "Greek" to them.

Here is a field worth cultivating; and, if we will only break up the fallow ground and sow the good seed with a liberal hand, we may reap a harvest this year, and provide for a larger one in the years that follow. The number of persons in each congregation who can be brought into intelligent relations with the common work may be indefinitely increased. The pastors can hardly do the people a more spiritual service than by making them better acquainted with collective religious work; with its nature and needs; with the methods which are most approved; of course always with the emphasis upon the spirit and principles of rational religion,— the religion of Jesus. Then, if there can be an occasional *church conference*, it would doubtless appear that a number of new people had become interested in the things of the kingdom. The real strength of a church is not to be measured by the roll of membership. Like the strength of any other army, it includes only the "effectives." To increase the value and usefulness of those already enrolled is quite as important as the mustering of new recruits.

But we also want the new recruits. Why should it not be possible, during the year 1895, to add 10, 20, 50, or 100 per cent. to the average attendance at our churches? May not the preaching be made 10, 20, 50, or 100 per cent. better? That is a question which the minister can afford to ask of himself — and of heaven. But the sermon, even when most vital and vitalizing, is only one feature in our public portrait of religion; and the total impression of grace and truth requires that all the other exercises be equally real, winning, and persuasive. From organ prelude to benediction let the Spirit have free course, and be glorified! And so it will be, if that Spirit has been our heart-guest through the week, if life itself has been a psalm and a prayer.

Why may there not also be a corresponding improvement in the tone of hospitality and in the spirit of beckoning? Suppose each man and woman should quietly run

over the list of unchurched neighbors and acquaintances, with the friendly design of saying, in some tactful way, "Come thou with us, to get and to give!" And suppose this became a custom, kept up the year round. For the most part, the invitations would be unheeded; but, if each habitual church-goer could bring in *one*, we might close the year with a doubled attendance.

Best of all will it be to reach, attract, and inspire the young people, and to confirm them in a feeling that the church is their happy home and field of sacred opportunity. To make one boy or girl happy in the atmosphere of religion may add a living stone to the temple of the future.

The year 1895,—it is another name for God-given opportunity. Let us make it indeed a Year of the Lord by filling it with happy and holy service of mankind; by laying wires and touching buttons that communicate with living hearts; by devising liberal things and enacting private and public benefits; by diffusing the light of higher knowledge, and bringing the greatest possible number of persons of all sorts and conditions under the blessed influence of that truth and love which are the real life of God in man. CHARLES G. AMES.

To the Editor of the Unitarian:—

The King is dead! Long live the King! 1894 is dead, and in his grave. 1895, his young heir, is already enthroned, and claims our allegiance. Joyous bells have rung in his coronation. With smiles of gracious greeting he welcomes us to his service. The Old Year and New,—how shall we treat them? The apostle's ringing word is, "Forgetting things behind, I press forward!"

Ah! but can we forget the past? God be thanked for blessed memories that we would not forget, ours forevermore, to enrich and sweeten all coming days. Some things said or done we would gladly blot from our Book of Remembrance, but cannot. As well might we try to take the stain out of the snow. Thoughts, words, deeds, sufferings, have been inscribed upon records more enduring than bronze or marble. Into the fabric of character, time's flying shuttle has woven our varied experience. The past, gone beyond our reach, can be obliterated by no sighs of regret, nor pangs of remorse, nor tears of repentance, nor prayers for pardon; nor can we wholly forget it. For reward or retribution it is wrought into destiny.

Paul, nevertheless, wisely counsels us practically to forget things behind. Since the past has gone beyond our grasp, let us waste no time in vain regret. The present summons with fresh invitation. Let not the new day be burdened with yesterday's sin, nor clogged with its success. Old failings should not discourage, nor old victories satisfy.

Let us leave our failures and sins behind. Why shall we dolefully dwell amid their shadows, or from the grave summon their ghosts? Haunting remembrances keep some people forever in the depths. Even seeking reform, they lament old sins more than they cherish new virtues. They try to go to heaven backwards, fighting Satan, instead of, face front, following Christ. "Resist the devil, and he will flee from you," is the word of Holy Writ. The best way to resist him is to turn the back upon him in contempt, in the manner of Jesus, "Get thee behind me, Satan." Then come the helpful angels of power and peace. Having repented and been forgiven, do not nurse the old sin by your notice, nor label and exhibit it as a relic and a curiosity; but, like a vile thorn, pluck it out, cast it away, and have done with it. Leave the dead past behind, forgotten: look upward, and press forward.

Success itself should also be left behind, forgotten. Many a college Freshman, resting on the laurels of his first honors, is outstripped in his Sophomore year. Many a new convert, content with joining the church, pharisaically self-satisfied and insensible of shortcomings, slips down the ladder, or is lulled to ignoble slumber, a less hopeful subject than some bold sinner who knows he needs conversion. Many a church in the early day active in its young struggle for life, having achieved prosperity, dwindles in spiritual power through the lethargy of retired servants of the Lord, who comfortably sleep upon their good traditions, and now lift neither voice nor finger to help struggling humanity out of the ditch. Success should be but stepping-stone to loftier pinnacles. As the Old Year's dying leaves only enrich the New Year's more luxuriant garden, so let success

but fertilize soil and sap for still better flowers and fruit.

Forgetting must be crowned by aspiration. Repentance is not regeneration. Appalled at his guilt, the sinner resolves to forsake it. Failing to supplant it with some positive good, the paroxysm passes; and he falls deeper than ever. Like the man described by Jesus, when the unclean spirit left him, he simply swept his house, and left it vacant. The result might be easily foreseen. Seven other evil spirits came and occupied, and his last state was worse than his first. Sin is best conquered by what Chalmers called "the expulsive power of a new affection." Waste no words in merely chiding the inebriate or the sinner. He knows his own guilt and wretchedness better than you can tell him. Lend him a helping hand to rise and walk on his own feet. Kindle in him a love for what is good, a better ideal, self-reliance, hope, and aspiration, and he is redeemed. Well may the poor artist cry, Why tell me my drawing is faulty, my coloring wretched, and my picture worthless? Alas! I knew all that. Fill my purse, and send me to Rome. Inspired by sight of great masters, my drawing and coloring corrected, my ideal exalted, I shall then paint you a better picture than your cold and cruel criticism could ever command.

In the word of George Herbert,—

"Pitch thy behavior low, thy projects high;
So shalt thou humble yet magnanimous be.
Sink not in spirit. Who aimeth at the sky
Shoots higher much than he that means a tree."

As the New Year opens its fair, white pages, why may we not fill the fresh diary with words and deeds better than any yet recorded? Forgetting things behind, setting our faces toward the high mark, in discipleship to Jesus, aspiring to live a life as saintly as earth has yet witnessed, press forward! God helping us, shall not the high ideal by the coming year be made real?

"Life is before you! From the fated road
Ye cannot turn: then take ye up the load.
Not yours to tread or leave the unknown way:
Ye must go o'er it, meet ye what ye may.
Gird up your loins within ye to the deed.
Angels and fellow-spirits bid ye speed.
Fail not for sorrow, falter not for sin;
But onward, upward, till the goal ye win."

RUSH R. SHIPPEN.

To the Editor of the Unitarian:—

You ask me for "a word of New Year greeting and encouragement to the Unitarian workers of America." May I, then, state briefly what seems to me the most encouraging feature of our fellowship to-day, as it was represented last September in Saratoga? It undoubtedly meant a great deal that we were able to reach unanimous agreement upon a subject which most of us expected to see settled on or about the Greek Calends. In a wild flight Dr. Holmes once wrote of a heated term in which "Brattle Square and Temple Place were interchanging cards"; but none of us ever had faith or imagination enough to predict an enthusiasm so ardent that in its glow our Right and Left would find themselves equally at home in a temple whereof all doors are front doors, and the connecting patches of wall only recall the tinker in "A Midsummer-Night's Dream." It was a happy omen, too, that in the second stanza of the triumphant doxology, while most of us were singing,

"Eternal truth attends thy word,"

a few brave souls sang with equal fervor and harmony,

"The truth thy everlasting word."

It indicated that we were not going to fall into what, by a modification of Edward Lear's phrase, might be described as a state of perfect and abject unanimity.

But, auspicious as our concord was, it did not seem to me the most cheering sign of the Conference. That was a circumstance to which Mr. Ames called attention at the moment, but which has been quietly passed over in most of the reports; namely, that the result was due principally to the active, intelligent work of Unitarian laymen. Besides, the best paper read at the Conference was written by a Unitarian layman on "Regeneration." Broad, lucid, masterful, what a paper that was! To say it was the best paper of the Conference does not disparage other writers, but only adds to Mr. Lowell's honor. Now, the real strength of a church lies not in its minister, nor even in its devoted women, but in the practical loyalty of its laymen. If the day has come—and the Saratoga Conference almost convinced me that it has—when Unitarian lawyers, mer-

chants, and physicians believe that in the teaching of our churches are principles worthy of serious, enthusiastic devotion, this year will mark an unprecedented growth in our fellowship and service.

Not that their interest is to be shown by money gifts alone, indispensable as such contributions are. How often has Paul's cry been wrung from the lips of a minister who had no fault to find with the finances of the church,—"I seek not yours, but you"! Has any denomination in Christendom better laymen than ours? Is there another denomination in which they do so little distinctively religious work? Our laymen cannot be depended upon to occupy the pulpit in case of a minister's absence, to hold service and read a sermon at a missionary preaching station, to do any one of a thousand things which Baptist, Methodist, Presbyterian laymen do willingly and as a matter of course. There are notable and happy exceptions to the rule; but it holds good, as some one is said to have feared God, "in the main." Theoretically, we are a church of the laity: we are all priests, we are all laymen; but the minister is apt to bear more resemblance to a layman than the layman to a priest. My New Year's word of good cheer is that Unitarian laymen are beginning to give more of themselves to the actual religious work of our churches, and my wish is that in the coming year by making progress fast and far in the same direction they may have for themselves and give to many others a happy New Year. W. W. FENN.

To the Editor of the Unitarian:—

The past year has been one of the times that try men's souls. Our churches have suffered from the wide-spread financial distress. Our missionary bodies have been compelled to face an enlarging work with diminished resources. But with the difficulty has come a new sense of comradeship and of courage. In the history of American Unitarianism this year will be memorable as one in which our body came to an inspiring consciousness of its own unity, and of its simple message to the world. I cannot send a better New Year's greeting than the wish that the spirit of the Saratoga Conference of 1894 may remain with all our churches during the coming years. Remembering that meeting, we may well thank God, and take courage.

S. M. CROTHERS.

Cambridge, Mass.

AN EDITORIAL FAREWELL.

With the present number the editorial management of the *Unitarian* passes into new hands. The retiring editor cannot, however, leave a position which he has held so long, and which has brought him into so close relations with that large body of persons who make up the *Unitarian's* constituency, without a farewell word.

The relations of an editor to his readers, especially if it has been his fortune to plan and bring into existence the periodical which he edits, as in the present case, becomes of necessity very personal,—scarcely less intimate than the tie between a pastor and his people. It is natural, therefore, that the sundering of such a relation should not be easy. Indeed, in the present case the figure of parent and child seems scarcely too strong. We none of us part with our children without sorrow. How, then, can it be possible that he to whom the *Unitarian* has been for nine years a child, carried constantly in his thought, his care, and his affection, should be able to say farewell without regret and pain?

His retirement from this work, which to him has always been a delight as well as a duty, is occasioned by the press of other labor. The demands of the work at Ann Arbor grow heavier and heavier each year, with the ever-increasing number of young men and women who come here from all parts of the world to avail themselves of the unsurpassed educational advantages offered by the great university. Only the fact that he has had by his side a second minister, doing constant and most efficient service in the parish, among the students, in Sunday-school, Bible class, and other instruction, and, when occasion required, in the pulpit, has enabled him to carry on the heavy double work of preacher and editor so long.

But the parish work has grown to such dimensions that a separation should now be made. Moreover, the recent action taken by the denomination at Saratoga, placing itself unequivocally upon a Christian basis,

relieves him from a sense of editorial responsibility which, until now, he has not felt it possible to lay aside. The *Unitarian*, during all its history, has urged that unity and stability of organic development and permanent spiritual life and power can be secured to the Unitarian movement only by holding strongly its historic connection with the past, and by committing ourselves as a body unreservedly to that simple, but sublime religion of Jesus, epitomized in his great teaching of love to God and men, toward which the best religious development of our age is more and more tending, and which everything unites in pointing to as the destined religion of the future. These desirable results seem at last to have been made secure to us by the important Saratoga action. It is not strange, therefore, if this happy consummation lifts a heavy load from the mind of the editor of the *Unitarian*, as it does also from many other minds, and opens the way for him without betraying any trust, as he believes, now to turn over the magazine to other hands.

In laying down his pen, he wishes heartily and earnestly to thank the many friends in all parts of the country who so effectively, and in so many ways, aided him in bringing the *Unitarian* into existence nine years ago, and in the long and heavy task of building up for it such a list of subscribers as insured its permanency and success. Not less, also, would he express his appreciation and gratitude to all who, in all the years since, have aided by their pens in filling its pages with such living thought as has made it seem to its constituency worth maintaining.

His withdrawal from the editorship means no withdrawal of sympathy from the magazine. On the contrary, its future will be watched with the deepest interest; and he expects to have many things to say, as the months and years go on, through its loved and familiar pages.

And now, in turning over its fortunes to the guidance of another, he does so, if not without sadness, yet with hope and strong faith. He believes that the future of Unitarianism is brighter now than it has ever been, and, therefore, that the encouragement is greater to all who labor in its behalf. The present seems to him preeminently a time for new activity and zeal on the part of all who believe in the truth and value of its gospel.

He believes the past has proved that among the instrumentalities needed for the dissemination of Unitarian truth there is a large and important place for such a periodical as the *Unitarian*. With the banner at its head which was so bravely flung out at Saratoga, it should have the fullest confidence of the denomination, command a steadily increasing support, and become an ever-growing power for the promulgation of that religion of light and love which it aims to represent. That its usefulness and success in the past may be but the precursors of a larger usefulness and a far greater success in the future is the wish of the retiring editor. J. T. SUNDERLAND.

THE WORKMEN.

For each of us there is work to do
In the world for God and for man,
With power to make, or to mar, at will
The Master's wonderful plan.

Of a perfect life that he meant for us
To build from the years as they come and go,
Fitting the days with a firm, true hand,—
Steady and strong, above and below.

Within and without, all clean and pure,
The abiding place of trust and truth,
In the Father's love, so safe and sure,—
There peace shall dwell with the joy of youth.

Then let us go to him, at the first,
Instead of wearily toiling on
Through days of trouble and pain and care,
Till hope and courage and joy are gone.

God meant each life to be bright with love,
Each heart a home where his love can dwell,
Each day a part of the perfect life,
Builded strong and secure and well.

MAUD L. COTTON.

Do we turn for satisfaction to our human relationships? They are among our most precious and holy helps. But our fitness to live with others, or to get the good of living with others, depends chiefly on our fitness to live alone. We must *be*, in order to do; we must have wisdom and love, in order to give them; we must be just before we can put rectitude into conduct. We cannot even speak the truth, as it deserves to be spoken, unless we are true. A wise pagan says, "How much sincere life the gods exact before we can speak a sincere word!"—*C. G. Ames.*

OUR LONDON LETTER.

London has fought the biggest fight of the present generation, perhaps it is not too much to say of the century, against the growing pretensions of priestism. The election of the new School Board has been watched with keen and profound interest throughout the country. For the educational policy of London is of national moment, since it carries with it a far-reaching influence. True, the large provincial towns, like Birmingham, Manchester, Liverpool, Leeds, and other great centres, shape their own independent course; but a victory for the reactionaries in London would embolden their sympathizers even in those powerful towns, while in hundreds of small towns it would spell disaster both for efficiency of education and for religious liberty. The majority of the London School Board for 1891-94 have for two years been engaged in an effort to capture the Board Schools for church purposes. They have witnessed the gradual absorption of denominational or sectarian schools in the national system of Board Schools, and the growing popularity of these latter, partly because these are the people's schools and partly because the education given in them is more efficient. They have therefore sought to gain control over the schools of the nation, in order to turn them into nurseries of the Church, and thus secure the ascendency of the High Church party.

But this proceeding has been shown to be disloyal to the conditions under which they allowed themselves to be elected. The basis of the whole London School Board system is a compromise of all sections of the community. By this compromise an agreement was made that children should be taught the great principles of religion and morality without being indoctrinated with any dogmas held by one or more sections of religious communities. Mr. W. E. Forster, the author of the Education Act, explained his meaning thus in a speech made in 1870:—

I have the fullest confidence that in the reading and explaining of the Bible the children will be taught the great truths of Christian life and conduct which all of us desire they should know, and that no efforts will be made to cram into their poor little minds theological dogmas which their tender age prevents them from understanding.

The meaning of this so-called "Compromise Clause" seems to be perfectly clear; but these High Church Reactionaries appear to have overlooked all other obligations in their zeal for their own particular tenets. Their first step was to endeavor to introduce the Church Catechism and the Apostles' Creed. But this "wedge" was too large, and had to be abandoned. Next, after much heated discussion, they succeeded in getting "Christian" interpolated before the word "religion." That, naturally, opened the way to a discussion upon the meaning of "Christian." They sought to define it in the following resolution:—

That by the Christian religion the Board understands that religion which includes as essential a belief in the Incarnation of the Son of God; that is to say, that Jesus Christ our Lord, born of the Virgin Mary, is both God and Man.

By this time the two contending parties were in the thick of the battle,—the battle for the Rights of Private Judgment and Liberty of Conscience,—the battle for the use of "the open Bible" by high-minded and conscientious teachers or for the use of the Bible only as edited and annotated by the clerical party. The Progressive members, who were in a minority, needed all their powers of courage and endurance to maintain their ground. Their numbers were too small to make it possible to outweigh their adversaries. They fought manfully and persistently in argument, among them none more manfully or against greater odds than Mr. W. Copeland Bowie, the Secretary of the British and Foreign Unitarian Society, and one of the representatives for Southwark on the Board.

The culminating act was the issuing of a circular setting forth that teachers must give their Biblical and religious teaching on the basis of

Belief in God the Father as our Creator, in God the Son as our Redeemer, and in God the Holy Ghost as our Sanctifier.

And, further, the teachers were told:—

If there are those among you who cannot conscientiously impart Bible instruction in this spirit, means will be taken, without prejudice to their position under the Board,

to release them from the duty of giving the Bible lesson.

The floodgates of controversy were now opened wide. The whole body of Nonconformists found themselves rudely cut off by dogmatists of the High Church school from the Christian communion. They witnessed a conspiracy aimed, by admission of Mr. Riley, its author, at the modification, and virtually the overthrow, not simply of the Compromise of 1871, but of the Education Act of 1870. They watched an insidious plan for transforming the Scripture syllabus from a simple exposition of the main outlines of the Christian ethics into a textbook of the High Anglican creed. Above all, they saw that the Anglican Church, not content with the overwhelming preponderance of members of its own communion among the London teachers, endeavored to place the whole machinery of religious teaching in the Board Schools at the mercy of an inquisitorial majority of Churchmen, threatening the liberty and peace of some eight thousand teachers. In short, they saw an attempt to break up a system of education which has been in vogue nearly twenty-four years, and to introduce a policy of theological definition, not in the interests of the children, but in the interests of a theological system on the one hand and of an aggressive Anglo-Catholicism on the other.

The fight was a great one. It was maintained with great courage and pertinacity to the end. The cry was raised that the Church was in danger; and, where this cry was inoperative, another was taken advantage of for the purpose of arousing and frightening Nonconformists,—namely, that the Bible was in danger. All the old weapons of religious bigotry that we imagined, and sometimes boasted, were worn out, were refurbished, and wielded with unsparing vigor. The Progressive candidates were assailed as atheists and infidels with an intolerance worthy of the Middle Ages. But London, awake at last, has spoken out with great volume, and with great decision and energy. It is true that, thanks to the egregious freaks played by what is known here as "the cumulative system," the party polling 800,000 votes has secured only twenty-six seats, while the party polling 650,000 votes has secured twenty-nine. Nevertheless, the splendid stand made by London for the Compromise, for "an open Bible," for a fair chance for the Board School child, for the freedom of teacher and taught from priestly domination, has, in the face of unspeakable difficulties, unparalleled misrepresentation, even wholesale and unblushing lying in the interests of Churchly religion, reduced the Diggleite, or clerical, majority from fifteen to three. There is, then, still a majority of three against the Progressives on the Board, while there is the vast majority of 150,000 votes in their favor. But the general opinion is that the Diggleites have had such a shaking up in the ballot-boxes that they will understand pretty clearly now what the verdict of London is on their policy. Even the wobbling *Times* says: "We must take this as the judgment which London has pronounced on the circular to the teachers and on its supporters. . . . The new Board will act wisely if it withdraws the circular, or, failing that, purposely suffers it to remain a dead letter." The *St. James Gazette* says:

The accidents and "flukes" of the cumulative voting system and the bad organization of their opponents have given them [the Diggleites] this nominal majority; but, if you count up votes, they are smitten hip and thigh. The Progressives cast somewhere about 130,000 votes more; and in every constituency except one their men—or women—head the poll, in most cases with thousands of votes in hand. In 1891 the exact opposite occurred. Then in every district except one the Moderates were at the head of the poll, the Progressives, even when they managed to squeeze in, doing it by a much smaller vote. The electors have left us in no doubt as to their meaning.

No: that meaning is that the teachers must be left to go on as they have been doing these twenty-four years, giving honorably and honestly their simple, devout Bible lessons, and that the Board must get on with making provision for the real needs of the children. It is that an intolerant clericalism has produced the most remarkable anti-clerical movement London has witnessed for a quarter of a century. People who take no extreme views have been asking themselves within the last few months whether, after all, Gambetta was not right, and whether clericalism was not indeed "the enemy." The national character of the

State Church has been compromised. Disestablishment, which had greatly lost ground owing to the moral and intellectual activity of the Church, may again become an active force; and we have had the spectacle of men of all shades of opinion coalescing against a perilous and presumptuous propaganda.

As Unitarians, we rejoice over the triumphant return of candidates connected with our Unitarian churches or known as liberals in religion. Especially do we rejoice over the magnificent victory won by the stout-hearted champion of liberalism in education as in religion,—Mr. Copeland Bowie. Against Mr. Bowie all the artillery of the priestly party has been unflaggingly and mercilessly directed. A large army of curates, Scripture readers, Bible women, tract distributors, Sunday-school teachers, members of "sisterhood," have been canvassing for weeks, day by day, and from morning to night, against him, uttering misrepresentations, coining and circulating slanders, telling falsehoods by the bushel, all for the glory of God, the sanctity of the Bible, and the good of "the Church." Here is a specimen of the weapons of religious warfare hurled at Mr. Bowie's head. Some gentlemen issued a circular stating, "If you want your children to go to hell, vote for Bowie."

A leaflet was circulated by a curate of the Church of England, in which was printed: "A Wolf in Sheep's Clothing. What is Mr. Copeland Bowie's religion? He is a Unitarian minister. What is the Unitarian faith? The same as that of Annas and Caiaphas," and so on. This was the cannon that volleyed and thundered against the "arch-heretic." A host of Mr. Bowie's friends buckled on their armor, among them two local rectors; and, when the fight was over, Mr. Bowie's enemies were routed, and the hero of all this vilification came off conqueror at the head of the poll with 10,837 votes. The slanders uttered against him had recoiled on the heads of their authors; and the people had pronounced an emphatic condemnation of priestly intolerance. Another member of our household of faith, Miss Davenport Hill, retains her seat for the city of London. Mr. Richard Bartram, one of our most active and able "men of light and leading," long connected with the *Inquirer*, and a frequent contributor to its columns, is returned for Finsbury; Mrs. Maitland, a member of Mr. Stopford Brooke's church, and Lord Morpeth, son of the Unitarian Earl of Carlisle, for Chelsea; and Mrs. Homan, a member of Dr. Stanton Coit's Ethical Society, for the Tower Hamlets. Thus the small band of London Unitarians and Ethical Culturists number five members on the new Board, though their work there will not be that of Unitarians or of Ethicists, but of Progressive Educationists, pledged to a go-ahead unsectarian educational policy.

The conflict is not over. The sword cannot be sheathed. The battle is still on. Clericalism will perhaps change its methods, but it will not change or relinquish its purpose. Tactics may be altered, but the same goal will be striven for. There will be no real rest, no assured peace in connection with the educational work in London until the citizens of London have thoroughly dislodged clericalism out of influence in Board School work. The democracy must make it plain and unmistakable that they will not have the clerical party weakening Board School education, damaging the interests of real religion, and menacing liberty and progress.

S. Fletcher Williams.

Hackney, London.

ONE UPWARD LOOK EACH DAY.

SELECTED FROM THE POEMS OF OLIVER WENDELL HOLMES.

Sunday.

Two paths lead upward from below,
And angels wait above
Who count each burning life drop's flow,
Each falling tear of love.

Though from the Hero's bleeding breast
Her pulses Freedom drew,
Though the white lilies in her crest
Sprang from the scarlet dew,—

While Valor's haughty champions wait
Till all their scars are shown,
Love walks unchallenged through the gate,
To sit beside the Throne.

Monday.

Look on this world of yours with opened eyes!
Ye are as gods! Nay, makers of your gods.
Each day ye break an image in your shrine,
And plant a fairer image where it stood.

TUESDAY.

Old Time his rusty scythe may whet,
The unmowed grass is growing yet
Beneath the sheltering snow, my boys;
And if the crazy dotard ask,
Is love worn out? is life a task?
We'll bravely answer, No! my boys,
We'll bravely answer, No!

WEDNESDAY.

Seek thine own welfare, true to man and God!
Think not too meanly of thy low estate;
Thou hast a choice; to choose is to create!

THURSDAY.

Life is but a song;
Art is wondrous long;
Yet to the wise her paths are ever fair,
And Patience smiles, though Genius may despair.

FRIDAY.

Grieve as you must o'er history's reeking page:
Blush for the wrong that stains thy happier age;
Strive with the wanderer from the better path,
Bearing thy message meekly, not in wrath;
Weep for the frail that err, the weak that fall;
Have thine own faith, but hope and pray for all!

SATURDAY.

And what are all the prizes won
To youth's enchanted view?
And what is all the man has done
To what the boy may do?

If there were no God save that figment which the imagination forms and the sublime affections inspire with reality, and to which stern duty pays its service, then am I the more bound to conceive an ideal of God which shall tax my fancy to its highest flight, turn my daily love into a sacrament, and make the doing of common duties an act of worship. He who would be sure of God must be sure of himself. No man ever yet realized that the righteousness of God is "like the great mountains," while his own nature afforded no firmer footing than a quaking bog.—*Thomas R. Slicer.*

There are souls in the world who have the gift of finding joy everywhere, and leaving it behind them when they go. Their influence is an inevitable gladdening of the heart. They give light without meaning to shine. Their bright hearts have a great work to do for God.—*Frederick W. Faber.*

EDITORIAL.

The New Year. THE *Unitarian* extends a hearty New Year greeting to all its many friends, fellow-workers, contributors, and patient readers throughout the world. Though the supporters of the *Unitarian* are scattered and divided in space and time, our mailing list containing addresses that reach across the continent from Boston to San Francisco, thence to Oregon and Japan, India, Hungary, Italy, France, and England, yet in the pages of this little messenger all are united in a common ideal life, the ideal sought by Jesus of Nazareth,—"Love to God and man." In the light of this ideal the opening year is the most promising that has ever dawned. Not only is there more widely manifest throughout all Christian churches of every denomination an earnest tendency toward the practical applications of the ideal of brotherly love, but from our continual survey of the religious periodicals and denominational publications we gather that a deeper note of spiritual faith, of love to God, is sounding from many pulpits, and certainly finding a definite response in a quickened religious feeling and growing interest in religious matters, apparent throughout the civilized world.

In Our Own Field. IN our own field there is abundant promise. A great forward step was taken at the National Conference at Saratoga last October by the adoption of a statement so definite and clear as to need no explanatory clauses, so high and noble as to be above cavil, and so rich in associations and in spiritual intensity as to be an inspiring watchword for our organized advance. The religion of Jesus, "Love to God and love to man," now written upon our national denominational standard, is a noble prophecy of Unitarian aims and hopes. It is above us, but it is our common faith. The encouraging reports coming in from our churches far and near surely indicate that the unanimous adoption of such a banner was only possible because some strong, living impulse from the holy spirit of love is already abroad in the hearts of the men and women of our churches. It is that spirit which should be the real ground for enthusiasm; for,

while the dissolving process is rapidly going on in the doctrinal heart of Orthodoxy, it becomes more and more the pressing need of the hour that liberalism should be evolving the church of the future. Our congregational organization can only be well knit together, and therefore helpful to the world, when informed and inspired by a profound spiritual impulse, such as is now manifest. Our New Year's greeting is, therefore, one of hearty cheer and enthusiastic hope.

Words of Cheer. We publish on another page several letters from well-known leaders,— men to whom we naturally look for words of wisdom and good counsel. These letters were kindly written to the editor in response to a request for a few words of New Year greeting to the many faithful workers who are readers of the *Unitarian*. They are not only exceedingly interesting as personal letters, bright with the originality of the writers, but, taken together, remembering their varied sources, they form a remarkably stirring message of encouragement and good cheer. Without exception these writers, all men commanding a wide outlook over the field, declare in unmistakable language that a ripening harvest stands ready for the sickles of our Unitarian laborers. The long-sought gospel is on our lips, the "hungering neighbor" at our door. Add the sacrifice, the devotion, and, where we fed but one, we shall yet feed three.

The "Unitarian." This number of the *Unitarian* begins a new volume and the tenth year of publication. The first number, printed in Chicago, January, 1886, was a modest little paper, not quite filling twenty-eight pages; but its heart was true, and with the same motive, then announced,— "a distinctly practical aim, to strengthen our churches, 'deepen the religious life,' and 'disseminate our distinctive faith,'"— it has gone steadily forward, increasing in size and extending its circulation. It has become more than ever a representative rather than a personal paper, and enjoys to-day the generous co-operation of the ablest writers of the liberal faith. It invites from every parish items of the happenings and interests of each. The friendly comparison of one another's undertakings, attempts, and successes leads to closer co-operation and healthful emulation.

Retiring Editor. It will be seen by the letter in another column entitled "Editorial Farewell" that the senior editor of the *Unitarian*, Rev. J. T. Sunderland, has been compelled to relinquish his arduous labors as editor.

Mr. Sunderland, in joint editorship with Mr. Herford, founded the *Unitarian* in 1886; and his unwearying efforts to promote the interests of the denomination through the pages of this magazine are so well known, far and wide, as to need no word of comment here. Few men have more generously, or with greater sincerity and earnestness, given of their best freely and unstintingly to the common cause.

With peculiar ability and force Mr. Sunderland threw himself into the difficult task of establishing a high-class denominational journal upon a secure and permanent foundation: that he has been successful, the present position and popularity of the *Unitarian* is the best evidence. The feeling of tender regret which Mr. Sunderland expresses in severing the tie which for nine years has held the *Unitarian* so close to his heart will be sympathetically shared by all our readers. Were we here recording any withdrawal of Mr. Sunderland's deep interest, or any occurrence which would exclude his welcome word from these familiar pages, we should indeed find it difficult to express our own regrets; but, fortunately, while the rapid increase of Mr. Sunderland's duties, as pastor of the growing church at Ann Arbor, renders it absolutely essential that he should be relieved from the cares and labor of the editorial chair, there will be no separation of interest. Mr. Sunderland will frequently contribute to our columns, and we are very glad to announce that a valuable series of articles from his pen on missionary activities will appear from month to month during the coming year.

Year Book. The Year Book of the Unitarian Churches for 1895 has just been issued by the American Unitarian Association. The brief preface is written in a spirit of cheerful expectation, and calls attention to the fact that at the next annual May meeting the Association will celebrate

its seventieth anniversary. "If there is any higher use for money or any higher privilege or duty than that set forth in the objects of this Association, God has not yet revealed it to his children." The details of work accomplished by the Association are to be found in a separate publication; namely, the annual "Report," which is distributed without charge to all the churches. The Year Book is, as it were, the directory or index to all the organizations and interests of the denomination. In it we find the full list of churches, ministers, missionary associations, conferences, alliances, colleges, clubs, publications, etc. While the general hard times of the past twelve months have necessarily retarded the establishment of new movements, yet by comparison with the Year Book of 1894 we find we have twenty-six additional names in the list of ministers. Ten of these are men from other denominations. We also notice that fifty-three installations occurred during the year, sixteen of which were ordinations, the others representing changes of pastorates. The honored names of those whom death has taken from the roll are:—

Henry Clay Badger, Edgar Buckingham, John Cordner, Sylvan Stanley Hunting, William Oxnard Moseley, Alpheus Sanford Nickerson, William James Potter, and Grindall Reynolds.

Outlook in England. THE Unitarian movement in England is fortunate in having the powerful co-operation of so widely recognized a writer as Mrs. Humphry Ward. The valuable suggestions which she has set forth in the "Essex Hall Lecture for 1894" and the noble and inspiring mission which she declares awaits the Unitarian Church cannot fail to encourage the present workers and to call the attention of others to the important place which the Unitarian body is destined to take. In the struggle between "dogmatic Christianity" and the new "historical Christianity" Mrs. Ward sees no other denomination than the Unitarian which is able to give religious shape to the new knowledge and new conviction. An ever-growing clearness of teaching is apparent, and an enthusiasm which is "the fruit of an intensity of inward vision."

London School Board. THE supporters of the Established Church secured a majority in the recent school board elections, but by so narrow a margin as to materially cripple the clerical influence. The board will be made up of twenty-nine clericals and twenty-six progressives. This small majority will be further restrained from forcing its ecclesiastical regulations upon the public schools by the fact that in actual count the progressives really received a large majority of ballots, certain peculiar technicalities in the plan of election giving the majority to the conservatives. It is to be hoped that the strong independent Protestant spirit which has heretofore allowed itself to submit to the growing arrogance of the dignitaries of the Established Church will begin to rouse itself, and save the million children in the great world of London from an enforced inoculation with false doctrine.

Foreign Missions. Two very interesting articles in the December *Forum* discuss the question of foreign missions with regard to India. Mr. P. R. Telang, a high-caste Brahman, takes the negative, Bishop Thoburn the affirmative; and it seems to us the bishop has the best of the argument. Here is a single point. The present religion of India, with all its virtues, stands, nevertheless, for the institution of caste. In Southern India alone there are fifty million of hand-workers, and these the institution of caste keeps in perpetual and unmitigated degradation. The government has established schools, but the children of these fifty millions cannot be admitted to them. Public sentiment will not tolerate their presence. Caste condemns them to eternal ignorance.

What would the United States be to-day if the whole of the artisan population had been kept in a state of absolute ignorance and social degradation? Among these outcasts is the caste of the leather-dressers, or chamars. When General Grant was President, and Henry Wilson Vice-President, the former visited Boston, and was accorded a public reception. In driving in an open carriage through the streets, it so happened that the President, the Vice-President, and the Governor of the State occupied seats in the same carriage with the mayor.

As they passed by, an Indian missionary said to a friend, "There go three chamars!"

General Grant had been a tanner; Henry Wilson had been a shoemaker; and Governor Claflin, a leather merchant.

Had Hindu caste prevailed in America, these three men would have been lost to the nation, and Abraham Lincoln would have been obliged to spend his entire life as a common day laborer. It is evident that this ancient institution can only be abolished by a change in public opinion. It must necessarily be a slow process, but there would seem to be no surer way of bringing it about than through the personal influence of Christian missionaries. The presence of hundreds of cultured gentlemen, of high social standing and wide training, scattered over the country, living and working among the people, and leading pure and blameless Christian lives, cannot but have its effect if we have patience and give it time enough.

Col. Ingersoll's Biblical Criticism.

COL. INGERSOLL has told us how to do many things. He has now set himself the task of instructing the world in the art or science of Old Testament criticism.

"Somebody ought to tell the truth about the Bible," he began in a recent lecture.

"Ministers dare not; for, if they did, they would be driven from their pulpits. College professors dare not, for they would lose their positions. Editors dare not, for fear of losing their circulation; and politicians dare not, for fear of being defeated. Even merchants dare not, for fear of losing custom; and the poor clerk dare not, for fear of being discharged. So I thought I'd do it myself."

Then he proceeds to do it by making a catalogue of all the grotesque passages, palpable contradictions, and old world views of things contained in the Bible. He did it in his own incisive, inimitable way; but it was certainly not the truth about the Bible. It was as if some one should make a list of all the coarse, obsolete, extravagant phrases in "Hamlet," and say, "Behold! my friends, the truth about Shakspere." Col. Ingersoll is a very genial, very able, very witty gentleman, but there is one simple little rule which he seems always to overlook; and yet it is a rule which doubles the power and effectiveness of the man who is wise enough to observe it, be he statesman or man of letters, orator or politician or preacher. It is, "Be just to your antagonist."

Prof. J. Estlin Carpenter.

THE visit of Prof. J. Estlin Carpenter to America is an event for which a circle much wider than our Unitarian constituency has cause to be grateful. An unpretending and sweet-blooded man, combining simple self-respect with cordial respect for others, he carries also with him the instinct and atmosphere of scholarship,—a scholarship as clear and frank as it is broad and well furnished. The products of his intellectual industry have been so generously bestowed that he has affected us like a well-laden tree, whose boughs bend low, so that Zaccheus himself might pick the rich, ripe fruit. After a four months' sojourn he may certainly carry back to his English home the assurance that his own image is imprinted on the hearts of many who have never clasped his hand, and that the honored family name he bears has become brighter and dearer than ever to his American cousins.

Departments.

SUNDAY-SCHOOLS.

Four students from the Harvard University Divinity School have engaged in work at Newton Highlands, Mass., carrying on, among other affairs, a vigorous Sunday-school. This is a good thing for the cause, and, no doubt, beneficial to the young men in imparting practical experience. A similar work is now in hand by some of the Meadville Theological students, who are carrying on a Sunday-school in a school-house a little distance out of the city.

The Sunday-school that formerly met in the little chapel at Chestnut Hill, Mass., will be revived in January, holding a session every Sunday afternoon. Rev. Messrs. Howard N. Brown, F. B. Hornbrooke, B. F. McDaniel, and Albert Walkley will take one Sunday each every month. A "Service of Worship" has been prepared especially for this Sunday-school.

I am often in receipt of letters from remote parts of the country where exist what may be termed "home Sunday-schools." In these towns there is no Unitarian church, and often very few Unitarians. A family here and there, realizing the respon-

sibility, undertakes to teach the children in the household the faith accepted. These cases are very interesting, and show a zeal and loyalty sufficient to inspire those more favored. Most of these home Sunday-schools use the regular leaflet lessons or the standard manuals of the Unitarian Sunday School Society.

Dr. E. E. Hale is developing a new phase in Sunday-school work more completely than any one heretofore. In addition to the regular Sunday-school classes are two others called "adult classes," meeting at the same time, on noon of every Sunday,—first, a class in good citizenship; second, a class in fine arts in its relations to the higher life. Dr. Hale considers this feature as solving, in many respects, the problem of keeping young people interested in religious education. He would undoubtedly answer any inquiries from Sunday-school workers who may wish to know more about the details.

I am pleased to record the fact that our friends in New Orleans have launched a new Sunday-school movement in a part of the city removed from the Unitarian church. This beginning is in a hopeful state, and may possibly expand into something of a church character in due time. Rev. T. R. Slicer of Buffalo has done the same thing in his city, carrying on a new enterprise in a locality somewhat remote from his own church. He has, besides a successful service every Sunday, a flourishing Sunday-school. This kind of missionary work tells.

Christmas is past; and still the question survives, Ought parents and teachers to tell children about Santa Claus? There is an honest element in society which regards this appeal to the imagination as dangerous. The story is often quoted that a little boy found after a few years that there was no Santa Claus, and then he asked if they had been deceiving him about Jesus. A very good answer has been made to this. If there was such a boy, he had been brought up in a very imperfect and crude way. Col. Parker, so well known in public-school education, can hardly be accused of wishing to work injury to the child mind. He says: "No rough voice and no ignorant zeal should ever tell the little child that Santa Claus does not exist; for Santa Claus is the foreshadowing of the All-giver, All-lover,—the One who gives because he loves." There is a great deal of needless discussion in our Sunday-school affairs over matters of this kind. It may entertain and amuse, but it can scarcely profit. Any one who understands psychology or has studied child nature knows full well that the myth of Santa Claus, when properly handled, works only good.

We are constantly debating at our Sunday-school unions and teachers' meetings how to obtain new manuals, modern appliances, and novel methods, in order to make matters more flourishing in the Sunday-school. This can be carried to an extreme. We must continually remember that it is not the machinery that really creates life. The first requisite in Sunday-school work is intense zeal. No amount of skill and money expended in perfecting arrangements will compensate for the absence of a consecrated corps of teachers. Educators in our common schools have always held to this, even amid their detailed discussions as to methods. A thousand times more is the principle true in Sunday-school labors. A contributor to the *Atlantic Monthly* says: "Whatever teaching has been recognized as peculiarly successful, whether in schools or universities, the success has been due to the ability of the instructor, and not to the excellences of the system under which or to the richness of the appliances through which he worked. I would ransack heaven and earth to find teachers with force of character sufficient to impress themselves upon the plastic minds and hearts of young people."

Our Trinitarian friends are often troubled among themselves by differences of opinion with regard to how they shall teach the Fatherhood of God. This seems to be a cardinal truth in the religion of Jesus. The plea is often set forth among them by certain clergymen that the promiscuous and unwarranted use of the Lord's Prayer is a source of dangerous isms and heretical tendencies, leading to the undermining of Christianity. Such a declaration as this is rather startling to us. The editor of the *Sunday School Times* has had such a controversy in his columns; but he resolutely stands by his original declaration, which was as follows: "One God is the Father of us all; and every child of Adam is one of God's children, whether that child recognizes and honors his Father or not." This I refer to because Sunday-school teaching should have no uncertainty in this respect. The wayward son who goes out of his father's home is still a son of that father. He disobeys and incurs condemnation for his conduct; but the tie exists in the nature of things, and cannot be annihilated. This illustration clearly lights up the true Christian teaching. The Lord's Prayer is certainly sound enough for most of us; and, if it is called the source of error, we might as well accuse the Beatitudes of the same fault, or the injunction to love our enemies because that might encourage wrong-doing.

The current leaflet lessons on the "Life of Jesus" in the one-topic graded system are now out for December, the subjects being: "The Sermon on the Mount, Part I."; 'The Sermon on the Mount, Part II."; "John the Baptist in Prison"; "Jesus and the Precious Ointment." The Intermediate are prepared by Rev. Edward A. Horton, and the Advanced by Rev. W. Hanson Pulsford. They are printed together in one leaflet. Price, 50 cents per hundred.

The Boston Sunday School Union held its December meeting with a full attendance. The sudden loss of the president, Mr. Sylvester Brown, was remembered in some affectionate resolutions and remarks. Hon. Charles H. Porter was in the chair. He has now been elected president by the board of directors. The subject considered was "Sunday-school Responsibility." 1. "Between Sunday-school and Parent." Speaker, Rev. C. R. Eliot, Boston. 2. "To advance Classes and Adults." Speaker, Mr. James E. Thomas, English High School, Boston. 3. "Of Teachers to their Duties." Speaker, Mrs. John H. Litchfield, Wollaston. EDWARD A. HORTON.

GUILDS.

BUILDING UP OUR CHARACTER.

Read before the Guild of the Church of the Messiah, Montpelier, Vt., by M. Alice Wing.

"Be ye therefore perfect, even as your Father in heaven is perfect."

The Sermon on the Mount had been delivered, and then Christ goes on speaking to the disciples of the attributes of their Father in heaven,—how perfect in his care for them, how great in mercy and love, in justice and goodness, and kind even to the ungrateful and wicked, closing with these words,—

"Be ye therefore perfect, even as your Father in heaven is perfect."

Over eighteen hundred years ago were these words spoken. But the men and women who make up the world at the present time have not yet attained this perfection of character. Indeed, it seems, considering how much we brag about this nineteenth century, with its great enlightenment, the advance toward the realization of Christ's command is rather slow.

For those people who believe, or pretend to believe, that from our birth we are made opposite to all good and wholly inclined to all evil, it must be rather discouraging to make any attempt to cultivate a really noble character; but we of a liberal faith have not this excuse. We believe we have all possibilities in us for high and noble living, and cannot feel ourselves justified, when we allow these germs of right conduct to be warped and turned aside, in throwing the burden of our own wrong-doing upon poor Adam and Eve, who, it seems to me, must already be groaning under the weight they have been called to bear for so many years; for we believe that each one of us must, with the aid of Him in whom we live and have our being, work out our own salvation, —that we are responsible beings. We do believe that certain tendencies to good or evil are born with us, and that some of us at least have to fight very hard all our lives to restrain the evil and cultivate the good, the noble and true side of our character. Shall we then sit down calmly, and say,—

"O Lord and Master, not ours the guilt: we build but as our Fathers built."

No, we cannot do this, but must fight on, hoping, despairing, now conquering, now defeated, many times utterly vanquished.

Finding the same faults confronting us again and again, how hopeless, how difficult does the perfection of character which we are bidden to attain to seem for us; and yet we could develop nobler, higher, better than we do.

Unconsciously we do climb, I suppose, if it is by a slow process, a falling back two steps for one gained.

Mr. Lowell, in his prelude to "The Vision of Sir Launfal," answers us that

> "Daily with souls that cringe and plot,
> We Sinais climb, and know it not."

It is well, I think, for us all to have a lofty ideal, to set our standard high; for, with the best efforts of which we are capable, we shall come far short of that for which we are striving. But, in the very effort that we make to rise out of selfish thought and feeling to a higher plane of thought and action, are we lifted toward our standard.

There are many ways in which our characters may be developed in association with the good and pure souls about us. We often find an influence for good stronger than we ourselves dream of,—a desire, even a longing at times, for the highest and best things. Music, sacred music, especially to one who truly loves it, often lifts the heart out of all meaner cares and thoughts, and proves an inspiration to loftier thought, deeper trust and faith, and noble deeds.

Nature, whether she comes to us dressed in the light green of spring, the darker green of summer, the varied foliage of autumn, or winter's mantle of white, speaks a varied language to our hearts.

With what purpose did we form this Young People's Society?

Was it not for the building up of our character? that, as the swiftly flying years bring about the time when those now in charge of affairs in the Church of the Messiah must relinquish their post, we shall be able to fill the empty places, and not alone here, but wherever in this wide world we may be placed. It is a training or preparatory school where we are trying to learn and do the will of our Father who is in heaven.

The list of subjects and leaders for the Young People's Guild of Chelmsford, Mass.,

is before us, and we select the following topics as of special interest: "Favorite Hymns," "The Bible; What it is, and How to use it," "One Step Forward," "The Problem of Life," "Woods in Winter," "Uses of Great Men." In connection with this guild or growing out of it is the Young People's Union which holds its meetings as a circle Thursday afternoons. We suppose it is a social organization. The pastor of the church alternates with other members in the conduct of meetings of the Guild which are held every Sunday evening.

In the Second Unitarian Church of San Francisco the Van Ness Fraternity seems to be of the nature of a guild. Rev. Leslie W. Sprague and Mrs. Sprague conduct the meeting in turn. The young people are discussing with the former phases of Unitarian belief; and with the latter they are pursuing a course of Bible reading and study.

A guild has been organized in the Unitarian church of Newburyport, Mass. We have no details in regard to it. It wishes to know what other guilds are doing, as we learn from the *Open Church*. Will it not help on the interchange of knowledge by sending its list to the president of the Alliance?

We learn that the prospect of the guild in Wellesley Hills, Mass., is such as to warrant the belief that a larger average attendance will be maintained for the year.

The Winkley Guild of Bulfinch Place Chapel, Boston, has exchanged leaders during the year, with similar organizations in Newton, Somerville, and in the First Church and the Third Church, Dorchester.

B. R. Bulkeley.

TEMPERANCE WORK.

The Unitarian Temperance Society has been incorporated under the laws of Massachusetts. The new by-laws are given below. It will be seen that they are based upon the former constitution of the society. A few changes were necessary, the most important being that in regard to elections and the place of holding business meetings. Henceforth the elections will take place annually in Boston, in the month of May.

BY-LAWS.

I. The name of this organization shall be "The Unitarian Temperance Society."

II. The purpose of this society shall be to work for temperance in whatever ways may seem to it wise and right.

III. Its methods shall be the printing and distribution of temperance publications, the holding of public meetings, the preparation of temperance lessons and services for Sunday-schools, and such other methods as may from time to time be devised by the executive committee.

IV. All persons paying the sum of one dollar annually into its treasury shall be members of the society, and be entitled to vote at its meetings.

V. Branch societies may be formed in churches or Sunday-schools, and together with other affiliated societies may be represented at regular meetings of the society by two duly elected delegates each, who shall have the privileges of regular members.

VI. The officers of this society shall be a president, vice-president, secretary (who shall be clerk of the corporation), treasurer, and at least six directors, who, together with the other officers, shall constitute the Executive Board. The Executive Board first elected shall have power to increase the number of directors to fifteen if they see fit to do so. In addition to the usual duties of such officers, the Executive Board shall have full charge of the work of the society. They shall propose and recommend plans for temperance work, have power to raise and expend money for such work, keeping in communication as far as possible with the members of the society, informing them about the work and inciting to activity in their several plans, and make a full report at each regular meeting. They shall be elected at the annual meeting, and shall serve until their successors are elected.

VII. The regular meeting of the society for the election of officers and the transaction of business shall be held in the city of Boston, Mass., annually, in the month of May, the hour and place to be fixed by the Executive Board. Special meetings may be called by the Executive Board.

VIII. Thirty members shall constitute a quorum of the society. Five members shall constitute a quorum of the Executive Board. A smaller number in each case shall have power to adjourn a meeting.

IX. All vacancies in the Executive Board, by resignation or otherwise, shall be filled by the board.

X. These By-laws may be amended by a two-thirds vote of the members and delegates present at any regular meeting, provided notice of the proposed amendment has been sent to the members and delegates five days previous to the meeting.

The first meeting of board of directors of the incorporated society was held on Monday, December 17, at twelve o'clock. According to the power conferred upon them by Article VI. of the By-laws, a vote was passed increasing the number of directors to fifteen; and the list of directors was

then completed in accordance with that chosen at Saratoga before the society became incorporated.

In last month's *Unitarian* a programme for a temperance evening or afternoon was given, taken from the leaflet prepared for the Religious Study Classes of the Women's Alliance.

We now give two other programmes as suggestions for guilds, Unity Clubs, or temperance societies. These appeared in the *Open Church* for December, the first having been prepared by Rev. W. C. Gannett for his Social Topics Class, the second by Rev. C. R. Eliot.

I. THE DRINK PROBLEM AND ITS THREE GOVERNMENT SOLUTIONS.

If possible, have each of the three methods presented by a person who believes it is the best. After the papers or addresses, discussion should be invited.

I. *Prohibition:* Its ethical basis. Are not *you* a "local option" prohibitionist? Does prohibition prohibit?

II. *High License:* Its ethical basis. Is it a sanction? Is its purpose financial or restrictive? Does it really restrict—namely, lessen—the amount drunk, and its consequences? Does it act as a bribe to the public? Is it blood money hushing us? Why do the liquor barons clamor for it? Does the internal revenue tax make the United States government a $120,000,000 partner in the saloon business?

III. *Norwegian System:* Its advantages. The offsets. Is it practicable here? Would you vote for it in your State?

Cyclopædia of Temperance, articles on all three subjects.

Wheeler, "Prohibition."

Fernald, "Economics of Prohibition."

Thomann (pro saloon), "Liquor Laws of the United States," "Real and Imaginary Effects of Intemperance," and other pamphlets. (United States Brewers' Association, New York.)

The Norwegian Bill: A Catechism (free tract. Apply to Unitarian Temperance Society, 25 Beacon Street, Boston).

Articles on the Norwegian system in *Forum*, December, 1892, and March, 1894; *Arena*, April, 1894; *North American Review*, May, 1894; *Atlantic*, December, 1893.

United States Department of Labor Report on the System (1893), and Massachusetts Commissioners' Report (1894).

II. AN EVENING ON TEMPERANCE.

A. Nine five-minute papers, as follows:

Why?

1. Why is temperance so vital a question?
2. Why need it trouble us?
3. Why do men drink?

When?

1. When did temperance work begin in America?
2. When did total abstinence work begin in America?
3. When did the prohibitory movement begin?

What?

1. What can individuals do for temperance?
2. What can the church do?
3. What can society do?

B. Short readings (three minutes each):

1. Romans xiv.
2. The Temperance Puritan, Rev. E. E. Hale (U. T. S.).
3. The Battle Hymn of the Republic, Julia Ward Howe.
4. Testimony of Physicians. See "Drink Sophistries," by Daniel Dorchester, 36 Bromfield Street, Boston.
5. How I became a Total Abstainer, Mrs. Chant (U. T. S.).
6. A Handbook of Temperance, C. F. Dole (U. T. S.).
7. Seven Studies of Temperance, W. C. Gannett (U. T. S.).
8. A Temperance Message, Miss C. J. Bartlett (U. T. S.).

Instead of nine five-minute papers, three of ten or fifteen minutes may be preferred. In answering the "When?" questions, give a brief account of the three periods of temperance work (see "The History of Temperance," by Daniel Dorchester, or other histories). The Unitarian Temperance Society (U. T. S.) will gladly supply its publications, with a few exceptions, gratis. Address Rev. George W. Cooke, 25 Beacon Street, Boston.

CHRISTOPHER R. ELIOT.

LITERARY NOTES.

The December number of the *New World* maintains the high and almost ideal standard of literary excellence which has characterized this valuable quarterly since its first issue three years ago. In the present number the most brilliant contribution is that of Rev. Samuel R. Calthrop, entitled "One Lord, and his Name One." It is a noble prophecy of what its author believes to be the key to the philosophy of the twentieth century. As the Hebrew prophets of old so bravely flung into the face of the polythe-

istic world their grand affirmation of the unity of God, so this present-day prophet, with ringing words, makes his poetic, philosophic gospel of "nothing but God" the centralizing point for a grander faith. "The tabernacle of God is with men." Once this was supposed to be a declaration of that which should occur in some divine realm beyond the river of death; but, says Mr. Calthrop, "to the scientific to-morrow no religion will be even possible which has not this for its key-note: God, the ultimate fact; and spirit, the sure foundation on which all things rest." This is the thought of the twentieth century into which we of the nineteenth are just beginning to enter. It is this conception—not held in abstract, but scientifically applied—which is to give us that complete belief which humanity has never yet attained, nor ever ceased to desire, —a belief which shall satisfy head and heart and include all things in an all-pervading unity. Dualism has everywhere been the perpetual stumbling-block to a complete and satisfying belief,—dualism denying the realities of matter, dualism that would separate physical force and spiritual, dualism that would exclude spirit from space. But, according to Mr. Calthrop, all dualism is driven from the field by the union of science and religion in a final definition of God, which is the assertion that there is nothing whatever but God. It is very difficult, however, for the ordinary reader, unintoxicated with the fascinating phraseology of abstract philosophy, to keep his judgment clear among the marvellous analogies and illustrations with which this conclusion is enforced. The conception, for example, of the human soul as a self-moving fish in a perfectly frictionless fluid is certainly bewildering, one's ordinary notion of the movement of a fish being that it is absolutely dependent upon friction. So with the whole theory of vortex atoms. But the splendid ideal kept before us, and the joy and inspiration breathing in every line, make this paper a real note of triumph, if not announcing the actual entrance, at least heralding the approach of a stronger and more all-embracing gospel of God than the world has yet grasped. The very valuable article by Levi L. Paine upon "Athanasianism" throws much needed light upon the long misunderstood and controverted position of the great Greek Father, and will make many more ready to cry out with Dr. Bartol, "We are all Athanasians." Those who have read Mr. David Nelson Beach's book, "The Newer Religious Thinking," will naturally turn to his article upon "Some Questions in Religion now Pressing," though they may be disappointed in discovering that the conclusion of the paper is identical with the conclusion of the book; that is to say, both book and article propound the query, "Has not the time come for a reconstruction of theology?" Of course, this is an appeal to those who think not; but how many of the readers of the *New World* have not either believed that that time has always been, since the first hairy barbarian crept out of the jungle to bow before the rising sun, or that it at least has been undergoing a rapid process of solution in recent years? We cannot even mention the many other good things offered in this number; but every article has high merit, and the book reviews are admirable.

"Old and New Unitarian Belief." By John W. Chadwick. Boston: Geo. H. Ellis.—We regard this book, which we briefly noticed last month, and from which we quote a considerable passage in another part of this issue, as decidedly marking a point of clearer vision in the development of Unitarian thought. It seems most fortunate, as it is appropriate, that the volume should be put before the world just at this turn in the affairs of the Unitarian denomination, when, after the inspired action of the whole body in its National Conference, the attention of religious inquirers throughout the country is expectant of what is to follow. For there is set forth in this book—in eloquent language, with profound feeling, and yet with unprejudiced judgment and careful, scholarly accuracy—a clear, definite, comprehensive conception of that new gospel of which the cry shall no longer be, "Is it good enough for us?" but "Are we good enough for it?" For this complete belief, with its well-developed historic setting, we have never before had so satisfactory an expression. We can here trace its growth, see something of the great moulding influences that have shaped and changed it, note the dangers it has encountered, thrill with the warm light of its newly discovered hope, feel taken into comradeship with its noble army of workers and saints, and have laid to the restlessness of our own living hearts the rest and peace born of the clearer thought of God. There must be very many who are now in theolog-

ical darkness, and in the horrible pit and miry clay of perplexity, to whom this book will come to set their feet upon a rock and put in their mouths a new song.

"Lectures and Sermons." By William J. Potter. With Biographical Sketch by Francis Ellingwood Abbot, Ph.D. Boston: Geo. H. Ellis.—This valuable volume comes from the press too late for us to give it adequate review. In "Old and New Unitarian Belief," Mr. Chadwick speaks of Mr. Potter's sermons as "the best expression of our most characteristic thought to which we have yet attained,—as calm as Channing's in their tone, but with an intellectual grasp which Channing never had, and a sweep of vision which was impossible before the orb of scientific truth had fairly risen and dispersed the misty exhalations of the dawn." The selection made in this volume seems most admirable, covering thirty years of Mr. Potter's ministry. As, however, the earlier sermons were subjected to frequent revision in later years, no dates are assigned. The subjects suggest the broad field of Mr. Potter's sympathies and mental activity, from "Heroisms in Daily Life" to "The Trinity of Evolution." The volume contains an excellent biographical sketch, a list of publications, and table of contents, but no index.

"Skipped Stitches." By Anna J. Grannis.—Miss Grannis is the author of "The Old Red Cradle" song in "The Old Homestead." She is a worker in the mills; and this volume of verse comes from a heart that has not been oppressed, but rather quickened by toil.

"Oh, how we toilers do love our own!
All we can do is to toil and trust.
Others may, too; but the toiler must.
And God remembers, and he is just."

The little book is full of a beautiful spirit of helpful love, and brightened by many fine touches of delicate expression. It is a pretty, cheering, useful little volume.

"The Standard Dictionary." New York: Funk & Wagnalls Co.—After five years' labor, with the help of two hundred and forty-seven editors and an expenditure of nearly a million dollars, the Funk & Wagnalls Co. announce that the last page of the second and concluding volume of "The Standard Dictionary" is in type.

We are in receipt of a package of thirty-three "Orders of Service" compiled by Rev. Anna Garlin Spencer, minister of the Bell Street Chapel, Providence, R.I. These services have been in use for some time in the church for which they were prepared, and now are offered to other societies. Each service consists of introductory sentences, selected readings from the Bible and other sources, responsive readings by minister and congregation, two or more hymns for congregation singing (with music), a prayer, one or more chants, and a benediction. The different services seem to us to differ much in excellence, some being very good indeed, while others are scrappy, and contain portions that seem far-fetched and poorly adapted to the awakening of a devotional spirit. For this reason we doubt if many churches will care to introduce them for regular use; yet at the same time they contain so much that is good that we believe all ministers who introduce other matter besides Scripture into their pulpit readings (and there are many such) will find these services of Mrs. Spencer to be valuable for use in this connection. A set containing all thirty-three of the services will be furnished for 60 cents. Address Mrs. Spencer, as per address given above.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Rev. W. B. Geoghegan, having satisfied the Committee on Fellowship of his fitness for the Unitarian ministry, is hereby commended to our ministers and churches.

W. L. CHAFFIN, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

Rev. W. D. Simonds, having satisfied the Committee on Fellowship of his fitness for the Unitarian ministry, is hereby commended to our ministers and churches.

W. L. CHAFFIN, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

Rev. Carleton F. Brown, formerly of the Trinitarian Congregational denomination, having sustained a thorough examination covering all points bearing upon his qualifications for the work of the Unitarian ministry, and having satisfied the Committee on Fellowship that he is in all respects worthy of their approval, is hereby commended to the fellowship of our ministers and the confidence of our churches.

W. L. CHAFFIN, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

Arlington, Mass.—The series of Sunday evening services at which ministers of the different churches have given addresses on the denominations they represent closed on Sunday, December 9. These addresses have greatly interested the community; and the attendance has been limited only by the capacity of the church, people having been turned away at more than one of the meetings.

Baltimore, Md.—"An effort to bring the expensive luxury of good music, well rendered, within the reach of all who care for

it," was the golden text, so to speak, on the programme of a musical recital given at the First Independent Christ's Church, December 6. The recital was the first of a series of popular concerts to be given under the auspices of the Christian Union of the church at which it was held. There has been much talk from time to time of "popularizing music," of "educating the masses to an appreciation of good music," and the like; but many of the previous attempts in this direction have been made in one of two ways,—either by putting before the public poor programmes, poorly performed, at cheap prices, or by presenting good programmes, well performed, but at prices far beyond the means of the majority.

Last night's recital was cast in the happy medium between these two extremes. In many respects the recital was unique. It was a combination of concert and lecture, and its aim was to awaken in the auditors a personal interest in the composers and compositions. The programme contained, besides the names of the works and their composers, the dates of their birth or death, or both, and a brief history of the life of the most prominent musicians represented. Before each group of works Mr. Horace Hills, Jr., gave a short description of its character, telling his story with as little technical detail as possible. With this preface the audience set itself the pleasant task of listening to the music and applying what had been said of it.

Mr. Frederick W. Wolff was the organist; and his programme contained ten compositions, representing a wide range of style and nationality, from Handel to the present time. All of the numbers were good, and their performance was greatly enjoyed.

Mrs. Richard Ortman sang in excellent style the aria from Haydn's "Creation," "With verdure clad," and, with Miss Leila Snyder, rendered the duet, "In his hands are all the corners of the earth," by Mendelssohn.

The committee in charge of the recital included Misses M. E. Richmond, A. Graffiin, A. M. Arens, Virginia Goodenow, R. E. Arens, Mrs. T. K. Bradford, and Mrs. Frederick Woods.—*Baltimore Sun.*

Boston, Mass.—The "Congress" of the Episcopal Church always attracts an interest much wider than the bounds of the denomination it represents. This is due to the wide platform upheld by the Congress. The first of its principles is the value of free discussion, and the recent meetings in Boston have shown the ability of the leaders and speakers to show that there may be diversity of opinion without breaking the unity of spirit. The range of subjects treated alone shows the evident intention of the Congress to be something beyond a church advertisement. "The Sunday Newspaper," "How to relieve the Poor without Pauperizing them," "The Argument from Design," "Church Orders," were some of the more important topics.

It was refreshing to find a man like Dr. Mackay Smith taking his text from Transcendentalism. Quoting Emerson, he defended "the Sabbath white with the religion of unknown thousands of years" against the world coming in like a flood, whose muddy waves are burdened and crested with multiplied millions of copies from the Sunday press. His accusation against the Sunday paper is that "it symbolizes, embodies, multiplies, and encourages all the influences which are crushing out the national rest-day and stunting the highest development of man." Mr. Richard H. Dana of Cambridge described the Sunday newspaper adversely. After a detailed analysis of twenty-one Sunday newspapers published in ten cities, he advised Christian people to avoid the Sunday newspaper altogether. As might have been expected in Boston, the greatest enthusiasm of the large gathering was accorded to a reference to Phillips Brooks. It was when Bishop Lawrence said: "It has been left to this generation to see one with all the enthusiasm and devotion and conviction and purity of the Puritan; with all the sweet reasonableness, the delicacy of sentiment, the culture and grace of the liberal religionist, standing in the historic Church, sound and strong in his faith in the historic creeds, loyal as a Churchman,—it has been left to this generation to see the type, not of the sect, but of the Church, which Phillips Brooks, preaching in Trinity Church, has given to this generation,—the type of the American Churchman."

—The Young Men's Christian Union is doing an ever-increasing work, and this winter seems to be more popular than before. No less than 5,116 names are enrolled as members. Its courses of lectures are the best opportunities any young man in the city could desire to promote his own culture and tempt him toward wisdom, strength, and righteousness, as against the lower temptations which every large city, unfortunately, contains toward frivolity, dissipation, and vice.

—The First Church of Boston, under the ministry of Rev. Stopford W. Brooke, is a powerful arm of practical righteousness as well as a source of spiritual strength. In its published Year Book we find all the work systematized under four headings: (1) The Church, including services, etc., Women's Alliance, Post-office Mission, Cheerful Letter Exchange, Church Funds; (2) Work among the Young, including Sunday-school, Savings Society, Girls' Fraternity, Sewing School, Dressmaking School; (3) Parish Mission Work, including Poor Funds, Employment Society, Country Week; (4) Outside Charities, including Free Hospital for Women, Hampton Institute, Working-girls' Home, Winthrop Club, etc.

Active, devoted bands of workers are earnestly engaged in the extension of all these various enterprises. Little is said about any of them, and little attention called to the quiet, effective work. But few churches can show such excellent results. It is a moulding influence for the highest good.

—The grand old historic First Church in Dorchester was the scene of a distinguished gathering on the evening of December 6, when Eugene Rodman Shippen was installed as minister of the oldest church in Boston. On the order of service appeared a list of fourteen former ministers, showing the unbroken existence of the society since 1630. Mr. Shippen was warmly welcomed, and the services were of a very high and inspiring character throughout. Rev. Rush R. Shippen of Washington, father of the pastor installed, preached the sermon, which was an eloquent plea for the proper union of "culture" and "work" in all church life.

Rev. C. C. Everett, D.D., Rev. S. J. Barrows, Rev. C. F. Dole, Rev. S. A. Eliot, Rev. P. R. Frothingham, Rev. C. A. Humphreys, and Rev. C. R. Eliot took part in the services.

—Rev. C. D. Bradlee, D.D., of Christ Church, Longwood, was ordained to the ministry forty years ago. During this long period he has preached continuously in or near Boston, and has been associated with the leading members, not only of his own Unitarian fellowship, but of all denominations. His name is a household word here in Boston, and his words and his charitable deeds are treasured in many hearts. The Boston Association of Ministers, at its monthly meeting in December, unanimously passed the following resolution:—

"In the fortieth anniversary of the ordination of Rev. Caleb D. Bradlee, D.D., who for two years has been moderator of this association, we, its members, desire to express our hearty affection, admiration, and esteem for Dr. Bradlee, and the earnest hope that he may long be spared to our fellowship."

—The Barnard Memorial, formerly Warren Street Chapel, has since last summer started a number of new enterprises within its walls, and is an active agency for the elevation of the children in the neighborhood of Warrenton and Pleasant Streets.

On every Sunday in the year a session of its Sunday-school is held at 2.30 P.M., and at 3.30 P.M. a church service is conducted which is especially planned for and adapted to the understanding and interest of children.

On five days in the week, at 9 A.M., is held the regular kindergarten, now conducted by the city, which also supports the evening school, the administration of which is in the hands of the workers of the chapel. On three days in the week, after school hours, a class of girls meets for the purpose of learning to sew and make fancy articles, which are sold twice a year at a fair held by the class. On three other days girls are given instruction in practical dressmaking. With the new year will be opened a class in plain cooking. On each Saturday afternoon is held a class in dancing and deportment.

Two active and successful temperance organizations among the children hold regular meetings; and for the older children and young people a Unity Club is conducted, where the study of Shaksperian and other drama is successfully carried on.

The parents of the children are invited to meet monthly with the teachers, when Scriptural study occupies the first hour, followed by an hour of general sociability. Several of the parents also meet at the weekly Sewing Circle.

The latest advance in the work is in the form of a boys' club, under the especial patronage of Dr. Edward Everett Hale, whose name it bears. This club is to be limited in its membership to fifty boys, who are to be under the leadership of four young men; and the meetings will be held on but three evenings in the week, the boys being encouraged to spend the other evenings of the week in their homes. In one room the hour from seven to eight o'clock is to be devoted to quiet reading, followed by an hour for games and mirth. At the same time, in another room, will be carried on two classes in cobbling. It was originally intended to conduct one cobbling and one tailoring class; but, as the boys expressed a decided preference for cobbling, the tailoring class is given up for the present, and two cobbling classes are proving very successful, the boys being much interested in their work. In a third room, well fitted with apparatus, a gymnasium class is to be started, under the leadership of a competent instructor; and an excellent bathroom, with both shower and tub baths, is annexed. It is felt that, with this limitation of membership, and subdivision into different rooms with instructors in each, the very best influences may be brought to bear upon the boys.

The Barnard Memorial holds sociables at regular intervals, to which all its workers and children are invited, and gives various entertainments from time to time, the chief of which is its Washington's Birthday Carnival at Music Hall, which is so well known to all Bostonians.

The superintendent, Mr. Parker B. Field, is at his office daily from 8.30 to 10 A.M., and will be very pleased at such times to explain the work to any visitors, and will cheerfully reply to all inquiries through the mails.

—The Hawes Unitarian Congregational Church in South Boston has voted to join the Benevolent Fraternity of Churches. A series of four Sunday-evening services arranged by the pastor, Rev. James Huxtable, has just been brought to a close. The

speakers have been Rev. E. A. Horton; R. Fisk, D.D.; L. B. Macdonald; J. De Normandie; A. Walkley; C. G. Ames. The services were fairly well attended. A Young People's Guild has lately been formed, and holds its meetings Sunday evenings. The Unitarian Club, now in its fourth year, meets once a month. The club depends mainly upon its own members for the papers contributed each evening, and they have been of great excellence. The Women's Alliance has a wide-awake membership. Much charitable work has been done by the Benevolent Union, which meets every Monday evening. The Unity Club arranges a church sociable once a month. The attendance is quite large. On the Sunday preceding Christmas the Sunday-school united with the church in the morning service, and Rev. James Huxtable preached a Christmas sermon to young people. A pretty feature of the Christmas service held in the Sunday-school was the big stockings. Each member of the Sunday-school deposited therein a package for "sweet charity's sake," whereby the little ones were taught the true spirit of giving at Christmas time.

Chelsea, Mass.—The ladies of the First Unitarian Church held a Staats Osterlandsk bazaar on the evenings of November 13, 14, 15. It was unique in character and decoration. Booths scattered over the floor bearing State insignia effectively carried out the Staats Osterlandsk idea. Alaska's white glitter, the tropical luxuriance of Southern States, and radiant "Little Rhody," together with the "Black Slave of Kentucky," were features that stood out from a background of wheat-growing and other representative States. Inspiriting music and soft lights added their charm to the pretty portraiture of the Norwegian name for a "Union of States." The net proceeds of the bazaar will be used for the benefit of the church.

Cleveland, Ohio.—At the union Thanksgiving services held in the Willson Avenue Hebrew Temple Rev. Florence Buck read the opening Scripture lesson; Rabbi Gries made an address upon the bond of fellowship which exists between the various church congregations of the city; and Rev. Marion Murdock, pastor of Unity Church, made the address of the day, upon "The Law of Civilization is Progress." Her remarks were listened to by the congregation of over one thousand people with profound interest. This is probably the first occasion when an address has been delivered in a Jewish temple by a woman.

Concord, N.H.—The fifty-ninth annual meeting of the Concord Female Benevolent Association connected with the Unitarian church was held in the chapel December 4. The reports of the secretary and treasurer were read and accepted, and the following officers elected for the ensuing year: president, Miss M. A. Downing; vice-president, Mrs. Lucy Sturtevant; secretary, Miss Grace Blanchard; treasurer, Mrs. Helen Cogswell; trustees, Mrs. Sarah Manning, Mrs. Mary E. Walker, Mrs. Jennie L. Locke, Mrs. Ida Colby, Mrs. Sabina A. Hill, Miss Lizzie Young, Mrs. Emma Williams, and Mrs. Alice Pickering.

The annual address before the association was given in the church Sunday evening, December 9, by Dr. Charles P. Bancroft. His subject was "Social Evolution and its Relation to Benevolence."

The annual reports of secretary and treasurer show that twenty families have been aided during the past year, and $227.03 has been expended in the philanthropic work of the society.

The annual Christmas sale of the Women's Alliance, held on Monday evening, December 10, was well attended, and was a delightful affair. Supper was served in the dining-room, which was arranged in a very attractive manner, each table being prettily decorated in a different color and presided over by an attentive hostess. In the chapel parlor were the sale tables of the Women's Alliance, where articles of all kinds, both useful and beautiful, found a ready sale. In an adjoining room was a beautiful exhibit of crepe-paper work, in charge of the St. Theresa Ten of the King's Daughters. Five tables, decorated in the most artistic fashion, each with colors of its own, all manufactured from crepe paper, and bearing a choice variety of dainty articles, were arranged at pleasing angles about the room. Each table was lighted by a banquet lamp with a shade of the color of each, and also by candelabra set off with the same color. Each table was in charge of two young ladies whose dresses were of a corresponding shade, and some of them made of the crepe paper itself. The Senior Ten of the King's Daughters had charge of the confectionery department. Four young ladies, attired in confectioner's garb, made candy while the purchaser waited; while others had charge of tables from which they disposed of their tempting wares. The efforts of the committee having the affair in charge were very successful. In the vicinity of $250 was taken from the combined efforts of the supper, Women's Alliance sale, and the art and confectionery departments in charge of the St. Theresa and Senior Tens of the King's Daughters.

Des Moines, Ia.—Rev. L. A. Harvey has been giving a series of "Sunday Evenings with the Poets," running through November and December, which have been very interesting and instructive, and have attracted large audiences.

Ellsworth, Me.—The recent parish meeting shows the growth of interest in the society, inasmuch as a larger number were present than in many years; and perfect harmony reigned throughout the session.

The Sunday-school is in a flourishing condition, having nearly doubled in numbers during the month. The Bible class conducted by Mr. or Mrs. Cochrane numbers twenty-five adults. This class is studying the Gospels, dwelling especially upon the lessons taught in Jesus' words, and how far his teachings are orthodox. Much interest has been awakened, and a clearer vision of what Unitarianism really is has been gained.

Hopedale and Mendon, Mass.—In each of the parishes a fair has occupied our attention since the last issue of *Our Church Home.* At Mendon the attendance was large, and the sales satisfactory, upward of $90 being cleared. The first evening was given wholly to the sale, a party from Hopedale being in attendance, the second evening being devoted to a bountiful supper and entertainment. At Hopedale only one evening (December 7) was set apart for both fair and supper. The latter was served in the vestry, after which the people adjourned to the town hall. The laughable farce, "Freezing a Mother-in-law," was here presented, after which the sale of articles and dancing occupied the attention of all. The proceeds were large. The regular supper in the vestry on the 5th was omitted. On November 21 a large number were present at the usual bi-weekly supper in the vestry, given by Mrs. J. B. Bancroft. The entertainment, in charge of Miss Nellie Green, was of great merit, calling forth heartiest applause. The trip to Bible lands, under the guidance of Miss J. A. Darling, in the Mendon Sunday-school is of absorbing interest.

At Hopedale the evening meetings still continue to command the services of laymen, who prove themselves to be good preachers of a good gospel. On the evening of November 18 the pastor occupied the pulpit of the Universalist church, Rev. Mr. Whitney being unable so to do on account of a severe cold; and the service here was placed in the hands of Messrs. F. H. French and C. P. Godfrey. It was conducted to the satisfaction and profit of all. Mr. Tripp of Fairhaven was present, and made fitting remarks. On the evening of November 25 Gen. William F. Draper spoke upon his experiences in Washington. The vestry was crowded. Mr. William Welch gave a most interesting address to the young on the evening of December 9, upon "How to make the Most of Life." We shall certainly hear from him again. Rev. F. S. C. Wicks preached at both churches on December 9. Mr. Wicks is a recent graduate from Meadville Theological School, and gave us two noble sermons.—*Our Church Home.*

Kalamazoo, Mich.—The dedication of the fine new "People's Church" here, and the annual session of the Michigan Unitarian Conference held in connection with the dedication, were delayed a week beyond the time intended, and were finally held on December 16 to 20. On Sunday evening, December 16, there were farewell services in the old church which for thirty-one years had been the meeting-place and home of the Unitarian society, with a sermon by Rev. C. G. Howland of Lawrence, Kan., who for seventeen years was pastor of this church. On Monday evening there was an organ recital in the new building. On Tuesday evening what was called a "fellowship supper" was given in honor of all the workmen who assisted in building the new church, together with their wives. After the supper there were toasts and responses, Rev. A. N. Alcott of Elgin, Ill., a former pastor here, acting as toastmaster. Following these exercises there was a public reception in the new church parlors, with an address by Mrs. L. H. Stone, music, etc. Through the forenoons and afternoons of Wednesday and Thursday there were meetings, with addresses or papers by Rabbi Grossman of Detroit and Rabbi Fischer of Kalamazoo, Rev. T. B. Forbush, Rev. A. W. Gould, Mr. B. F. Underwood, and Mrs. Emma Curtis Hopkins of Chicago, Rev. W. A. Taylor of Jackson, Rev. George W. Buckley of Sturgis, Mr. George Stickney of Grand Haven, Mrs. Robb of Jackson, Rev. J. T. Sunderland of Ann Arbor, and others. On Wednesday evening occurred the dedication of the new church, Rev. J. Ll. Jones of Chicago preaching the sermon, and other parts being taken by Rev. Marion Murdoch of Cleveland, Mr. Alcott, Mr. Howland, Rabbi Fischer, Mr. Bronson of the Church Building Committee, and others. On Thursday evening the series of meetings closed with the dedication of the new memorial organ and a platform meeting at which there were addresses by Rev. Lee S. McCollester of Detroit, Miss Murdoch, and Mr. Jones. At the evening meetings the church was filled, and there were good audiences at the day meetings. The new church is well located on the corner adjoining the old. It is built of stone and brick. It does not look much like a church on the outside, but has more the appearance of a rather roomy and pleasant club house. Its interior is light, cheerful, tasteful, and homelike. The auditorium seats three hundred and twenty-five, and the gallery one hundred and fifty. Besides, the parlors open by sliding doors into the auditorium, and thus increase the seating capacity, when required, by one hundred and fifty or so more. A beautiful organ has been placed in the church at a cost of $2,500, by Mr. and Mrs. Henry F. Blount of Washington, D.C., in memory of their daughter. The high basement story of the church contains rooms for a public kindergarten and a

women's gymnasium. During the dedication exercises the name of Mr. Silas Hubbard was often spoken with loving appreciation and praise as the man whose generous gift of $20,000 had made the erection of the new church home possible. The officers-elect of the Michigan Unitarian Conference for the coming year are: president, Rev. J. T. Sunderland of Ann Arbor; vice-president, D. C. Brownell of Kalamazoo; secretary, Mrs. F. P. Jordan of Ann Arbor; treasurer, A. M. Tinker of Jackson; missionary committee, Rev. G. W. Buckley of Sturgis, Mrs. J. H. Robb of Jackson, Rev. Daniel Rowen of Detroit, and Rev. C. J. Bartlett of Kalamazoo.

Kansas.—*The Van Mission.*—"Permit me to bring before the readers of the *Unitarian* the objects, means, and needs of the Van Mission of Liberal Christianity. 1. To get at the people; and, moving on wheels, its transition from place to place is easy. The people are not scared as formerly, and, in fact, take an interest in seeing the banner of liberal Christianity spread out before them. 2. The means is a well-arranged covered van, drawn by team, supplied with the American Unitarian Association tracts, pamphlets, serials, and books on liberal Christianity, instituted at the beginning of spring, 1894, by Mr. William Bland of Olsburg, Kan. Different towns have been visited, and the great interest shown incites the projector to go on with the work. Numbers of names (forwarded to the Postal Mission) have been received of persons desiring to have tracts from the Postal Mission. Meetings have been held in the different places visited, where considerable interest has been exhibited, people travelling miles to attend. 3. To accomplish more, less transient visits are necessary; and for moderate incidentals and team feed (now rather more costly) pecuniary aid is requisite. Then the work can be prosecuted; your light will not be hid; minds will be illuminated with the light of the 'glad' tidings of liberty, truth, and love." William Bland, Olsburg, Kan.

Milton, Mass.—The First Parish of Milton has what seems to be an almost unique form of church membership, consisting only in signing one's name to the New Testament. This custom was established by Rev. Benjamin Huntoon, who was pastor of the church from 1834 to 1837. Unfortunately, Rev. Mr. Huntoon inscribed on the first pages of the Testament to be used for this purpose the following: "The New Testament, which we receive as the only divinely authorized creed for Christians, and an all-sufficient rule of faith and practice," thus making the bond of union one of belief. In commenting upon this custom, Rev. Roderick Stebbins says, in the *First Parish Recorder* for December:—

"In view of the recent action of the National Conference in declaring that the churches of the Unitarian faith 'accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man,' it has seemed as if it might be the right time to simplify and broaden the terms of membership in our own church."

New York, N.Y.—On Sunday, January 13, Rev. Merle St. Croix Wright of the Lenox Avenue Church, Harlem, will exchange with Rev. Rush R. Shippen of Washington. This is the first exchange of Mr. Wright, who, while in Washington, will lecture on "Renan" before the congregation and in the church of Mr. Shippen.

—The usual Christmas festival was held in All Souls' Church, Rev. Theodore C. Williams, pastor, on Sunday, December 23, at 3.30 P.M. The children of All Souls' had been asked to bring toys, books, clothing, etc., some time in advance. At a tying-up party these gifts were wrapped and addressed to the children of the Children's Aid School, who to the number of three hundred were the guests of All Souls' Sunday-school at its Christmas festival. Great care was taken to give each child a suitable gift, and the occasion was made a great happiness to the givers as well as the receivers.

—The Third Unitarian Church of Brooklyn is preparing to give an entertainment in aid of the Building Fund of the church at Ithaca, N.Y.

—On December 22 and 23 Rev. John White Chadwick celebrated the thirtieth anniversary of his ordination and installation as minister of the Second Unitarian Society of Brooklyn. On Saturday evening, the 22d, there was a reception given to Mr. and Mrs. Chadwick at their home by the society. On the following morning Mr. Chadwick preached an anniversary sermon before a very large congregation. Rev. D. W. Morehouse offered the opening prayer.

Omaha, Neb.—The First Unitarian Church issues a calendar for December which indicates the liveliest activity in this stirring, progressive society. In urging promptness and alacrity, the calendar says:

"Special attention is called to the hour of morning service. Many seem under the impression that it is a quarter *after* instead of a quarter before eleven. The sympathies of the tender-hearted are too often wrought upon by seeing some one come in too late to get rested before it is time to get up and walk home again. An hour and a quarter a week is not too much time to spend in church. The services are worth that, if they are worth anything. One tires of hearing a matter of fifteen minutes more or less sleep Sunday morning considered in this connection."

In describing the reasons for sharing the privileges of membership, it is said: "Seats in this church are free, thought is free, speech is free: the only bondage is that of good will and loyalty to common aims."

Perry, Ia.—Very beautiful services were held here on Sunday, December 16, at the dedication of Unity Church. The story of the rise and progress of the Unitarian society, and the accomplishment of the desired purpose of building a church, was admirably told by Mr. L. V. Harpel. The dedication sermon was eloquently delivered by Rev. Mary A. Safford of Sioux City. Rev. T. P. Byrnes and Rev. A. W. Gould assisted in the services. We give below the responsive dedicatory service read by the pastor and congregation:—

Minister. Let us dedicate this church to the free and reverent search of that Truth which in all ages entering into holy souls maketh them friends of God.

People. To the Truth of this present life, and its knowledge and service, we would dedicate this church.

Minister. Let us dedicate this church to the promotion of Righteousness; for what doth the Lord require of us but to do justly, love mercy, and walk humbly with our God?

People. To the Righteousness that giveth the beauty of a holy life, whose attainment is joy, and whose end is peace and salvation, we would dedicate this church.

Minister. Let us dedicate this church to the study of the religion of Jesus, to the practice of love to God and love to man.

People. To the religion of Love, to the message which we have heard from the beginning, that we should love one another, we would dedicate this church.

Minister. Let us dedicate this church to high thinking, pure living, and noble doing.

People. To whatsoever things are true and honest, just and pure, we would dedicate this church.

Minister. Let us dedicate this church to all efforts aiming to make this a better and happier community in which to live.

People. To the decrease of the ignorance and misery, vice and crime in our midst, we would dedicate this church.

Minister. Let us dedicate this church to the teaching and practice of social justice as between men, women, and children.

People. To the doing unto others as we would be done by we would dedicate this church.

All. Thus do we dedicate this church to human needs and to humane works, to the open fellowship of the Spirit, to the Holy Communion of doing good; and thus to the worship of God, whose fatherly goodness and love enfolds all of our lives.

Minister. Here may our worship be free and truthful; here may the memory of Jesus and of all heroic lives inspire our thoughts and fill us with their spirit.

People. To this church may every one be welcome. Here let no man be a stranger. Here may the fathers and mothers, the youth and children, love to come. Here may the unfortunate find help, the sorrowing comfort, and the aged peace and strength.

All. Thus may this church ever be to all who enter here a true religious home, where faith, hope, and love abide. Peace be within its walls! Joy to us and to our children's children here!

Choir.

"Glory to God in the highest,
And on earth peace, good will among men!
All the ends of the earth shall worship thee,
And glorify thy holy Name! Amen!"

Pittsfield, Mass.—Unity Church joined with the Congregational, Methodist, and Baptist churches in a union Thanksgiving service. On Monday, December 10, the Young Men's Christian Association gave a reception to the young people's societies of Pittsfield, to which the members of our Guild of the Good Shepherd and the Lend a Hand Club were most cordially invited. A joint Christmas service of the church and Sunday-school was held on Sunday, December 23, at 10.30 A.M. The service was largely musical. The special "Christmas Service" published by the Sunday School Society was used, and the chorus choir of twenty voices was assisted by a children's choir and an orchestra of six pieces. Rev. Mr. Horst is giving, in addition to his regular sermons, a series of sermon-lectures on "Life in Palestine when Jesus lived." These, together with our Sunday-school lessons on the "Life of Jesus," are giving us much valuable information about the times of Christ.

Plainfield, N.J.—The William Phillips Tilden Guild of All Souls' Church was organized in the Sunday-school room of the church on the evening of December 12, "to increase the spiritual life of its members, to promote the social life of the church, and to assist the pastor in its work." The guild starts with thirty members, and others are ready to join. The following officers were chosen: warden, Rev. Hobart Clark; clerk, Mr. Arthur P. Kerr; treasurer, Miss Mary Buckle; council, Miss Caroline Barber, Miss Ellen Osgood, Mr. Edgar H. Mumford, Mr. Henry C. Wells.

Portland, Me.—Unitarian headquarters for the State of Maine have been established at 425 Congress Street, where may be found all the latest denominational publications. Here is published the *Church Exchange*, in the interest of the Maine Conference and of all the Unitarian churches in the State.

Roxbury, Mass.—From the bright little *Visitor*, the monthly paper devoted to the interests of All Souls' Church, pastor, Rev. W. H. Lyon, we quote the following items:

The annual meeting of All Souls' Unitarian Church was held in the parish house on Monday evening, October 29. The minister reported that he had exchanged five times and supplied the pulpit once during the year; had given six Sunday evening lectures in Lent; held a watch meeting; conducted the Study Class of the Branch Alliance, and a class of young men in the Sunday-school; given 22 addresses, sermons, etc., elsewhere; made 457 calls on parish business; attended 9 funerals and one wedding, and christened 9 children. There have been connected with the church during the year 235 families, including a few who do not hold seats, but who wish to be considered as belonging to us. The largest attendance of the Sunday-school has been 165; and the average, 139. The Women's Social and Benevolent Society has had 88 members; the Branch Alliance, 39; and the All Souls' Club, 65. The contributions have been larger than last year, in spite of "hard times."

Saco, Me.—At Saco the Unitarians are wide-awake and taking hold of the various departments of the church work in a manner that is most encouraging. The attendance at the Sunday service has very perceptibly increased, and the people were certainly never better repaid for whatever effort they may make in order to attend. The sermons are eloquent and inspiring, and the church feels that in Rev. Mr. Marsh it has a superior pastor.

The young people have again started their evening meeting, this winter taking Sunday evening,—a change, it is believed, for the better. Having held but two meetings at the time of writing, not much can be reported. The last one was very interesting, having "Conscience: What is it, and can it be Developed?" as the subject, which caused quite a general discussion on the part of the young people. The Sunday-school is doing well, all of the anterooms of the vestry being used for classes, in addition to the large one. The Women's Alliance holds its afternoon meetings regularly, but has decided to defer the evening meeting until the first of January, owing to a press of other matters. The Social Circle is very active in raising money for a special purpose. On November 26 it gave a "brown" sociable, supper, and entertainment, which was both attractive and unique, and netted a good amount. In about two weeks the annual Christmas sale will he held at the vestry. Sufficient has been told to prove the truth of the statement made in the beginning, that the Saco Unitarians are not "slothful in business." *Church Exchange.*

Salem, Mass.—The Unitarian churches are to unite for four months in evening services. The meetings began in the East Church December 16. Rev. E. D. Towle preached on "The Church of God in Salem." The meetings were preceded by the following announcement in the daily paper:—

"The Unitarian ministers of this city make the following proclamation: 'Many thoughtful persons express themselves as convinced that the far-reaching transitions taking place in the social and industrial world must depend for their permanence and value upon an unprecedented quickening of the spiritual significance of life as a whole. Indications are not lacking of a general return to the few primal principles of truth, love, and worship, as the only inexhaustible source of a strength adequate to uphold a civilization whose magnificent material conquests have but just begun. At the bidding of a more complete historical knowledge men are laying aside religious shibboleths that they may obey the voice which declares that the children of the light everywhere are one. The union services which begin at the East Church tomorrow evening are undertaken with the hope of coming ourselves and of aiding others to come into a deeper realization of our privileges and obligations. Ought it not to be the aim of all interested in true religion to seek to spread it among "those who are dying, though they know it not; who are hungry, though they think themselves in plenty?" Will you help us by your presence?' "

—Seventy years ago Friday, December 7, the Independent Congregational Church in Barton Square was opened for public worship, the day of the week happening to fall on Tuesday that year. Suitable observance of the anniversary was made yesterday, Rev. Alfred Manchester preaching a sermon appropriate to the occasion. There was a fair-sized congregation in attendance.

In the opening devotional services the pastor gave out Hymn No. 43 of the old book, "O Thou to whom in ancient times the lyre of Hebrew bards was strung," a hymn written especially for the Barton Square Church by Rev. John Pierpont.

For his text Rev. Mr. Manchester took that section of 2 Chronicles to be found in chap. xxix. 5, "The house of the God of your fathers." After a brief statement of the manner in which the church was founded, he said: "Dec. 7, 1824, this church was opened for public worship. The first sermon was preached by Rev. Henry Coleman. In May of the preceding year the corner-stone of the church was laid without ceremonies; and in the same year, immediately after the act of incorporation, which was passed February 8, Mr. Coleman was installed as the first pastor of this church." Rev. Mr. Manchester paid a fit-

ting compliment to the pastors who have followed Mr. Coleman,—Dr. Thompson, Mr. Haskell, George Batchelor, Rev. B. F. McDaniel, and Rev. Frederick B. Mott: "All have labored in the same spirit evidenced by the founders of the church. . . . Of all the number who attended the opening exercises in 1824, only two aged ladies now living remain. They sang in the choir at the service. The first man to be baptized in the new church is now living. The young and active find a cheerful home in this church. The God whom we serve is one whom we approach with reverence, but with no fear. It is no artificial or partial life which we bring to offer, but our simple, every-day lives. We owe it to the church, and the church owes it to the city, that the noblest qualities of life be exemplified and continued here. The church has proven superior to all the difficulties which have presented themselves in the past. God grant that the coming years may bring even greater prosperity!"

San Francisco, Cal.—The November dinner of the Unitarian Club at the California Hotel was well attended; and, as usual, the various papers delivered were replete with wise suggestions for the proper administration of governmental affairs. The dinner was served in the hotel banquet hall, which was simply decorated with bunting, flags, and smilax in honor of the occasion. About two hundred gentlemen took their places at the board shortly after six o'clock, and for two and a half hours enjoyed the various confections of a well-selected menu.

At 8.30 o'clock Charles A. Murdock, who presided, called the assemblage to order, and after brief introductory remarks presented Prof. Ross of Stanford University, whose theme was "Ethics and Politics." "The Use and Abuse of Parties" was discussed by Horace Davis. Sheldon I. Kellogg spoke on "Municipal Government"; Rev. Leslie W. Sprague, on "What the Church can give the State"; and Warren C. Gregory, on "Organized Public Conscience." The meeting was enthusiastic and full of interest.

St. Louis, Mo.—At the Church of the Messiah the Literary Branch of the Eliot Society held its second meeting last Wednesday. The subject treated was that of "Poetry,"—not sentimental poetry entirely, but poetry taken from a spiritual standpoint, as an elevating, ennobling influence in life, leading to a more Christ-like condition of the world. The essay was ably given by Mr. Chauvenet. On the eve of Thanksgiving the children of the Sunday-school let fall a "fruit-shower" in the lecture-room of the church. Each member of the school brought fruit of different kinds, to be taken Thanksgiving morning to the Mission Free School, where the inmates had ample proof of the generosity of their friends. The day after Christmas a similar donation, from the same children of the morning school, of dolls and books will be given to the Free School children. The teachers hope by these examples to teach our young people the practical meaning of the saying, "It is more blessed to give than to receive." A month or more ago our church received an appeal from the Montana Indian Mission for heavy, warm stockings. The sum of $8 was immediately raised among the ladies for the purpose of buying the much needed articles. We have since had a most grateful note of thanks from the mission, saying that the seven dozen hose had arrived most opportunely, to the great comfort and delight of the large and small Indians that we are trying to Christianize.

Westford, Mass.—The centennial of the building of the First Parish meeting-house was celebrated on Sunday, November 11. Friends came from the neighboring towns, and even from Lowell, Salem, and Boston, drawn by early associations with the hundred-year-old church, which is changed now from its original Puritan plainness to the attractive modern church home. Mrs. Shuman Fletcher presided at the organ, which has responded to her touch for nearly twenty years. Mr. A. J. Abbot, a representative of the third generation who have worshipped here, welcomed the congregation. Rev. J. S. Moulton, a former pastor, read the Scriptures; and original hymns by Miss Eliza A. Babbitt and Mrs. Helen K. Frost were sung. The historical address was delivered by the present pastor, Rev. John C. Kimball; and short addresses were made by Rev. E. B. Willson, Rev. T. J. Horner, Rev. E. B. Maglathlin, and Rev. E. A. Horton. Many historical relics were on exhibition, including a communion service brought from England, the first Bible used in the church, an ancient foot-stove, and other interesting objects. Friends from the orthodox church came to rejoice with Unitarians at the anniversary of the church that was the church of their fathers, too. The evening services were in charge of the guild, and many of the visiting clergy spoke on the subject of "The Ideal Church."

When we turn from sensuous delights to the higher life of spiritual conflict, of effort after the ideal, then, and not till then, do we realize what God is daily giving of riches and power and glory to his child, man,—love, to light him in the dark places of human experience; courage, that he may brace himself, if need be, against all worlds; infinite resource, that he may call himself a son of God, and lay hold on immortality.—*James C. Hodgins.*

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HOW GOD BECOMES THE FATHER.

A SERMON BY REV. T. THOMPSON OF THE FIRST CHURCH, NORWELL, MASS.

A visitor among the poor of New York City found a woman making double-stitched seamed overalls at four cents a pair. With the help of a four years' old child, who sewed on the buttons, by working fourteen hours a day, seven days in the week, she earned $3.75. The visitor spoke to her of God.

"God!" said the sewing-woman scornfully. "Why do you preach to me of God? There is no God for the poor,—no heaven. There is no hell except this life. No devil except the men who grind the lives of women and children into dollars and cents."

It is not of this woman's temporal condition, what caused it, or how to relieve it, that I wish to speak in this discourse. She could not believe in God, and there are many with less reason or no reason who are passionately or passively atheistic. These, seeing no ways through which God is revealing himself, do not know how to make such ways. Either they do not care to know God, or they think he should reveal himself in ways that they would prescribe. As he does not, he does not exist for them. It is such a spiritual condition that I have in view in this discourse.

It is not surprising that the sewing-woman did not believe in God, and she must not be blamed. She could not believe in or be helped by a God whom she could not see or hear, who did not have a personality as distinct as that of her visitor or employer. She had been told all her life that God was love. But no one seemed to love her. She had been told that he was a Father to the widow and the orphan. But he had not heard her cry. In the only way she knew *how* to know him, he had not been revealed to her. In the only way that she felt the need of help, he had not come to her aid. Very naturally, she did not believe in him.

If we are to believe in God as a Father, we must be able to see that he cares for us as a Father should, we must be able to see that he has done something for us, and will continue to do. If I had never done anything for my children, they might be compelled to call me father; but they would not *feel* that I was their father. Fatherhood is not a matter of words, but of feelings. There was nothing in that woman's circumstances to quicken the feeling of gratitude and reverence which should be felt for a father. Now, if, when she carried in her work, her employer had said, "I am going to pay you twenty cents a pair for overalls hereafter"; if her visitor had said: "I am going to take your child to ride every pleasant day: I have brought books and pictures for your enjoyment, and shall bring my friends, and want you to come to my house,"—if employer and visitor had greeted her in this way, very likely she would have experienced a great revulsion of feeling. Now she would experience the emotion of gratitude; and soon the hatred of her employer, which doubtless extended to all prosperous people, would give place to admiration and respect. She would now be in a proper frame of mind to hear about God, though she might still say, but without bitterness, that she did not believe in him. But she would be even more mistaken now than in her first passionately scornful declaration, yet still, from her point of view, consistent; for truly there is no God for any one in any helpful sense until he has become "our Father."

If this poor woman could have found the patience to listen, an argument might have been addressed to her that she could hardly

have answered. She could have been shown that there is a power outside of man mightier than the mightiest of earth. She lived under the shadow of the great Brooklyn bridge; and it would have been easy to show her that the strength of the material in the structure, and the electricity used in connection with it, were manifestations of that power. She might even have been forced to admit that it was more likely than not that there was an intelligence back of these manifestations, and she might have assented that the name God should be given to this intelligence. But it would still have been logically possible for her to say, "This being does not care for me: why should I care for him?"

And then the other party to the discussion, a minister, let us suppose, might go on to show that light and heat and many other enjoyable things are from God. But, having been taught to expect God to act directly, as her visitor might hand her a tract, he would seem no nearer and no more fatherly than before. Better fortune would not necessarily beget faith: her atheism might simply be passive where before it had been passionate. People fortunately placed are not always notably devout.

To make this woman and those like-minded believe in God, you would have to convince them that God *is*. To make them care for God, you would have to show that he cared for them. God, whom they acknowledged with the intellect, would have to be recognized as a helper before they would feel that he was their father.

God *is*. But *God* is not the Father. He *becomes* the Father. He is not our Father in the best and completest sense until we acknowledge him to be our Father. We must know him as our Father before we can love him and realize that he loves us.

As long as that woman was starved and cold and worked like a slave, it mattered little to her that there was a God. She could not see that he was a helper of the poor and needy. It was only a *helper* who could change her resentful spirit to that spirit, reverent and grateful, which prompts the lips to shape those divinest words, "Our Father." Whoever would make this change in any one must be able to say in deeds, if not in words, "I am God." People cannot be made to believe in a God who does not give them the kind of help they need. In no way could the help that woman craved come to her except through men. Therefore, she could only know God through man. It is only through man that God can reveal himself as a Father. Man makes man to believe in God or keeps him from believing. To make people believe in God, you must make them believe in you.

It is of no use to teach that goodness, mercy, truth, and love are throned on high. What evidence can you proffer that such is the case? Say that God gives the sunshine, and some one retorts, "There are days when we *have* no sunshine, and suffer for want of it." Does he withhold also when he might give?

Say he gives the refreshing breeze, and one says, "The gentle breeze becomes a whirlwind, and destruction marks its passage." You cannot make the elements fatherly. You cannot install goodness, mercy, truth, and love on high, and expect men to see them *there*. God must not only be God to the theologian and the philosopher who can reason, but he must be God also to the sewing-woman who can only feel.

"Show us the Father, and it sufficeth us," was the demand of the disciples. But neither from sense of need nor from curiosity are people asking the same question to-day. We who believe in God to-day must not wait to be *asked* to show God: we must compel men to see and acknowledge him in us. The goodness, mercy, love, all the fatherly qualities that we would have men believe are in God, must be in us, else the Father can have no existence for those who doubt and repine or who are indifferent and unbelieving.

The best revelation of him is not that which is read in the beauty and order of the universe,—that is good for certain calm, high moods: the best revelation is that which is disclosed by a pure, wise, earnest soul. We cannot see the goodness and mercy that are the goodness and mercy of intent anywhere so well as in a human soul. It is the soul of man that best reveals God, and *only* the soul of man that can show forth the Father. It was by his soul that Jesus revealed the Father. He told men that God, the same God who made the world, who was might in the storm and

sweetness in the rose, order among the stars and music in the throat of the bird, was love, mercy, truth, in the soul of man. Look where you will, and God the creator may be found; but God the Father can only be found in one anointed by the Holy Spirit.

"He that hath seen me hath seen the Father," said Jesus. Which is to say that the personality of God not discoverable in nature must be looked for in the soul of man. The pure in heart shall see God. In no irreverent sense, God is dependent upon man for the opportunity to show himself forth as the Father. Man may be God's opportunity.

There are those who affirm that the spirits of the departed return to earth, and manifest themselves through the organism of a living body. I do not know whether this is so or not,—never any so came to me,—but all the spirits I ever knew were resident in a body; and love, mercy, sympathy, justice, truth,—the manifestations by which I know that a spirit is helpfully present,—are always associated with a body. I was never conscious of them in association with a mist or a shower, a heat ray or a light ray. The spirit is invisible; and I only know that there *is* an invisible spirit, as I know first that there is a visible body. The spirit needs a body to give it visibility. God is a Spirit. How shall he become visible? He must become visible in men: there is no other way. Spirit is force, and, like other modes of force, must reveal its presence through a coarser medium. Pure steam cannot be seen till it is mixed with something coarser. The electric current must flash in flame for us to be able to say we see it. Pure spirit is likewise invisible. God cannot reveal himself without a medium. The purest can only reveal himself as a Father through the less pure. We are the medium, though not pure, through which, nevertheless, the heavenly Father comes to bless his children. There *is* no heavenly Father for those who need his help and love unless he is in us. Imperfect, sinful, as we are, we must embody the spirit of God, that the Father may be visibly present to the senses and understanding of men; that love, mercy, justice, truth, shall have personality; that the highest form that force can assume may reveal the fatherhood of God. Force in nature, acting through inanimate things, can only manifest itself as motion, moving without regard for the good or ill of man.

Force conscious in the soul of man can move to help, cheer, and bless.

Do we understand this,—understand that the power to give purpose to the intellectual, moral, and physical force resident in us is the power to reveal God as the Father? Partially, it is to be hoped, many do. But one man believed he understood it so fully that he believed and taught that the Father was in him. Therefore, he declared, "He that hath seen me hath seen the Father." People all about him, good and bad, rich and poor, were in need of love and sympathy, just as we are in need of them to-day. Not some *thing*, but some *one*, must supply such need, or they must forever lack. Love could not come on the wings of the wind or in heat and flame, but only through the words and deeds of men. And it is only so to-day that the divine attributes, love, mercy, justice, can come into the affairs of men. Jesus is not here to-day that men may see the divine attributes in him, and so they must see them in us. We must be, in Jesus' stead, the manifestation of the Father.

Men were told that God was a great and awful being; and they believed it once, and fear made him seem close at hand. Then, transgressing his supposed commands and nothing happening to them, he at last became unreal. In these days God is less awful, but not less unreal, to many. Instead of, as once, arbitrary will, he is Perfect Goodness; and, as Perfect Goodness, for many he is unmeaning. For perfect goodness is considered rather unpractical, if a man is to get on in the world. We have got used to moral imperfection, and either do not realize our condition or are not greatly disturbed by it. We do not see as we ought that we should be the manifestation of the Father.

Do we—nay, can we—care how little the woman is paid for the articles we eagerly buy at what we know is less than cost? The manufacturer knows that we will buy where we can buy the cheapest, and that, if he pays a fair price, another will undersell him. Doubtless the woman who made those overalls would have rejoiced to hear that her employer had lost half his profit, if indeed

he made any, provided he did not cut her down another cent.

We are all undeveloped, imperfect, bad together. We must admit that we do not deserve to see God, are not fit to see him; and perhaps our denial of him by word or conduct is really but the admission of our unfitness and undeserving. And so God becomes a theory, something to argue about, or, tiring of argument, a matter of indifference. What is revealed to the senses is all that seems real. We must see, touch, taste, a thing in order to believe in it. The forces acting through matter we acknowledge, they are more powerful than we; but a Father, a universal Father, is a conception so vague that, to be fully persuaded that he is, with the disciples, we must see him. "Show us the Father, and then we know that he is."

And all the time has he not been with us, and we have not seen him? Alas for the man who must have everything proved to his senses, who cannot know unless he can see and touch!

"Have I been so long time with you, and hast thou not known me?" Jesus asks mournfully.

What makes a father? Is it not a strong, sweet, tender spirit? Can there be a father without it? Without it man is but a begetter of his kind, like other animals. With it he is a father, whether any call him by that holy name or not.

And here in the midst of the questioning, doubting disciples was one with the strong, sweet, tender spirit; and they knew not that the Father was with them, but were looking beyond him for a visible form.

Why, if God were to appear in the most majestic form conceivable, in order to show that he was a father, he would have to put off all his majesty, that we might know him as such.

The president of the Divinity School was a man of great dignity and culture. I stood in awe of him at first. I saw him every day, but seeing is not knowing. I might not have known him for a long time but for a little incident. I was at his house one day. While we were talking, his wife brought in the little grandchild. And forthwith the baby climbed upon his knees, and pulled his hair, and thrust its fingers in his eyes, and behaved in a manner that would have been scandalous if I had done so. But the baby did not see or know the doctor of divinity I was looking at. It knew its grandpa, knew that in him there was gentleness, sweetness, patience, love. It never *could* have known him if it had looked at the scholar and divine. After this, the real introduction, the baby and I *both* knew him.

To know God, you must not look to see the Almighty, but to see the Father. God has not any way to show his fatherhood but the way we have to show it. Being without form recognizable by the senses, his spirit must tenant in us. He that sees a true man or woman should in either see the Father.

"If ye had known me," Jesus says, "ye would have known my Father also; and from henceforth ye know him, and have seen him," which being interpreted, if it needs interpreting, is, "I have given myself so completely to the service of good that I am become a transparent medium through which the invisible spirit of God becomes visibly manifest as the Father."

Yet, though a medium, he was not an instrument. He was never more himself than when God was speaking and acting through him, and he was thus revealing the Father. I go back to the home of my boyhood, youth, and early young manhood. I am at a little gathering of neighbors and friends. An aged man, a contemporary of my father, is present. He does not know me. Some one tells him who I am.

"Oh, yes," he says, as he takes my hand, and scans my face with age-dimmed eyes, "you look like your father."

But the likeness is not so remarkable: he would never have noted it if he had not been told who I was. But, as the conversation becomes general, I laugh, tell a story, move about, or sit at ease, and involuntarily the old man exclaims: —

"You laughed just like your father then. You told that story in just his way. When you stood here or sat over yonder, your attitude was his. That is the motion of his hand, the flash of his eye, the very sound of his voice."

And yet all the time I am myself, and yet all the time, to the old man, the reminder of another to whom his thoughts are carried up and back until it is as

though one were there who was when I was not. But I note that it is not until he knows me, who I am, that he sees any resemblance to one whom he has known. But, when he knows me, that other is more real than I.

Jesus was never more himself than when he said, "I and my Father are one: he that hath seen me hath seen the Father."

"If ye had known me," he says, "ye would have known my Father also." If they had known him! If they had only seen the love and purity that were in him, they would have been filled with a new kind of doubt, and would have said to each other, "Could God show these forth more fully?" And then their souls would have answered, and said, "Lo! here *is* God."

God the all-wise, God the everywhere present, we cannot see, in his omnipotence and omnipresence; but, when the spirit of a man reflects and reveals God, we may always see the Father. When we see love, kindness, patience, helpfulness, in the soul of a man or woman, when we see the soul of a man or woman in them, we need look no further. God is there. Nowhere else shall you so clearly read the revelation of his fatherhood.

Do not misunderstand me: I am not saying that there is no God outside of man. God was before man, was the maker of man. Having made man, he made ways to reveal many of his attributes; and through these ways man can know him in his power, majesty, and wondrous skill. But he left himself no way to reveal his fatherhood. He made man to be the keeper of that way. What was impossible with God was made possible to man: the lesser was made the revelator of the greater.

So, to know God as a Father, we must know man. We do not know man until we know him at his best, which is to know the Christ, the spirit of sonship that has been ever in the world. This spirit is seen most easily, and by most people, in Jesus; and so we should know Jesus. To know him is to know the Father. He bodied the spirit of God. To be like him is to ourselves embody that spirit, so that we are one with God even as he was one, even as have been all who have displayed the highest of which man is capable.

I have no word of condemnation for that poor sewing-woman. I have nothing but pity. No woman should be brought to such a pass: it ought not to be possible, whatever one's fault. But that woman was wrong. There is a God, a heaven, for the poor; and such as she have often demonstrated this better than those endowed with wisdom and knowledge.

Would you know how?

If she had worked sixteen, eighteen, twenty, hours a day to support her child, if her fingers had frozen to the needle, if she had starved to death, her work well done while her strength lasted, not for fear of losing it, but that she might be faithful unto death,—if all this had happened, and I had been called to speak of her, I would have said:—

"Lo! God is here, was in this woman, though she knew it not. Uncover, kneel, you will never get nearer to God than this. If now you know this woman, what she was and what spirit was in her, you know how the mighty God becomes a Father: it is by begetting such children as this.

"Show us the Father: let us see him with our eyes, and it will be enough, do you say?"

Oh, no: it is not what we see with our eyes that is enough, but what we feel in our hearts, what we are in our souls. Hath he been so long time with us, and yet have we not known him?

THE KEYS OF SAINT PETER;

OR, A LIBERAL PROTESTANT VIEW OF THE CLAIMS OF THE PAPACY.

II.

In a preceding article I inquired whether the Roman Catholic doctrine of the primacy of Saint Peter, and through him of Rome, finds support in Scripture. In the present article I wish to ask if it finds support in history or reason.

The Protestant Reformation not only freed men's minds by informing them what was the actual gospel of Jesus, it also, with the aid of critical science, gave them a new and truer reading of history; and thus it destroyed the second great authority for Peter's primacy and the divine right of the Roman Church—namely, the tradition of Peter's long sojourn, his bishopric, and final martyrdom in the Eternal City.

The Catholic Church has always claimed that it is abundantly and surely attested by traditions, documents, and monuments that Peter, after a stay of ten years as Bishop of Antioch, departed for Rome, where, after reigning for twenty-five years, two months, and three days as bishop, he set the seal on his glorious career by suffering at the same time with Paul a martyr's death during the persecution under Nero, in the year 68 A.D.

The Protestant Reformation declared the story of Peter's stay and bishopric in Rome to be an error and a fiction. Modern Protestant science, in the persons of thoroughly equipped and critical scholars,* has established this quite conclusively, and forever destroyed the so-called historical foundation for Peter's primacy at Rome. The arguments and proofs they adduce are, naturally, too long to be adduced in this discourse; yet at least an outline of their investigations and conclusions may be in place. It is claimed in the official declarations of the Roman Catholic Church (Liber Pontificalis etc.) that Peter resided in Rome twenty-five years and more, but that he had previously served for ten years as Bishop of Antioch.

If the latter statement be correct, Peter must have left Jerusalem for Antioch immediately after the crucifixion of Christ, and remained in Asia Minor ten years. But this is an impossibility, for we learn from the Book of Acts and the Epistle to the Galatians that Peter was in *Jerusalem* for many years after the crucifixion. Paul finds him there (Galatians i. 18) three years after his conversion; and he tells us (Galatians ii. 1–11) that it was not till fourteen years after this (3+14=17) that Peter went to Antioch, and then not as bishop, but on a missionary visit only.

Again, if Peter was for twenty-five years a bishop in Rome, and was put to death there in 68 A.D., he must have gone there as early as the year 43 of our era. But, turning to the New Testament, we find that Peter was in prison at Jerusalem in the year 44. In the year 50 Paul meets him in Jerusalem. In the year 58 Paul writes his great Epistle to the Romans. Now, it is strange that in all this Epistle there should not be a single allusion to Peter. The last chapter is made up principally of greetings to Paul's acquaintances in the Eternal City. Some twenty-six different persons are mentioned by name; but Peter, Paul's fellow-apostle, is not once referred to. Is not this inexplicable and inconceivable, if Peter was really in Rome at the time, and, as is claimed, was the founder and bishop of the Church there? Why, indeed, did Paul feel called upon at all to write his letter of counsel and admonition to the Romans, if they already had an apostolic and authoritative teacher like Peter abiding among them?

Two years after writing this Epistle, Paul comes himself to Rome (60 A.D.) to stay we know not how long. The Book of Acts closes with Paul's captivity there. But neither the Book of Acts nor Paul in the Epistles he wrote from Rome makes any allusion to Peter, which is inconceivable, if he was abiding there at the time and the acknowledged head of the Church. In the First Epistle of Peter v. 13, we find a salutation from "She [the Church] that is in Babylon." Roman Catholic theologians interpret Babylon in this passage to be a concealed reference to Rome. But this is merely an assumption. We know that Babylon was still a considerable city in Peter's day, and that the apostle's activity was displayed in that very region. But in any case it would not suffice to establish Peter's stay at Rome. Furthermore, modern critical science rejects this so-called Epistle of Peter as ungenuine, and palpably a later imitation of the Pauline letters.

Roman Catholic scholars, indeed, cite a long list of Church Fathers to prove the long residence and primacy of Peter in Rome. Read without historical and critical judgment, these make quite an imposing appearance. But Protestant critics easily show that the earliest of these supposed witnesses —such as Clement of Rome, Ignatius, Papias, Dionysius, etc.,—really give no information whatever on the subject; and it is only by the most forced and illegitimate constructions that they can be made to appear as testifying to Peter's presence in Rome.* It is not until the end of the second century,

* Among them Baur, Schenkel, Hase, Schwegler, Hausrath, Volkmer, and especially R. A. Lipsius's *Chronologie der roemischen Bischoefe*, Kiel, 1891.

* They are enumerated in order, and their supposed testimony invalidated, in E. Zeller's *Abhandlungen* (vol. ii., pp. 220-251), Hase's *Protestantische Polemik*, pp. 128–131, Lipsius, etc.

or more than a hundred years after the supposed martyrdom of Peter, that we come upon any historical testimony to his abode and death in Rome. At the end of the second century we find a general tradition existing in the Roman Church, and a general and increasing consent among the writers of that time, to the effect that Peter and Paul *both* preached the gospel in Rome, founded the Church there, and suffered martyrdom.

One writer even affirms that he knows his funeral "trophy" in the imperial gardens of Nero (now the Vatican), which seems a singular place for it. In the year 258 of our era the apostle's bones seem to have been discovered in a way that may satisfy blind faith, but does not approve itself to historical science. They were honored and worshipped as relics, and ultimately placed under the dome of St. Peter's Church at Rome. But this did not suffice the pious believers in the legend. Step by step it was expanded and enriched by new facts and fancies, which had their origin in the devout imagination and priestly interests of the Church. Chapels were erected to commemorate the legends about his stay in Rome, which now began to appear in plentiful variety. The precise spot is shown on the Janiculus, at the Church of San Pietro in Montorio, where he was crucified head downwards. The writer was permitted to gaze into the very hole in which the foot of his cross had rested; and particles of earth were brought up from it to show that ever since that fatal day the ground has assumed the hue and aspect of silver, — a consequence, probably, of mica dust thrown into it from time to time by its guardians. However, such pious deception is not exceptional to the Catholic Church. In very much the same way the Protestant keepers of the Wartburg were in the habit of renewing the ink-spot on the wall where Martin Luther hurled his inkstand at the devil.

The ancient and rock-hewn Mamertine Prison under the Capitol at Rome, in which Jugurtha and the Catilines were confined, is confidently pointed out as the place of the apostle's captivity, and is now called San Pietro in Carcere. The spring which bubbles out of it was, we are informed, called forth from the rock by Peter, in order to baptize the soldiers of the guard whom he had converted. The very chains which he bore may be seen in the Church of San Pietro de Vinculis. A single link of them was recently bestowed by Pope Leo XIII., as a mark of special favor, upon the Bishop of Burlington, Vt. Its reception in that city was signalized by imposing church ceremonies. Archbishops and bishops and minor clergy bore it about in solemn processional, while thousands of the laity knelt in adoration and thanksgiving to press their lips upon this assumed relic of the apostle.

Thus, step by step, we may trace the gradual development through the centuries of this official myth of the Roman Catholic Church, and learn to appreciate its essentially unhistorical character. It is not until a hundred years after the reported death of the apostle Peter that we come upon testimonies to the general tradition existing at Rome of his sojourn, primacy, and death there. Now, a hundred years is a long time. How many legends and myths have arisen in our own enlightened country during the past hundred years, and still persist! How much more must this not have been the case in the ignorant, uncritical, credulous, and turbulent age which witnessed the downfall of the Roman Empire and the transformation of the spiritual democracy of Jesus and his disciples into the monarchical constitution of the Roman hierarchy, especially when it was so manifestly for the interests of the clergy to spread the doctrine of Peter's Roman primacy!

We may then sum up the results of this review as follows: First, Peter was never invested by Jesus Christ with any extraordinary authority or spiritual supremacy above the other disciples. Second, even if he had been so invested, there is nothing to show that this authority was or could be transferred to succeeding generations of disciples. This transfer is purely an assumption on the part of the Roman Catholic Church, and without foundation in fact or reason. Third, Peter was never bishop in Rome. Indeed, the unanimous tradition of the Church Fathers designates one Linus as the first Roman bishop. Fourth, Peter never abode in Rome for any such term as is claimed for him in the official declarations of the Roman Catholic Church. This would have been a physical and chronological impossibility. Fifth, Peter was in all

probability never in Rome at all. He may have visited it for a brief stay after Paul's death, but there is no real evidence for it except the general tradition a hundred years later; while, as we have seen, there is considerable testimony of a negative character against the supposition.

Yet on this slender foundation has been built the enormous superstructure of papal pretension and power, which, after swaying the world for centuries, is now undermined and falling to pieces before our eyes. This is testified to by the forlorn condition of that Church to-day in England, Germany, France, Italy, Spain, Mexico, South America, and other countries over which the papacy once exercised supreme authority. Surely, then, this decaying Roman Catholic Church cannot be the institution of which Jesus Christ said, "On this rock will I build my church, and the gates of hell shall not prevail against it."

There is much to admire in the personal piety and Christian virtues of many members of the Roman Catholic communion, both among its clergy and its laity. The theological system of Rome, considered apart from its ecclesiastical institutions, is to my mind quite as rational and more humane than that of Luther or Calvin. No word of depreciation against the religious fervor, benevolent activities, and private virtues of our Roman Catholic neighbors and fellow-Christians has ever been heard from this pulpit. I share in their admiration of such illustrious and holy men as Saint Francis Assisi, Saint Francis de Sales, Saint Vincent de Paul, and other saviors of their fellow-men, in whom the Roman Catholic Church is so rich. I rejoice in the gentle ministrations of the devout Sisters of Charity. It is solely the hierarchical pretensions which centre in the papacy against which I protest, both as a follower of Jesus Christ and an American citizen. These pretensions are advanced as boldly as ever, though the Church is visibly weakening in her hold on the imagination and loyalty of the Christian world. We have seen them carried to a speculative extreme in our day in the dogma of papal infallibility. This preposterous claim the Church never would have dared to advance at the height of her actual power in by-gone centuries, and would not dare to advance now, were it not that the general conviction of her impotence to enforce her doctrines, or carry them out practically in social and political life, makes modern rulers indifferent to her expressions of speculative opinion. But what grave consequences to free institutions these opinions might have, if the Church *could* put them into practice, we may see from one among many similar utterances of her priesthood. One of her most distinguished prelates, Monsignor Preston, declared in New York, "If any man will say, 'I will take my faith from Peter, but I will not take my politics from Peter,' he is not a true Catholic." No wonder that Father McGlynn, then under ban, denounced this proposition as opposed to the principles of our American nationality and of a free and spiritual religion.

Such a religion the Catholic faith would develop into if it were not for this hierarchical ambition, which at the present day, as in the past, is the chief hindrance to its own spiritual growth and always a menace to civil and religious liberty. The whole history of the papacy shows what a fatal error it is to concentrate absolute and irresponsible power in the hands of fallible and mortal men. It is the possession of this despotic, unlimited power which, in the annals of the popes of Rome, as in those of the czars of Russia, has led to indefensible abuses and frightful excesses, to the detriment of a true Christianity, the arrest of knowledge and free thought, and the corruption of public and private morals. The downfall of the papacy, therefore, which our age is witnessing, is to be earnestly desired, is to be abetted and rejoiced over.

I hold it to be the duty of every Protestant minister to expose, without acrimony or abuse, but with candor, courage, and courtesy, the fallacies and myths on which the hierarchy of Rome bases its claims to the civil and religious sovereignty of the world. And this not from any fear of Roman Catholic ascendency in this country. Statistics show conclusively that, while that Church can claim only one-eighth of our population, its increase in membership for the past few years, according to the returns in its own year-books, has fallen much behind the rate of increase of the population of the United States. Evidently, Roman Catholicism, with the falling off of Catholic emigration, has

reached its zenith in this country. Relatively speaking, it will continue to lose ground. And, meanwhile, our free political institutions, our free schools and churches, our free science and criticism and newspapers, are undermining its positions, discrediting its pretensions, and preparing the way for its transformation, or, possibly, its overthrow.

Nor is it to glorify the Protestant Church at the expense of the Catholic that this review has been undertaken. As Dr. Channing well said: "Most Protestant sects are built on the papal foundation. Their creeds and excommunications embody the grand idea of infallibility as truly as the decrees of Trent and the Vatican." It is for the sake of Christianity itself, for the welfare of the true catholic faith, that the downfall of both the temporal and the spiritual supremacy of Rome is to be desired and abetted. Let it be remembered that during the first century of the Christian Church, when its struggle was the severest, and the powers of earth were all arrayed against it, it had no bishop and no pope. Christianity was not planted or saved by Peter's primacy. The little, humble, scattered congregations maintained their ground, increased their numbers, and won their victory through the power of spiritual convictions and trusts. A spiritual principle, not a hierarchy, was the rock on which Christ founded his Church. The papacy first came into existence when the victory was assured, and worldly interests and personal ambitions usurped the place of the apostles' zeal and the martyrs' sacrifice. Even so to-day the Christian religion needs not spiritual potentates or a sacred order: it needs not infallible popes, or Scriptures, or synods, or creeds. These only stifle the religious sentiment in man. It needs a reborn and quickening faith,—a faith not in outworn traditions, baseless legends, and exploded mysteries, but in intellectual truths, ethical principles, and ideal trusts.

In the Gospel of Matthew (xviii. 18) we read that Jesus committed the power to bind and loose, to retain and remit sin, not only to Peter, but to *all* the disciples. "Verily I say unto you, Whatsoever *ye* bind on earth shall be bound in heaven, and whatsoever *ye* loose on earth shall be loosed in heaven." Whatever weight of authority we may attach to this mysterious passage, one thing is assured: the keys of heaven are in the hands of no one privileged mediator between man and God. Every disciple is a priest of the Most High; every pure soul is God's temple; every honest thought, every virtuous action and holy prayer, brings us into immediate and intimate relations with our Father in heaven, promotes our present felicity, and opens the kingdom of heaven to all believers. CHARLES W. WENDTE.

A PETITION.

O heavenly Father, from his dwelling-place
Let some swift angel at thy bidding speed
To visit in her hour of direst need
One who through sorrow's cloud would see thy face!

Bid him around her aching heart enfold,
That it a moment from its pain may cease,
His strong white wings of restfulness and peace,
Which yet some healing airs from heaven may hold.

And bid him, covering with his hand her eyes,
Shut out the lonely path her feet must tread
On earth awhile, that she may see instead
Bright mansions of thy other house arise.

We, who would help her, at her side we stay
Silent, with longing heart and helpless hand.
Thou art her father. Thou wilt understand.
Send her the peace earth cannot take away.

REBECCA PALFREY UTTER.

Salt Lake City.

HUMAN PROGRESS.

THE RELATIVE IMPORTANCE OF THE INTELLECTUAL AND MORAL FACTORS.

Recent interest has been drawn to this subject by the strikingly original and widely read work of Mr. Benjamin Kidd on Social Evolution, a work remarkable at once for its merits and its defects. What is to be said on the subject of the present paper will not inappropriately be largely in review of Mr. Kidd's references to it.

Mr. Kidd notes at the outset that, notwithstanding the successful attack on religious dogmas by modern learning, there is, even among those who have revolted from the churches, an increasing religiousness in society that is "perhaps without a parallel in any previous age." But he regards contemporary science as failing to comprehend the grand "utilitarian function" which religion fulfills in the social evolution. Of

this he proceeds to give the following account.

The evolution of life proceeds among mankind, as among the lower tribes, by a method of selecting the strongest and healthiest. In order to this, more must be born than can live without a struggle to live. In this struggle the inefficient are weeded out, and those survive who are the fittest for the advance of life. Now, these conditions of progress are prejudicial to the welfare of a multitude of individuals who fall out by the way.

Man, however, is capable of reasoning about this. Reason insists that it is our duty to look out for ourselves first, now and here, rather than "to speculate about a problematical future for unborn generations." Accordingly, says Mr. Kidd, "If we ask what course it is the interest of the masses to pursue from the standpoint of reason, it seems hardly possible to escape the conclusion that they should in self-interest put an immediate end to existing social conditions." Not only does this hold good of unwholesome conditions in the actual present, but he goes on to say, "It is evident that *any* organization of society with a system of rewards according to natural ability can have no ultimate sanction in reason for all the individuals"; that is, for the weak or ungifted, who assert that, as they are not to blame for having been born what they are, they ought in equity of reason to share alike with the better born. He supplements this with a foot-note to this effect: in the rationalistic view the ultimate sanction for our conduct in society is no other than that which a rule of force provides by the will of a majority or a ruling class. It may occur here even to untrained thinkers that this ultimate reference of reason to force may arise from a pecular notion of what reason is.

At any rate, our author concludes that there is "no rational sanction for progress." He finds that all thinkers, from Thales to Spencer, have failed to discover in the nature of things a rational sanction for individual conduct. This can never be found, because the interests of the social organization and of the individual are, and must remain, antagonistic. This conclusion he states as "the transforming fact with which the scientific development of the nineteenth century has confronted us" at the close of that extended stage of thought in which for 2,300 years the human mind has prosecuted a necessarily fruitless search.

This is an impressive proclamation, and not the only surprise which greets us in this book with what the author regards as a "revolutionary significance." But, before going further, we may as well take breath here in looking to see what it is that is upset.

Mr. Kidd, in despair of reason, turns to religion as the sole source of the necessary sanctions of conduct. "The central feature of history," he says, "the meaning of which neither science nor philosophy has hitherto fully recognized, is apparently the struggle which man has carried on to effect the subordination of his own reason," as "a hostile force." Furthermore, "the motive power in this struggle has undoubtedly been supplied by his religious beliefs." But how is it that reason can appear to be a hostile force? Our author explains this later on in telling us what he means by reason. It is really nothing else than the "rational self-assertiveness" of the individual, his "enlightened selfishness."

"The self-assertiveness of the individual must be absolutely subordinated to the maintenance of a process in which the individual himself has not the slightest interest, but to the furtherance of which his personal welfare must be often sacrificed." Thus repeatedly: "Our progress is over and above everything else social progress. It is always tending to secure in an increasing degree the subordination of the present interests of the self-assertive individual to the future interests of society, his expanding intellect notwithstanding." Again we are told of "that enlightened selfishness in the individual which must always lead him to rank his own interests, or those of his immediate belongings in the actual present, before the wider and entirely different interests of the longer-lived social organism to which he belongs."

Nor does the author omit to show what this rational self-assertiveness and enlightened selfishness are intent on, which he thus introduces as synonymes of reason: "Every pain avoided, every pleasure gained in these few precious years [of conscious life], is a consideration beside which the

intellect must count any aspiration to further a process of cosmic evolution, in which the individual has no interest, as mere dust in the balance. We must expect wealth and power to be grasped at with a fierce earnestness, not for what are called sordid motives, but for intellectual motives, above all others; that is to say, for the command of the pleasures and gratifications which they alone can secure," or, as he adds, for "voluptuousness and epicureanism in all their most refined forms."

It is plain from this that what Mr. Kidd generally calls "reason," and sometimes "intellect," is what is known to ethical writers as hedonistic egoism, a self-asserting regard to selfish gratification. We accordingly receive with less astonishment his statement that "a rational religion is a scientific impossibility." Quite so, and a moral impossibility also. All well-disposed persons must then agree with him that the function of religion must be to provide a sanction for individual conduct of a super-rational sort. If one accepts his terminology, common sense declares him right in holding that the evolution of human society "is not primarily intellectual." For what he calls intellect, or more usually reason, being, as he explains it, merely an intelligent selfishness, is not so characteristically human as it is vulpine or aquiline.

"For the highest is the measure of the man,
and not the Kaffir."

The mark of reason, as the Stoics taught, is in conformableness to the nature of things. It is strange that any respectable thinker should baptize with the name of reason that element of the mind which asserts itself in contradiction to the nature of things, and would suspend, if it could, the orderly evolution of the living world. This, as one learns from the outlines of psychology, is not reason at all, but *desire*,—a desire, too, whose spring is in the lower stratum of human nature. If this were reason, then the nature of things which contradicts it would itself be irrational. Such is the dilemma into which Mr. Kidd's peculiar terminology brings him. Either that which he calls the "most anti-social and anti-evolutionary of all human qualities" is not reason, as he terms it, or the evolutionary course of nature itself is against reason.

The prolonged attention we have given to this point seems to have been required by the fact that Mr. Kidd lays such reiterated emphasis on the assertion that "there can never be any such thing as a rational religion." In this he will have the concurrence of a numerous chorus of professors of that opinion, and is likely to win the suffrages of many callow minds, who are prone to be fascinated by an original, adventurous, and dogmatic thinker. The more, therefore, one is bound to make it plain that what Mr. Kidd has upset is not the rationality of religion, but rather the accepted psychological vocabulary. He has surreptitiously transferred to mere egoistic desire, and that proceeding from our brute inheritance in the basement of our nature, the name and claim of that reason which, as he incongruously observes, men continually extol as their highest possession.

But it is more agreeable to record our gratitude to Mr. Kidd for his declaration that the evolution of human society is not primarily intellectual, but religious, in its character, although we cannot approve his argument for that proposition. His course of thought is as follows:—

"In what," he asks, "lies the significance of that deepening and softening of character which has long been in progress amongst the Western peoples?" We recognize here the true conception of human progress as progress in humanity, the development of our moral nature.

He answers that it could not, as commonly supposed, be the product of an increased intellectual enlightenment. No such force would have "successfully assailed the almost impregnable position of the power-holding classes." That position has been undermined and overthrown by the growth of an altruistic feeling peculiar to the Christian religion, and enforced by that religion with "extraordinarily effective sanctions." The religious movement known as Christianity "involved from its inception the very highest conception of the altruistic ideal to which the human mind has in any general sense ever attained." In the period of the post-Reformation development "it became the destiny of the religious system upon which our civilization is founded to release into the practical life of the world that product which constitutes the most powerful

motive influence ever enlisted in the cause of progress." The consequent strengthening and deepening of humanitarian feelings "has all the appearance of being one of the most vital processes in progress in our civilization." Furthermore, "in the eyes of the evolutionist, it is by contributing the factor which has rendered this unique process of social development possible that the Christian religion has tended to raise the peoples affected by it to the commanding place they have come to occupy in the world."

But how have these results in moral and social progress come to pass? Is it, as Mr. Kidd repeatedly avers, by virtue of "the extraordinarily effective sanctions" to which Christianity appeals? Or is another account of it which he quotes approvingly from Mr. W. S. Lilly the true account,—namely, that religion makes its way "by an appeal to those fundamental spiritual instincts to which it supremely corresponds"? Mr. Kidd repeatedly speaks of our instincts as potent in the evolutionary process. It is, he tells us, "a profound social instinct," which in the interest of social evolution continually checks the tendency of "reason" (*i.e.*, egoistic desire) to suspend the evolutionary process. It is "an extraordinary instinct," which drives successive generations into "desperate," "remorseless," "relentless struggle" against the forces of man's own mind. With this profound and extraordinary instinct at work, one looks to see how the peculiar sanctions of religion, appealing to divine enactments, get in the extraordinary effectiveness our author attributes to them. In a remarkable passage he gives the clew to the answer, which he does not seem to have thought out clearly. Quoting Mr. Spencer, that religious creeds "all embody the belief that right and wrong are right and wrong simply in virtue of divine enactment," he remarks: "This is so, but not apparently because of some meaningless instinct in man. It is so in virtue of a fundamental law of our social evolution. It is not that men perversely reject the light set before them by that school of ethics which has found its highest expression in Mr. Herbert Spencer's theories. It is simply that the deep-seated instincts of society have a truer scientific basis than our current science."

Now, what can this mean? What must the instinct be to which we owe the now antiquated proposition that right and wrong are constituted by divine enactment? It can be nothing but an implicit consciousness that moral distinctions are not for this world only; that moral nature and moral law are cosmic realities; that moral relations are not with men only, but also with unseen and transcendent Being.

What now is the definite thought which we thus extract from our author's incongruous references to religious beliefs and social instincts? It is that the social evolution may be not less well described as ethical than as religious. Its ethical character is as primary and as essential as its religious character. It is indifferent whether we speak of Christianity as an altruistic religion or as a religious altruism. Its cardinal requirement of self-renunciation, which it symbolizes by its Founder's cross, is equally distinctive both of altruism and religion in the deepest sense of each. We may affirm that altruism *is* religion when it is all-round altruism, conscious of *all* other and adjusting itself to *all* other being than itself, in recognition of relations that are not only finite, but infinite. It needs to be repeated both to our ethical-culture friends and to their critics that religion is not quite what Matthew Arnold said, "morality touched by emotion," but morality inspired by consciousness of its universal and infinite relationship. Religion is ethics translated from a geocentric into a heliocentric view of things, and from an exclusive regard to mundane and present relations into recognition also of its cosmic and eternal environment.

A book which helps us, though lamely and blindly, to discover the unity of religion and morality in the essential reality of things, has made a grateful contribution to one of the most serious problems of modern thought.

The limits of this paper require the discussion, which has been amplified at the point most important for the present purpose, to be concluded with corresponding conciseness. But, before parting with Mr. Kidd, a hearty acknowledgment is due to the service he has rendered to sound thought in his demonstration of the perilous nature of socialistic plans for eliminating competition. It is, as he shows, by the play

of competitive forces that the evolution of life has been carried on from the beginning. To eliminate these would change progress into regress. The really helpful thing is to humanize them by the increasing infusion of altruistic feeling. And this is, in effect, to give to competition a fuller scope than ever, with a corresponding quickening of the evolutionary process, by bringing all the now excluded or handicapped multitudes into the freest rivalry of life, on an equal footing of fair opportunity to become what they have it in them to be.

Finally, we have to sum up our estimate of the relative importance of the intellectual and moral factors in human progress. As to this, the historical record often shows the calamitous issues of a noble moral aim under the illusion of an intellectual error,—as in the general blight of Spain by conscientious inquisitors, or as in the spread of pauperism and unchastity in England half a century ago by the unwise administration of public charity. And this raises a doubt whether more misery and degradation have resulted from intellectual error in adopting foolish means to good ends or from moral error in the pursuit of bad ends. It is only in the long run that the moral element declares itself superior through the redeeming virtue that it involves. So wholesome water that is fouled by mud purifies itself by running, which poisoned water never can. The imperialism of the Roman Church has possessed in its theory of unselfishness a recuperative power which the imperialism of the Roman Empire lacked.

But our conclusion as to the relative importance of the intellectual and the moral factors of progress is determined by two cardinal points.

First.—While the intellectual function of adapting means to ends is common both to human nature and to brute nature, the specific difference of human nature is its moral function of seeking its true end in moral good. This, therefore, must be the cardinal factor in *human* progress.

Second.—Human nature is an indecomposable unity. What the old-fashioned psychology divided into separate tracts of mind, as feeling, intellect, will, coexist and blend, though in varying proportions, in every mental act. We are not built as it were in compartments. Moral nature is intelligently moral. To ask whether the intellectual or the moral function of our nature is the more important for human progress is like asking whether wings or lungs are the more important for the flight of a bird. Human progress in India depends equally on the moral purpose to relieve the country of its famines and on the intelligent provision of the railway communications that achieve it.

From these two points, in connection with those previously noted, another point comes into view, which we have time only to name in conclusion.

Third.—Morality, when rounded out from a hemispherical to a spherical idea, and awakened to consciousness of relations transcendent to human society, as well as immanent therein, being, as we have indicated, essentially one with religion, what follows from the fact of the indecomposable unity of mind? This follows: human nature is not only intelligently moral, as has just been said, but also intelligently religious. The normal mind must be a religious as well as a moral mind. Human progress is necessarily moral progress. And this, if we think profoundly rather than superficially, is equally and at the same time religious progress, consciously directed to the supreme moral good as fully realized only in that which is infinite and eternal.

JAMES M. WHITON.

NATURE'S TEACHINGS.

There's a language being spoken difficult to understand.
It is surging through the ocean, it is sounding through the land.
We can trace it in the gleaming of the shining, silver sand.

Fair and fragile flower faces smile upon us from the sod,—
Messengers of love, I fancy, from an ever-thoughtful God,
Who delights to help his children to be pure and true and good.

Nature's book is worth the reading, her's, at least, is perfect art;
And the great, good Artist touches and illumines every part.
Pass it not in idle scorning: read it with both mind and heart.

So shall all your life be brightened as it never was before.
Nature is a generous giver: you will feel her goodness more
When, unasked, she freely gives you treasures from her priceless store,—

Rest and peace and healing quiet for the weary heart and brain,
Soothing with her gentle presence every vague and restless pain.
Trust her. Go to her when weary. She will comfort and sustain.

MAUD L. COTTON.

THE KNOWABLE:

AN OUTLINE CRITICISM OF HERBERT SPENCER'S PHILOSOPHY.

The scope of this investigation is limited to so much of Mr. Spencer's "First Principles" as deals with the "Knowable"; that is, to all of the second book except the last half of the "Summary and Conclusion." On page 551, at § 191, the author enters upon the relation of the "Unknowable" and the Knowable, and there we part company with him, as the remainder of his discussion is a general synthesis of the thought in both books; and, in trenching upon what he is pleased to regard as the Unknowable, he passes beyond the limits set for this study. Inasmuch as our author undertakes in the work before us to go to the very heart of knowledge and to set forth a science of sciences, and discuss the fundamental principles of sensible being, it is manifest that it would take a far more extensive work than such a paper as this to discuss the questions raised and suggested in any detail. Nothing of the sort will be attempted here. My endeavor will be simply to find the keynote to each of the three parts into which the book naturally divides, and to discuss, as briefly as may be consistent with clearness, the points thus reached.

I.

The first difficulty I meet is Mr. Spencer's conception of philosophy. He defines it as completely unified knowledge.* Perhaps it is not our business to defend our author against himself, but one can hardly avoid suggesting that this definition bars out the first book of his work, which professes to deal with the *Unknowable*, whereas he tells us that philosophy is knowledge, "completely unified knowledge,"—that the achievement for philosophy is to show that "some ultimate proposition includes and consolidates all the results of experience."* The task thus set philosophy is the natural result of his definition thereof, and I am inclined to regard it as an evidence of the falsity of the definition. It seems to me that philosophy should not be made thus directly to depend upon completeness of knowledge. I should prefer some such statement as that philosophy is a *congruous theory of the universe.* It seems to me that a man's philosophy *may* be true (I admit that it is not *likely to be*), although his knowledge is very limited; that the absence of inconsistency between the various elements which must enter into his conception of the universe is a justification of his philosophy, although his conception—true as far as it goes—may be far too vague and general for satisfactory knowledge, and although this negative "absence of inconsistency" may be far from that unification of knowledge which "includes and consolidates all the results of experience" in one "ultimate proposition."

Inasmuch as the mutual relation of subject and object is involved in all thought, and the persistence of force is the condition of all thinking, we accept these as data of philosophy with all that they imply; but we feel that the "transformation and equivalence of forces," the "direction of motion" and "rhythm," are scientific, not properly philosophical, matters. Their place in Mr. Spencer's discussion, however, finds justification in the fact that he is really discussing *science*,—the ultimate *explanation* of the universe,—the science of sciences. This, then, is the problem he is laboring on, as is shown in the next department of his discussion, which begins with the eleventh chapter, and continues through the seventeenth.

II.

In entering upon the second division of his inquiry, Mr. Spencer tells us that, although the several "truths holding of all existences," brought to light in the preceding chapters, are "of the kind required to constitute what we [Mr. Spencer] distinguish as philosophy," a philosophy cannot be formed by any number of such truths separately known. "The question is," he says, "not how *any factor*, Matter or Motion or Force, *behaves by itself* or under some imagined simple conditions; nor is it even how *one factor* behaves under the complicated conditions of actual existence. The

* Page 142.

thing to be expressed is the joint product of the factors under all its various aspects. Only when we can formulate the total process have we gained that knowledge of it which philosophy aspires to." (The Italics are mine. They are used to call attention to what seems to me a noteworthy inconsistency,—the speaking of *force* as a *single factor* here: whereas he has given us to understand that force is not a specific thing, correlative with and distinct from matter, motion, etc., but "the ultimate of ultimates," * of which whatever is, is a manifestation. If this be true, a law of *force* is not a law for *one factor*. It is a universal law, of which *all* phenomena are illustrations; and the whole truth about force is the *whole* truth about *all* transformations.) He further argues that that is not philosophy which unifies separate concrete phenomena only, or stops short with unifying separate classes of concrete phenomena: it must unify all concrete phenomena. "If the law of operation of each factor holds true throughout the cosmos, so, too, must the law of their co-operation. And hence in comprehending the cosmos as conforming to this law of co-operation must consist the highest unification which philosophy seeks." †

This being what Mr. Spencer thinks the philosopher must do, we should naturally expect, in view of his preceding analysis, a law for the distribution of matter and motion in space and time. He states that "philosophy stands self-convicted of inadequacy if it does not formulate the whole series of *changes* passed through by every existence in its passage *from the imperceptible to the perceptible, and again from the perceptible to the imperceptible*"; ‡ and, further, that the formula sought must be "equally applicable to existences taken singly and in their totality, must be applicable to the whole history of each and the whole history of all." § I have underscored the phrase "from the imperceptible," etc., because, from this point on, that is the controlling conception in Mr. Spencer's thought; and by reference to it—and only by reference to it—the seven chapters on Evolution can be explained and partially justified. As we should have anticipated, he does offer a formula for the redistribution of matter and motion in the passage of all and every existence from the imperceptible to the perceptible, and *vice versa*. This formula is to be a statement of the truth that the concentration of matter implies the dissipation of motion, and, conversely, that the absorption of motion implies the disintegration of matter. His first formulation of it which we need to consider is found in § 94, p. 281: "*Loss of motion and consequent integration, eventually followed by gain of motion and consequent disintegration*,—see here a statement comprehensive of the entire series of changes passed through." In the pages immediately following he explains that this statement is comprehensive of sensible existence at large only in a general way, in that all the changes gone through fall within it; and that, while every change furthers one or other of these processes, it is not true that either process is ever wholly unqualified by the other, that "each aggregate is at all times both gaining motion and losing motion," and that "the integration or the disintegration is a differential result." These opposite transformations he proposes to call *evolution and dissolution*. But he tells us there are two kinds of evolution to be considered. The dissipation of motion and integration of matter is "simple evolution"; but, generally, this primary redistribution of matter and motion is accompanied by secondary redistribution, constituting "compound evolution." "A concentrating aggregate which loses its contained motion rapidly, or integrates quickly, exhibits only simple evolution; but, in proportion as its largeness or the peculiar constitution of its components hinders the dissipation of its motion, its parts, while undergoing that primary redistribution which results in integration, undergo secondary redistributions, producing more or less complexity."

It is at this point that we may ask ourselves how much of this we can accept. That integration of matter does imply—for the aggregate thus formed, considered by itself—dissipation of motion; and that in like manner, for the special aggregate under consideration, disintegration of matter is the accompaniment of absorption of motion; and, *vice versa*, that dissipation of the motion of an aggregate implies aggregation

* Page 169; see also pp. 190-192, 197-202, 58-61, *et passim*.

† Page 541. ‡ Page 541. § Page 542.

of the matter, and absorption of motion by an aggregate implies disintegration of its matter,—I presume we may take for granted, as necessary implications of the conceptions "matter" and "motion." Further than this, we may accept without hesitation the statement that the *integration of matter and accompanying dissipation of motion* is a correct formulation of the change which takes place in the *passage from the imperceptible to the perceptible.* The two phrases mean exactly the same thing. Without stopping to discuss whether *wholly* disintegrated matter is a legitimate conception, it will be sufficient to recognize that it must be imperceptible; that perceptibility depends upon a certain degree of integration of matter; and that, in like manner, the disintegration of matter is the passage from the perceptible to the imperceptible.

The "law," then, of evolution (simple) and dissolution is simply another statement of the fact that all and every existence passes from the imperceptible to the perceptible, and from the perceptible to the imperceptible; and that, when it is not doing one, it is the other, or else it is doing neither! Doubtless a very profound truth, especially when the last alternative mentioned, that of equilibrium, is considered! But, profound as it may be, it does not enlighten us greatly as to the past or the future.

So far we have considered "simple evolution," but Mr. Spencer spends most of his time in the consideration of "compound evolution." What of it? I should say this: that, while evolution and dissolution are rather arbitrary terms for integration and disintegration, no harm is worked by their use so long as they are consistently used in that sense, but that the conception of "compound evolution" is quite a different thing, according to Mr. Spencer's own words: "We shall by dissolution everywhere mean . . . the absorption of motion and disintegration of matter; we shall everywhere mean by evolution the process which is always an integration of matter and dissipation of motion, but which is in *most cases much more than this.*" Now, if this compound evolution is (simple) evolution *plus* something else, the terms ought not to be used interchangeably: it is not the correlative of dissolution (why not "compound dissolution"?), and that which is true of (simple) evolution and dissolution should not be assumed to be predicable of compound evolution and dissolution. Yet Mr. Spencer does use "evolution" interchangeably of simple and compound evolution, and contrasts the latter with dissolution (simple). Let us look at his final formula of what he calls "evolution," without qualification: "Evolution is an integration of matter and concomitant dissipation of motion, during which the matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity; and during which the retained motion undergoes a parallel transformation." Considering the several new predicates introduced, we may pass over "coherent" and "incoherent" as being mere repetitions of integrated and disintegrated, in so far as they belong in the formula of evolution. In so far as they have a different connotation, they are illegitimately introduced. Chapter XIV., in which the term "coherent" is developed, is, as he tells us at the end of Chapter XIII., intended to set forth primary or simple evolution; *i.e.*, integration of matter and dissipation of motion.

When carefully analyzed, the same thing will be seen to be true of heterogeneity; to wit, that in one sense it is implied in integration, and that in no other sense is it entitled to a place in the formula of evolution, if we are to consider Mr. Spencer's first definition as the controlling one. The sense in which heterogeneity is implied in integration of matter and dissipation of motion—*i.e.*, in the passage from the imperceptible to the perceptible—is perhaps a little abstruse; and I shall postpone its discussion to the third division of this paper, in which we enter upon the interpretation of evolution. Here we need only note two things. First, that in the chapter (XV.) in which our author discusses heterogeneity he slips from that use of evolution which he has defined (integration of matter and dissipation of motion) to the use of the term as equivalent to *progress*,—a very large and vague term, expressing something with which he is concerned to identify evolution, and in which he succeeds by the simple expedient of using the one term for the other before he has done anything to prove their oneness; and at the same time, as a result of this identification of evolution and prog-

ress, he passes from the consideration of the *integration* of MATTER to the *progress* of such IMMATERIAL things as art, religion, etc. !

Second, he himself in Chapter XVI. gives cases of heterogeneity accompanying what he regards as dissolution, and cases accompanying what he regards as integration of matter, but which he nevertheless regards as not coming "within what we [Mr. Spencer] call evolution."

Turning our attention now to "definiteness," we feel moved to remark that, as he uses it, this is a highly indefinite characteristic. In a sense, it is true (as we may see more fully later) increase of definiteness is implied in integration; but, as Mr. Spencer uses it, it has no necessary connection either with integration or with progress. The definition of definiteness with which he starts, so far as he has one, is given in the second and third sentences of § 129,—"order" and "distinctness with which . . . parts are marked off from one another." In his discussion of this characteristic the same looseness is to be observed as in the chapter on Heterogeneity. We may note further that in next to the last paragraph of § 131 the implication is that *indefinite* heterogeneous integration of matter was a *stage* in the evolutionary progress of the earth. We might also inquire whether the yolk of a newly laid egg has not a more definite disposition of parts than it has when the hatching process is in an early stage. We may grant that the later stages of the hatching process shows more definiteness than earlier stages, and yet maintain that prior to this relative indefiniteness was a relatively greater definiteness. Even when he passes from evolution as integration to evolution as progress, the same sort of criticism may be passed upon Mr. Spencer's argument. Was the feudal system, or is the caste system of India, any less definite than the social system of France at the present time?

To summarize the conclusions reached in this division of our investigation, we may say that Mr. Spencer has given us *two formulas* for "the whole series of changes passed through by every existence in its passage from the imperceptible to the perceptible, and again from the perceptible to the imperceptible"; and, by implication, he has told us that this series of changes constitutes the sum of the knowable, and that its formulation is the "law" of the knowable universe, which he believes it the business of philosophy to seek. But these two formulas differ *toto cœlo*, although both are by him expressed as "evolution and dissolution." Taking the first, we may regard it as a true but somewhat empty expression of the whole of reality, considered under the aspect of matter and motion, space and time. But he has not yet told us when there will be evolution or when dissolution,—simply, that the universe as a whole and every part of it is either exhibiting the integration of matter and concomitant dissipation of motion or the disintegration of matter concomitant with the absorption of motion,—parts of any specific aggregate perhaps in process of dissolution while as a whole it is in process of evolution; for he explained that "the integration or the disintegration is a *differential result*." With regard to his other formula,—of which the evolutionary half is found at the end of Chapter XVII., and is reached as a result of the discussion of "compound" evolution, or the "secondary redistributions" of matter and motion,—it is contradictory of the "simple evolution" formula, since it makes evolution to consist of "simple evolution," *plus* something else; and in the course of the discussion he tells us in several places that integration of matter and dissipation of motion, *which according to him constitutes simple evolution*, is not evolution * unless there be also present increasing heterogeneity and definiteness. If the first formula, then, is true, we must reject this final formula as false. But, aside from this *a priori* consideration, we find *a posteriori* that it is not universally true that there is *either* dissolution *or* "an integration of matter and concomitant dissipation of motion, during which the matter passes from an indefinitely incoherent homogeneity to a definite coherent heterogeneity, and during which the retained motion undergoes a parallel transformation,"—in the sense in which Mr. Spencer uses these terms. We therefore reject his final formula of evolution, and regard his formula of *simple* evolution and dissolution—his formula of integration and

*Cf. beginning of Chapter XVI.

disintegration—as too indefinite to have value.

III.

Believing that he has reached a satisfactory "Law of Evolution" by induction, Mr. Spencer thinks it necessary to verify this by deducing it from the ultimate principle which he has already accepted as the first of laws or principles, transcending experience and the condition of all thought, namely, the *Persistence of Force.* First, he tries to show that "any finite homogeneous aggregate must inevitably lose its homogeneity" (and a less heterogeneous aggregate must become more heterogeneous) "through the unequal exposure of its parts to incident forces." This he calls the instability of the homogeneous. If we were at liberty to suppose that matter and motion were possible apart from each other, this principle might stand. Given a homogeneous mass of matter existing wholly *without motion*, and the application of a uniform motion to it would produce heterogeneity; but this is, of course, an impossible hypothesis, and therefore valueless, even if true.

Yet we must suppose that some such fanciful abstraction was in Mr. Spencer's mind when he propounded his law of the instability of the homogeneous. For, if different parts of the whole under consideration were so disposed in reference to an incident force that it would affect them differently, they must be already heterogeneous *in that respect.* If they were *not* so disposed, the force could not leave them heterogeneous. Strictly, scientifically, the persistence of force does not require the "instability of the homogeneous" or the "multiplication of effects." *You will get out just what you find in* (or put into) *the given phenomenon.* Popularly speaking, it is true that the application of a uniform force will often make homogeneous matter heterogeneous. That is to say, regarding matter simply as matter,—namely, the *substance* of the matter,—it may be homogeneous; but it must already be heterogeneous in *the relations* of its parts in space. And, further than this, a less heterogeneous mass may become *more* heterogeneous from the application of a uniform force (speaking in the popular sense above referred to), which is in direct contradiction of Mr. Spencer's principle, if he meant it in the popular sense. *E.g.*, a tub of water, of which the surface is a little warmer than the bottom, say on a summer day, may be made of a more uniform temperature by the application of great heat. Spencer's doctrine of the "multiplicity of effects" is open to the same line of criticism. In a popular sense, it seems true in most cases that a force uniform *in kind*, even when it impinges upon an aggregate of matter uniform *in kind*, results in different effects. This *is* true, as stated. But the fallacy is in considering the force *first* in reference to its nature or *kind*, and *then* in reference to its *method of working.* The quantity and direction of the resulting momenta, it is said, differ from the quantity and direction of the original force. But how far, and in what sense, is this true? The quantity or direction of the part *A* of the uniform force, which strikes part *a* of the uniform aggregate, must have been different from the quantity or direction of part *B*, affecting part *b*, if A (the effect of the application of *A* to *a*) differs from B (the effect of the application of *B* to *b*). In other words, although both force and aggregate were uniform in their respective natures, considered each by itself, the force as *cause* was as multiform as the effect. It *affects* part *a* differently from part *b*, because more or less of it struck part *a* than did part *b*, or because it struck these parts at different angles; that is, because as *cause* it differed in each case. As to Spencer's doctrine of segregation, it is valuable to him only in connection with that of the instability of the homogeneous and the multiplication of effects. So we need hardly discuss it if we do not accept those doctrines or his formula of (compound) evolution. Here, again, we may repeat that *we only get what we had.* To quote an illustration from Professor Mezes,* the segregation consists in the gathering together of things like in reference to the force, but perhaps unlike in all other respects. We do not, under the influence of the wind in autumn, get the oak leaves in one place and the maples in another, but the unresisting oak and maple leaves together. Similarly, under the influence of a strong wind, it is not the animal matter that is carried to one point, the vegetable

* My thanks are due to Prof. S. E. Mezes, now of the University of Texas, for starting me upon this critical examination.

to another, and the inorganic to a third, but the light objects—mineral, vegetable, and animal—to one place, and the heavier ones to another.

Of *dissolution*, as discussed by Mr. Spencer, we need say little here, except in so far as its relation to evolution is discussed, under the head of *equilibration*. This is really the crucial point in the whole system; and, without going into the details of his discussion, it may be said that it is very unsatisfactory. He fails to tell us when or how evolution will cease and dissolution begin. He tells us in one place that evolution will result in equilibrium, or "rest" (pp. 485, 549). But in § 183 he tells us that, motions and matter "being fixed in quantity, it would seem that the change in the distribution of matter which motion effects, coming to a limit in whichever direction it is carried, the indestructible motion thereupon necessitates a reverse distribution." This conclusion is the best one he reaches; and, if he would always bear it in mind, his theory would have greater consistency and completeness. But his specific deductions and speculations are inconsistent with this very often. And even this doctrine suffers from the practical disadvantage of giving us no information as to when the change from evolution to dissolution is to take place, and from the theoretical disadvantage of the impossibility of conceiving of limits to the universe. The process changes when the limits are reached. This would imply that, when the dissipated motion has reached the outer walls of the universe and been reflected therefrom, the absorption of motion and disintegration of matter will set in.

Integration of matter is in its primary and initial stages the passage of the imperceptible into the perceptible. It is in this aspect of the case that definiteness and heterogeneity are implied in integration. For fulness of perception is dependent upon definiteness of conformation; and, as we cannot define except by means of difference,—as definiteness of form means clear separation of the whole from all else, and of the several parts one from another,—definiteness implies heterogeneity. If this were the sense in which Mr. Spencer used these terms, his formula might be true. For in this sense it *is* true that the whole series of changes passed through by every (material) existence and by the totality of (such) existence in its passage from the imperceptible to the perceptible, and again from the perceptible to the imperceptible, is expressed by a predominant dissipation of motion concomitant with a concentrated, determinate, and multiform arrangement of matter, which, having attained a maximum, will be followed by absorption of motion concomitant with uniform, indeterminate diffusion of matter. But of the value of this formula I have nothing to say. It is to be noted that here is nothing to determine when the maximum is attained, and this is the important thing.

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INSPIRATION.

The belief concerning the connection between God and his creation, which represents the Deity as the indwelling life of the universe, is at once philosophically sound and practically devotional. The world is not a vast machine, set going ages ago and left to work itself ever since, but a perpetual manifestation of the presence, the glory, and the goodness of God. We have learned from the process of evolution that God is more closely related to nature than we previously imagined. In place of a nature moving under fixed, mechanical law, we rise to the conception of a nature filled with the Spirit of God as the source of all life and the fount of all energy. We dismiss the master mechanic of the Deists of the last century, and realize instead the immanent and yet transcendent God of the Psalmist and Isaiah, of Jesus and Paul. Nor in so conceiving God do we rob him of his independent personality, since our belief in his personality is derived not from without by the study of nature, but from within by the study of our own consciousness. We ourselves are parts of nature, having received from it our physical organism, and being permeated by its forces, as heat, light, and electricity. Yet still we are aware of a self-conscious personality which lifts us above material nature, and which is, indeed, our truest self. So we can think of God as pervading all things with his life and energy and yet as personal. Thus, if we accept the last word on evolution, and consent

to include both life and man in that order of development which God has chosen as the pathway of his activity, we have parted with a more or less localized conception of God for the great treasure of a universal one, we have exchanged the narrow idea of finding him only in some special act of creation for the broad idea of finding him in every act, we have abandoned the idea of a languid and intermittent providence over his creatures to welcome with ardor the idea of an indwelling Providence which knows no pause or interval or end. What we call the laws of nature are the methods by which he ceaselessly works. The powers of our own bodies are the gifts of his mercy. All the faculties of our minds are produced and maintained by his instrumentality. He has given us a separate individual being with a free will; but it is none the less true that "in him we live and move and have our being."

This inspiring divine agency is common to all mankind. There are some thinkers who can see no inspiration beyond this, and who say that it only differs in different men in its *direction*, making Raphael a painter, Shakespeare a poet, and Christ a prophet. But in every religion there has prevailed a conviction that in addition to this there is a personal connection possible between God and man. The devout are said to "walk with God." The loving, faithful child feels that "the Father is with him." Inspiration, as I use the word, is a personal communion and intercourse between the human soul and the divine spirit,—a conscious dwelling with God. The inspired man enjoys a conscious contact with God *in addition* to the unceasing divine influence by which he lives and thinks and feels.

The belief in such inspiration naturally follows from that recognition of God as a person which is essential to all experience of religion. If we think of the Almighty only as an indwelling influence, a spirit of nature, a great necessity, the embodiment of law, we cannot love him, trust him, or pray to him. But, when we believe in God as a Father who feels toward each of us a personal love, the soul, ever encompassed by his care, ever blest by his goodness, longs to express its faith and thankfulness, and discerns that spiritual communion is possible, that it can know and be known, can speak and be answered, can come nearer and nearer to God, and become at last spiritually one with him. Thus to know God is a very different thing from merely knowing about God. I may illustrate this by pointing out the difference between these two things in regard to our fellow-beings.

There is many a man whose character of goodness we reverence, or whose works of genius we admire, or whose teachings of wisdom we profit by, whom, nevertheless, we do not know. When we gaze on the painting, or are touched by the melody, or find our hearts echo to the poetry of the artist; when we con the lessons and drink in the wisdom of the philosopher; when we rejoice in the benefits and avail ourselves of the discoveries and wonder at the achievements of the practical benefactors of mankind,—we fully believe in their existence, we fully recognize their powers; but, with all this, we may never *know* them. How different will be our feelings, should we have the privilege of being their friends! How much better shall we then understand and appreciate their works! Especially in the case of the moral leaders of the world, what a benefit it is, no longer merely to know of them through their writings, but to call them our friends, to have personal communion with them! So it is true religion not only to see God's being proved by his creation, not only to believe in his love because we profit by his beneficence, but to have personal acquaintance with him, to hold conversations of the spirit with him, to be able to say, "He is my God, and I am his child," to feel he is with us as a brother man is with us, but in yet closer and nearer companionship, because a spiritual union is more real and true than any mere physical nearness can be.

This personal connection with God may be attained to by every human being. All the more spiritual writers of the Old Testament, and yet more Christ and his apostles, speak of it as a reality, describe themselves as having experienced it. All the founders of great religious movements in modern days—Fox, Wesley, Swedenborg—have insisted upon it. Under various names the belief in such inspiration has been the great thought of the vital fervent Christianity of each succeeding age since the time when our Master gave the promise of the

Comforter, the Spirit of Truth, to abide with his followers forever.

To many persons it may sound startling to claim for all men the capability of gaining an inspiration similar in kind to that possessed by the apostles. But we find no statement in the words of Christ that inspiration was limited to a chosen few. In the first era of Christianity we are told that the Spirit was poured out upon all flesh. And, if there be any truth in the assertion that man is made in God's image, capable of being a partaker of the divine nature, what reason have we for doubting that the child and the Father may converse together? It makes a belief in the inspiration of Christ and his apostles easy and natural, and removes many difficulties to see in that inspiration an exalted instance of a general fact rather than an exception to all other human experience. The Almighty is not partial in any of his gifts. The same sun which shone on the corn-fields of Judea ripens the wheat for us to-day; the same home love which united the hearts of mother and son at Nazareth, and bound together brothers and sisters at Bethany, is found in the homes of England and America; the same intellectual power which was granted to wise men of old has been renewed to each generation since. If God thus gives physical blessings, affections, minds, to all ages alike, why, then, should we believe that he confines his highest, choicest gift to one people or certain periods of the world? Why should we suppose that he spoke to Hebrew prophets, Galilean fishermen, early Christians, but that since that day his voice is never heard, and that we must look for it and listen for it in vain? In trust on that Spirit who is the same yesterday, to-day, and forever, we may surely seek, hoping to find; we may draw nigh to God, believing that he will draw nigh to us.

Understanding by inspiration the personal communion between God and a human soul, and believing that such communion is possible to all who rightly seek it, I have to ask the further questions: How does inspiration act? By what means is it to be gained? To what extent can we profit by other men's inspiration? How do these views bear on our estimate and use of the Scriptures?

In considering these questions, let me revert to the illustration of the influence which one man may exert over another, as this analogy will help us.

There can be no hearty, genuine friendship between two men who are totally opposed to one another in moral character. Between the good and the bad, the pure and the impure, the virtuous and the vicious, there is a great gulf fixed. He who is the slave of bad habits, the creature of appetite and passion, cannot understand and sympathize with the man of principle, the pure-minded and conscientious. In like manner God's children feel his presence and hear his voice only when they approach his moral character. "The pure in heart shall see God." The essential prerequisite for spiritual communion with him is freedom from iniquity, tenderness of conscience, moral purity. The popular instinct appears to feel this when it derides with scorn the claims of a religious teacher who is known to be self-indulgent and vicious. On the other hand, every new conquest over evil, every additional clearness of moral vision and strength of moral purpose and resolution, enable a man to know God better and to feel more of his influence.

To this moral prerequisite must be added religious thought and feeling. In other words, the spiritual part of our nature must be exercised and cultivated; and the result will be the felt presence of the heavenly Father with his human offspring. He that would gain this must be self-devoted, active about God's work, ready to sacrifice pleasure to duty, taking more interest in spiritual than in material things. We see this in Christ. He grew up to manhood before he received his inspiration; his character was formed; his moral nature was cultivated; he felt, but conquered, temptation. Then he devoted himself to a great work: he gave up everything else in order to do God's will in the spiritual realm; he had the thought of God always in his mind; he made communion with God the habitual gesture of his heart and mind; and, as a consequence of this moral resemblance to God, he felt the divine presence, and walked with God, till at last he became spiritually one with the Father.

But such inspiration does not supersede the use of our own natural powers. It has been a common error to distinguish between natural and revealed religion, or to contrast

the authority of reason and revelation. We are sometimes told that, whenever inspiration comes, argument is out of place, the understanding should be put on one side, the conscience need not guide us. The notion prevails that inspiration says, "This is true," and we need only believe it; "this is right," and we have but to do it. But the only effect of the conscious presence of God is to quicken and intensify our own powers. The company of some men makes us feel more able and more anxious to do right than we were before. The society of other men stimulates our mental powers, and makes us more thoughtful, more far-seeing, more acute, than we were at other times. The presence of a benevolent person seems to spread an atmosphere of love around, making all within the sphere of his influence disposed to feel and act kindly. So the presence of God stimulates the best affections of the heart, and strengthens the noblest powers of the mind. It makes the conscience clearer and the will stronger. It does not do any of our work for us, but helps us to do it. Still has the inspired man to find out truth, to prove or disprove his belief, by his reason. Still has he to struggle with temptation, and be free from sin by his own will. But these natural powers are raised by inspiration to a higher state and a nobler position than any to which they could otherwise attain. Christ and his apostles argued, thought, and reasoned, were liable to sin, felt temptation, and needed to contend against it. But the presence of God with them gave their minds an additional power to perceive truth, and their wills a renewed power to conquer evil.

And, if inspiration does not supersede the use of the natural powers in him who feels it, still less can his being inspired render self-exertion unnecessary to others. We are often told that, if we have a teacher like Christ, all we have to do is to listen to him and obey him. It would be difficult to enumerate all the evils that have arisen from people being content with this second-hand morality and religion, trying to read with another man's eye and to believe by another man's understanding. The only true virtue arises from the enlightened state of the individual conscience, and from obedience to it. The only vital piety arises from the awakened state of the individual soul and the warmth of the affections toward God.

The only real belief is when the understanding is addressed and has been convinced. Is, then, other men's inspiration useless to us? No more than Newton's "Principia" is useless to the philosopher. He leads on the learner, step by step, guiding him to truths he could not by himself have discovered. But the true philosopher does not take any point for granted, tests everything as he goes on, never believes a statement merely because Newton says so. He, at least, has a system of natural philosophy which is his own, proved to his own mind, and accepted by his own understanding, but which he could never have gained, had not Newton preceded him. So the Christian is guided by Christ to spiritual truth; but he examines it for himself, he embraces it, not solely because Christ teaches it, but principally because it approves itself to his own mind. At the same time he is a disciple of Christ, because, had it not been for Christ, he could not have possessed the spiritual light and knowledge in which he now rejoices. Further than this, there is an influence shed abroad by every inspired man on all with whom he comes in contact,—a reflection of the influence which shines on his own soul from God. He leads us to truth, which each of us verifies by the use of his own individual powers. He quickens within us the noblest love, and arouses the highest powers of conscience, and guides us to a moral position to which without his influence few of us would attain.

This view clears away many of the difficulties from the questions referring to the use and explanation of the Scriptures. The parts of the Bible to which we attach most value are those which lead us to God, and therefore come from the influence of God's spirit,—those which inspire us, and are therefore inspired, those which liberate and lift us, which sweeten, strengthen, and console us. These writings, by showing us what their authors believed, suggest thoughts such as, perhaps, we should never have conceived without them. Yet more, the Scriptures give a moral and spiritual influence such as we can derive from no other source in an equal degree. The Bible is not intended, as a whole or in any of its parts, to afford us a system of theology or a code of

morality; but it is intended to afford those principles in accordance with which all true theology must be framed, and the influence which tends to foster moral purity and moral power. Whatever part of it inspires is most useful, not to supersede or render unnecessary our seeking inspiration, each for himself, but to help us to feel this inspiration, and to guide us to it.

These hints on an important and difficult subject do not pretend to a complete and detailed treatment of it. Their purpose will be answered if they induce the reader to think upon it carefully, and to test, by his own mind and judgment, the following assertions concerning it:—

1. Inspiration consists in the *personal* communion between God and a human soul, in addition to the universal presence and agency of God with all men.

2. Inspiration is possible to every one who rightly seeks it.

3. The means of obtaining it are, moral purity, active performance of duty, religious thought and feeling.

4. The effect of inspiration is not to supersede the natural intellect and conscience, but to quicken and stimulate all the higher powers of our being.

5. The inspiration of other men does not render inquiry and effort on our part unnecessary, but leads us on to ideas which each one must verify for himself, and especially spreads a valuable spiritual influence.

6. The Bible, in those parts in which it vivifies and energizes, is to be used to help our own powers, not to silence them. Its great purpose is to exercise a moral and religious influence, to establish fundamental principles, rather than to set up definite systems of theology or ethics.

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PATIENCE.

Brave and content, then, come what may,
We face what time may send,
Life cannot be all holiday,
And love and hope alike decay,
And disappointments bar the way
Sometimes until the end;
But we can bear all, knowing this,—
God rules the years, and we are his.

SUSAN COOLIDGE.

GIBRALTAR AND TANGIERS.

Nothing could be more ideal than the approach to Gibraltar,—on the right the hills of Africa, on the left the shores of Spain, dotted with quaint stone towers, built as watch-towers for protection against the Moorish pirates.

Gibraltar rises from the sea about 1,500 feet: one end is perpendicular, the other end is irregular. The town lies on the western slopes of the rocky mountain. On the north is the neutral ground, reaching to the Spanish territory.

The landing must be made in small boats, as no piers are allowed. Getting ashore is most uncomfortable for the traveller unacquainted with Oriental ways, for Gibraltar is more "Oriental than the Orient."

There is such noise and confusion of tongues, such gesticulations, men of so many nations and such variety of costumes, that the stranger is bewildered; and yet bargain he must if he is not willing to pay most extortionate prices both for his own boat-fare and that of his luggage.

Committing ourselves to the care of one hotel porter and leaving him to fight off the others, we passed the gate into the walled town, and obtained at the custom-house little tickets stating our nationality, and permitting us to remain over night in Gibraltar. The traveller found twenty-four hours in Gibraltar without such a ticket must pay a fine of about forty dollars.

The streets of the town are narrow, and paved with cobble-stones. The place is even noisier than Naples. Donkeys bray, carts rattle over the pavement, men shout in known and unknown tongues, bands play, the soldiers march through the streets to their posts; and, as night advances, the noises wax louder. I believe the people never even make a pretence of going to bed in Gibraltar.

Spaniards from Algeciras, Moors from Tarifa and Tangiers, Bedouins from the desert, Jews in skull-cap and slippers, looking like so many Shylocks, English soldiers in their red uniforms, and others in undress costumes of white, Englishmen fresh from the hand of a Bond Street tailor, tourists from all parts of the world, jostle one another in the narrow streets of the little

town. I believe all the languages of the earth might be heard in its streets.

The Alameda, or park, planted by the English, is beautiful: only it is a little startling to see a huge cannon embedded in a clump of roses. It is literally cannon to the right and cannon to the left all through the beautiful park. Here we met pretty English children with their nurses, fine horses and carriages. In fact, we found the place a small Hyde Park. The Englishman always carries a little bit of England with him wherever he goes, and English and comfort become almost synonymous terms to the traveller.

But crawling things of all kinds are much too plentiful in Gibraltar hotels to make them abodes of peace and comfort. The Alameda, the market, the subterranean galleries blasted out of the solid rock, and the monkeys are the sights of Gibraltar. But the street life, the mingling of so many different nationalities, such picturesque and singular costumes, mark the real characteristics of Gibraltar. Nature has been so lavish in her gift of beauty to the countries lying about the Mediterranean. The sky so blue, the sea a deeper blue and at sunset tinted like an opal, the vine-clad hills of Spain, the silent shores of Africa, and these magnificent Pillars of Hercules guarding the straits unite to form a picture lovelier than a poet's dream. No wonder the nations have contended for this rock fortress. There are traces of Roman occupation. The Moors held it; and a castle in the town bears in Arabic over the gate, "Erected in 725 by Abu Abel Hazeg."

During the war of the Spanish succession the English took it, and have since held it, notwithstanding many attacks made by the Spanish and French. The brave defence against a siege which lasted four years proved the power of the English to hold it. It is now considered impregnable; and the pride and the feeling of ownership with which Englishmen talk of "Gib" make it quite certain that, when Mr. Bright declared in Parliament that "the expenses involved in holding and fortifying Gibraltar were much beyond its value to England," he did not express the general opinion of his countrymen.

The Phœnicians—so tradition has it—came to Cadiz shortly after the destruction of Troy; and, in coasting along the Mediterranean, they arrived at this mountain, which they called Calpe, and erected a Pillar of Hercules (a huge pyramid) and another at Abyla, modern Ceuta, considering these the limits of the world. The channel between Europe and Africa must have been very narrow in that period. Savants claim that there was once an isthmus between the two continents. The monkeys on the rock of Gibraltar are cited as proof of this theory, as monkeys are to be found in no other part of Spain. Mark Twain says the "monkeys persistently refuse to leave the rock because they wish to verify this theory."

It is only a sail of a few hours from Gibraltar to Tangiers; that is, from Europe to Africa.

Realizing that we might never have another opportunity to visit the "dark continent," we decided to sail across the Straits and visit the former pirates of Morocco, whom the United States so valiantly chastised.

If we had quite realized what a landing in Tangiers meant, I doubt if we should have attempted the trip. An English officer who had served in the Indian mutiny, told us that he was afraid to go to Tangiers with his wife. However, we boarded the "Hercules," put ourselves under the protection of the kindly English captain, and sailed for Africa. The day was perfect; and, although the passage is somewhat rough because of the swiftness of the current, as soon as the shores of Spain disappear, the hills of Africa come in sight. The Spanish shores are dotted with fertile valleys, with orange groves and vines; and the hills are planted with the dusty-hued olive-trees. The shores of Africa rise silent and untilled,—a land of mystery to the moderns as well as the ancients.

We soon entered the bay of Tangier; and the town is seen in the distance upon the coast, with its background of hill. There is no pier, and here, too, the landing must be made in small boats. The steamer anchored a short distance out, and was at once surrounded by scores of boats filled by half-naked Moors and Jews, yelling, gesticulating, and even seizing the luggage.

Then we understood why the English officer was afraid to bring his wife to Tan-

giers. But the captain of the "Hercules" took us under his protection, and called a courier of one of the hotels from the boats, and told him to take us to his hotel. Accompanying the courier was the most dignified of turbaned Turks, who looked us over with great hauteur, and called some Jews to take our bags.

Once in the boat, it was a constant fight, on the part of the courier, the dignified Moor, and the Jews in our boat, to prevent those wading to their waists in the water around our boats from forcibly taking our bags. I even thought for some minutes they would take us out of the boat and compel us to go on shore on their backs, the only mode of landing in Tangiers a few years ago.

The landing consisted of stone steps built up from the sea to a covered passageway leading to the custom-house, which, as far as we could tell, consisted of a porch, or doorway, in which two white-robed Moors squatted. They seemed to be asleep when our bags were presented for their inspection. But finally, when a Moor and a Jew, who each had hold of one of our bags, had been quarrelling violently for some minutes, and we had given up the bag as doomed to destruction, one of the officials woke up, moved his hand, and, lo! all was peace; and we passed on through narrow lanes, paved with cobble-stones, and winding and turning like a labyrinth. Donkeys seemed to hold the right of way; and, as the streets are not more than four or five feet wide, we were obliged to keep on the alert.

Not a white man or woman to be seen; but Jews, Moors, Bedouins from the desert, Negroes, and now and then a woman all in white, and closely veiled, would glide past, keeping close to the wall. For the pure, unadulterated foreign, nothing can compete with Tangiers,—sounds, sights, and smells wholly strange and unknown. If we had suddenly been set upon Mars, we could not have felt more strange and far off from our own people.

It was with a feeling of intense relief that we found ourselves within a hotel, where all seemed of our world, even to the electric lights and the chromos on the walls.

Our guide-book mentions the Café du Pays as one of the sights of Tangiers to be seen between 8 and 9 P.M. The guide looked a little surprised when I proposed going, but we started, a Moor going ahead with a lantern; and reason there was for the lantern. Egyptian darkness is a phrase I have often heard. I know what it is now. With the aid of the lantern we picked our way over the slippery cobble-stones, and climbed some rickety stairs to a small room filled with the most villanous-looking Moors. The faint light and the tobacco-laden air were not inviting; and we turned and fled. Then we passed through an arcade, where we could discern the outlines of wretched-looking creatures crouching about. This, the guide informed us, was "a kind of poorhouse; and inside is the hospital." Ghostly figures, some in white, others in dark garments, each carrying a lantern, passed us, or seemed to be lurking in the dark corners and doorways. It was a little too much for our nerves, and we told the guide to take us back to the hotel.

A bridal procession passed the hotel that evening. It was much like the procession in the Midway at the World's Fair,—the bride borne in a closed palanquin, preceded by Moors carrying lanterns, and followed by many others beating tom-toms. Indeed, all Tangiers seemed like a bit out of the "Arabian Nights."

Tanja, "the city protected by the Lord," is very old, probably the oldest on the African coast. Tradition has it, Jews came here in time of King David, and that Phœnicians and the Carthaginians came before the siege of Troy. Julius Cæsar is said to have fitted out in its port the fleet with which he invaded England.

Many of the Jews exiled from Europe during the Middle Ages took refuge here; but the greater portion of the Jews are descended from those sent out of Spain in the fifteenth and sixteenth centuries. The Moors driven out of Granada by Ferdinand and Isabella also came to Morocco.

Although the Jews have no separate quarter in Tangiers, the laws are severe against them. Their taxes are very heavy, and they are compelled to dress in dark colors. The Moors wear white, and those that are married wear the turban. The sheerif is head of the church, prince of the faithful, and the absolute autocrat. Neither life nor property is secure unless under protection of

the foreign consuls. One of our American consuls is said to have made many American citizens at the rate of two hundred dollars each. The imperial family is mulatto, and the Moors de Rey (the soldiers) are almost black. The Sok, or market-place, with its groups of Moors, Reefians from the mountains, Arabs from the desert, Jews, and women enveloped in their white haiks, the snake-charmers, the camels, donkeys, and the strange-looking fruit and vegetables, is one of the principal sights of Tangiers. The prisons where the prisoners are chained and treated in the most barbarous manner, are exhibited at a peseta entrance fee. We declined to enter these abodes of misery: the descriptions are heart-rending enough. The faces of the women (of course, of the lower class) will long haunt me because of their expression of hopeless misery. The dirt and wretchedness of the town and the people make a stay there painful. But, out on the hills above the town, the villas with their beautiful tropical gardens, the blue sea in the foreground, with the city on the shore, with its square, box-like houses, like so many white tombs, with a *patio*, or court, in the centre of each, make a beautiful landscape. The foreign residents all live in the villas on the hills. There are 15,000 inhabitants in Tangiers, and only 400 of these are Europeans.

If our boodle aldermen and other criminals, some of the "exiles" of whom Richard Harding Davis has written, were compelled to live in Tangiers, and were not allowed to live in the beautiful villas on the hills, their punishment would exceed even what their victims would think they deserved.

The visit to Tangiers was a unique experience, and enabled one to have some idea of an Oriental city.

But I must confess that it was with a feeling of relief that I saw our party safely on board the "Hercules," and under the protection of the British flag and the kind captain, and on our way to Gibraltar.

MARIE C. REMICK.

In judging others, we should remember that to be noble in small things is as difficult as to be noble in great. To throw far a feather is not more easy than to throw far a stone.—*Ivan Panin.*

A UNITARIAN APOSTLE IN THE KHASI HILLS, INDIA.

To the Editor of the Unitarian: —

On the 24th of February, 1894, I went to the village of Mokhap (Raliang) in connection with survey work. There is a Christian (Methodist) settlement close to this village, and there it is that Brother David lives. In the evening Brother David and his friends came to the house where I put up.

We sang several hymns from our Hymn Book, and then we offered prayer to God. After that I entertained them with a small magic lantern which I brought there for the purpose. On the following morning, Sunday, several Methodists came to me. Many hymns were sung, and I explained the meaning of some of them. I then explained the principles of the Unitarian faith, with illustrations taken from the daily life, and contrasted them with the Khasi demon-worship and the faith of the Trinitarians, and also briefly told the friends there the history of the Unitarian gospel from the time of Jesus down to the present day, and its strength and position as it now stands. An old Methodist who was present there expressed his religious belief to me very clearly, which was nothing but Unitarianism. I asked him how he could remain in the Trinitarian church so long with such beliefs, and told him that by remaining there he deceived that church and also the world. He said God is the same there as everywhere. I told him to consider well and weigh in his mind what he has heard from me. The meeting was then closed with prayer offered by Brother David.

On Sunday, the 25th of March, there were presbytery meetings of the Calvinist Methodists at Jowai, and many of them came to Jowai almost from all parts of the hills. I thought that the attendance at our services would be very small; but, contrary to expectations, our small shed was full, and in one of the meetings a renowned native minister of the Methodists also came to join with us in our worship. I took the opportunity to give notice that tracts and pamphlets illustrating our faith would be given gratis to any person desirous to read them, but only a few of the Methodists came to us for them.

On the 28th of April I went to Nartiang where there were four persons (now five) who joined our Union some time before. I was accompanied by three children of the Unitarian Mission School at Jowai.

After holding religious services and preaching during the daytime, we held a special meeting in the evening; and one elderly woman was received into our society. After prayer on Monday morning we returned to Jowai.

Having previously obtained privilege leave for two months, I set out on the 8th of May, 1894, to visit Shillong, Cherrapoonpee, and other places in the Khasi Hills. We passed the night of the 8th at Máwlyngkneng, and it happened that the house where we put up was that of a new convert to Methodism. I asked the inmates if they had any objection to our offering prayer. They said they had none, because they are Christians. They asked us, "Are you Unitarians who worship only one God?" "Yes, we are," I promptly responded. We sang some of our hymns, and they gladly joined with us. I distributed Khasi Tracts (Nos. 1 and 2) to several young men present, and asked them if they were not afraid of their minister for taking our literature. They said they did not care about that. We left for Shillong the following morning.

While at Shillong in May last, I went to see Father Angelus, superintendent of the Roman Catholic mission at Mary Hill. As soon as he was acquainted that a certain "Babu" came to see him, he at once came out to the veranda. The first question he asked me was, "Are you a Methodist?"

"No, sir," I replied.

"Then are you a Khasi?" (demon-worshipper.)

"No, sir: I am a Unitarian."

Father Angelus.—"How did you come to be acquainted with Unitarianism?"

H. K.—"The Khasi religion recognizes only *One* Supreme Being, and English education and also the Bible have led me to embrace Unitarianism."

F. A.—"Why did you not adopt Methodism?"

H. K.—"Because it teaches that there are three Gods; and I cannot divide my heart, my soul, to three beings. I can devote my soul to One God only."

F. A.—"Who are these three Gods?"

H. K.—"Father, Son, and Holy Ghost."

F. A.—"The Holy Trinity?"

H. K.—"Yes, sir."

F. A.—"Don't you believe in Jesus?"

H. K.—"Yes, sir: I do believe in him as a teacher sent by God."

F. A.—"Do you believe that he is the Son of God?"

H. K.—"Yes, sir: I do believe that he is the Son of God. All men are also sons of God: he is pre-eminently the Son of God."

F. A.—"Do you believe in the Bible?"

H. K.—"Yes, as the book written by holy men of God."

F. A.—"If you believe in the Bible, how can you not believe in the Trinity?"

H. K.—"Because there is no such word as "Trinity" in the Bible; and I find nowhere in the Bible that there are *three in One* or *One in three.*"

F. A.—"But you cannot find the word 'Unitarian' in the Bible, neither can you find 'Baptists,' 'Methodists,' 'Roman Catholics' in it. Still, you make use of such words."

H. K.—"The word 'Unitarian' is a name, a designation of a church [I should have said a form of belief]. But it is nowhere said in the Bible that God is *three in One* or *One in three.*

F. A.—"We can infer from the Bible that there are three persons in God,—not *three* Gods, but three *persons.* It is in a philosophical sense, and we cannot explain it. It is a mystery."

H. K.—"Sir, we are but frail human beings, and the creation of God. How can we try to explain his mystery? From the beginning to the end of the Bible it is proclaimed that God is ONE. Why should we say otherwise? We are given to know, and it is all sufficient for us to know, that there is *only one God.* Why should we creatures try to explain the 'persons' in God? Who are we?"

F. A.—"If we do not believe in the Holy Trinity, how can we explain the incarnation? Jesus performed many miracles, which proved that, unless he were God, he could not have performed them."

H. K.—"Jesus did everything by the power of God. He said he could of himself do nothing."

F. A.—"There are many words in the Bible which show that Jesus is God.

Jesus said, 'I and my Father *are* one.' When he was baptized by John in the river 'Yordan' [Jordan], a word from heaven said, 'This is my beloved Son.' These show that he is God. Moreover, he performed miracles which no one could do unless he were God."

H. K.—"As to his saying that he is one with God, we find he prayed that his disciples might also be one with God and himself. As to the voice at his baptism, that rather confirms our faith that Jesus is not God. The 'voice' was like a 'letter of appointment' to Jesus, God declaring him as his Son."

F. A.—"Do you believe, if two or three loads of Bibles were sent to Khasi Hills, with no one to explain its meanings, and with no comments at all, that the readers will become Unitarians?"

H. K.—"Certainly, sir, I do believe so, because the Trinity is not in the Bible."

After some further conversation Father Angelus asked me if there is a European missionary who preaches the Unitarian gospel. I told him there is none. "If so, who preaches the Unitarian religion?" he asked me. I replied at once, "We preach ourselves."

On Sunday, the 13th of May, 1894, I, in company with Robin Roy, attended the morning service of the Roman Catholic Church at Marys Hill. While the services were being conducted by the priest in Latin, which we could not understand, a nun (the mother superior, it was said) read out devotional sentences loudly in Khasi, which were very uplifting, indeed. Some of the Khasi Roman Catholics were served with the Lord's supper: it is called *the mass*, I think. This was the day of Pentecost, it was said. The room in which the services were held was a part of the house in which the priests live. There were many pictures, hung up on the walls, representing the various scenes in the life of Jesus, which pleased me very much, because even illiterate persons can easily learn the life of Jesus from them. There were also large pictures of Jesus and Mary. We remained in the room till the service was over.

On the 14th of May we left Shillong for Cherrapoonjee, distributing tracts and pamphlets on the way, as opportunity offered.

On the 20th I attended the services of the Brahmos at Cherrapoonjee. The services were held in a small room forming part of the mission house. No benches or mats were provided, and we had to sit down on the floor. There were about eighteen persons, including ourselves and some women. The worshippers did not kneel down in prayer or stand up in singing, as we do, but remained sitting throughout the service. The hymns were sung to Bengali tunes. There was no reading or responses. The benediction was simultaneously uttered by all the worshippers, and this was very good indeed. Babu Nilmani Chakravati, the superintendent missionary, was away, attending the anniversaries of some somajes in Bengal, and his duties were being carried on by his Bengali assistant, Babu Ráicharan. The progress of the Brahmo mission has been very slow. I am thinking of conferring with the Brahmo missionary about the best method practicable for the propagation of the faith in *One* true God in these hills.

A party of young men of Cherrapoonjee desired me to go to the house of a friend of theirs to tell them of the Unitarian faith, which I gladly did. I was asked to explain the Unitarian belief about Jesus Christ, Mary, and about pardon, which I did. I explained also our belief regarding the Holy Spirit, and also briefly told them the principles of our faith. I was then asked to explain my opinion about the Khasi religion, which I gladly did; and they seemed much satisfied with my explanations. I remained there till about 9 P.M. I told these friends that Unitarianism is more a life than a belief. They expressed their desire to become well acquainted with our faith; and I distributed Khasi pamphlets to them, and told them to write to me at Jowai for anything they may want to know about the Unitarian faith. In answer to their inquiry I told them that, if necessary, we could send out a preacher to them. We then sang some hymns from our book, and dispersed. Late in the night U Kison Roy, head constable, a member of our Union, having returned from a journey, came to me in my lodging. How happy was the meeting after years of separation! We sat together till about 2 P.M., and conversed about our mission work and its

prospects, and about other things. After prayer, offered by him, we separated. On the following day (24th of May) I went to U Kison Roy's lodging at the police station. He gave me a copy of "The Manual of Drill and Physical Exercises" (Gale & Polden, Chatham, England), for the use of the Unitarian mission schools, which I very gladly accepted. We had a long conversation about religious life. I explained to him our position as Unitarians in these hills, our duty to keep ourselves as blameless as possible, and our duty to do all we can for the diffusion of our gospel among our people. After prayer we left for the Cherra village.

On my way back to Shillong from Cherrapoonjee I passed through Máwphlang, and called at the house of Babu Doisingh, a Post-office Mission correspondent. Not finding him at home, I left a new Khasi leaflet (No. 2) for him in his house, and resumed my journey.

HAJOM KISSOR SINGH.

Jowai, Khasi Hills, Nov. 13, 1894.

ONE OF OUR CHURCHES.

This church formed its independent organization for the express purpose of putting behind it all that impedes, all that limits and narrows and separates and creates discord and conflicts, and pushing on to the things that are before,—the things toward which the best men and women aspire, the holy things of life, the things set forth in the example and by the teaching of Jesus Christ.

This church has, therefore, no creed. It has no test of compulsory belief. Its members belong together, not because they have given up thinking for themselves and all agreed to accept one statement of faith, but because they have a common purpose. They unite to worship together; to seek divine guidance, strength, and help together, that they may grow each and all more and more into Christ-like life.

More than anything else this may be said to be a church of the living God. For it is the divine *presence*, God with us here, giving whenever we ask, revealing himself wherever we seek, answering whenever we knock, upon which this church relies. That is its height. Its breadth is the world. Its depth is unknown, for it has never touched bottom. It has never found a human being whom it would not welcome as a child of God, and therefore a brother.

It has a large and flourishing Sunday-school, in which it tries to touch its boys and girls with the strong, pure, loving spirit of Jesus Christ, so that they shall feel that to be true to every duty, faithful to the voice of conscience, and lovingly glad to help on the world in its battle of life, is the best way to serve God.

There are many organizations within the church for missionary, charitable, educational, and other purposes. The society has always been noted for a loving spirit of harmony within itself, as well as for social friendliness and hospitality; but I shrink from cataloguing our personal virtues, as I certainly shall make no public parade of our many shortcomings. Our confessional is with God!

CORRESPONDENCE.

To the Editor of the Unitarian:—

Mr. Fenn, with his "New Year's Greeting," made a point that his brother preachers would do well to heed. For fear it may pass unnoticed, I beg leave to call their attention to what I have long felt was a great and uncultivated field. Among other good things, he said: "My New Year's word of good cheer is that the Unitarian laymen are beginning to give more of themselves to the actual religious work." Why has it previously been otherwise? And why does it require quite a stretch of imagination to see much improvement now? Is it not because the pulpit has been firing essays at the pews instead of going down to them, and finding out their needs and ministering thereto? Have the ministers in general been trying to bring out and develop the laymen, or have they spent their time in preaching *at them?* Are the ministers constantly recognizing the good in their members and helping them to develop it, or are they using the pulpit as a sort of force-pump to fill up the members? How many ministers are prepared each Sunday as they go into their pulpits to give that which the multitude needs, that which can come only from contact with the world? The minister may have a good moral essay,

but perhaps that is not as good as the layman has read in some periodical during the week. Preachers are rare indeed whose eloquence alone can hold their audiences. The average layman, although he can but poorly express himself, often has the word the congregation needs. Who, then, aside from the few born orators, can hope to reach the people, except as they listen to and minister to the pews? The strongest Unitarian church in Iowa (the Sioux City church) is a notable example of this kind of work. I also call to mind another Iowa church, with a usually small congregation, that has recently tried the experiment of hearing from the congregation Sunday evenings, which resulted in filling the church. A very brilliant woman, who is being constantly asked to speak, and who is always in demand when something is to be said in public, recently told me she had received some good advice which she was going to profit by. A friend had said to her: "Don't you think you are talking too much? You will get common." Of course, this would not apply to Unitarian ministers. I would, however, suggest that in your conventions, your conferences, and whenever possible, you cease doing *all* the talking, and occasionally call on the laymen. You can learn from them. You will better know their trials and victories in actual life. You may receive some "applied Christianity" that will do your souls good. You will certainly get better business methods into your work. But, more particularly in your own parish, if you will *cultivate* the laymen, you will have laymen to help carry on your work. Then will the laymen bear more resemblance to the minister, and the minister bear less resemblance to the priest. H. B. HAWLEY.

Des Moines, Ia.

Love the beautiful,
Seek out the true,
Wish for the good,
And the best do!
—*From Mendelssohn.*

A leaf may hide the largest star
From love's uplifted eye;
A mote of prejudice out-bar
A world of charity.
—*John B. Tabb.*

ONE UPWARD LOOK EACH DAY.

SELECTED FROM "HYMNS AND VERSES," BY SAMUEL LONGFELLOW.

SUNDAY.

We sowed a seed in faith and hope
Out in the unfenced lands:
Now rooted deep and spreading fair,
A living tree it stands.
Nor strife nor cry has marked its growth;
But, broad'ning silently,
Each bough that sways in sunshine says,
The truth shall make you free.

From outward rule to inward law
That truth our feet still lead!
From letter into spirit still,
From form to life and deed!
From God afar to God most near,
Our confidence is he.
From fear of man or church's ban
His truth has made us free.

MONDAY.

New year! new life, new love,
New hope's fair prophecy;
New earth around, new heavens above,
Veiled in soft mystery!

O deep and boundless love!
O life, more full and free!
O hopes, in fairer colors wove!
This new year's gift are ye.

TUESDAY.

'Tis winter now; the fallen snow
Has left the heavens all coldly clear;
Through leafless boughs the sharp winds blow,
And all the earth lies dead and drear.

And yet God's love is not withdrawn;
His life within the keen air breathes,
His beauty paints the crimson dawn,
And clothes the boughs with glitt'ring wreaths.

WEDNESDAY.

From hand to hand the greeting flows,
From eye to eye the signals run,
From heart to heart the bright hope glows;
The seekers of the light are one—

One in the freedom of the truth,
One in the joys of paths untrod,
One in the soul's perennial youth,
One in the larger thought of God—

The freer step, the fuller breath,
The wide horizon's grander view,
The sense of life that knows no death,—
The life that maketh all things new.

THURSDAY.

O God, thou giver of all good!
Thy children live by daily food;
And daily must the prayer be said,
Give us this day our daily bread!

The life of earth and seed is thine;
Suns glow, rains fall, by power divine;
Thou art in all; not even the powers
By which we toil for bread are ours.

Since every day by thee we live,
May grateful hearts thy gifts receive,
And may the hands be pure from stain
With which our daily bread we gain!

FRIDAY.

Where violets cast their shadow on the sod,
The dewy grass in cooler freshness starts;
And so, beneath the shadowing hand of God,
Spring fresh the holier feelings of our hearts.
The Almighty's shadow is a star-lit night:
His cloud is ever full of hidden light.

SATURDAY.

Father, give thy benediction,
Give thy peace before we part;
Still our minds with truth's conviction,
Calm with trust each anxious heart;
Let thy voice, with sweet commanding,
Bid our griefs and struggles end;
Peace which passeth understanding
On our waiting spirits send.

"ONE SPLENDID FIDELITY."—Jesus Christ says he is not come to destroy man's life, but to increase it; and man, by absorbing truth, crowds out error. God would not send a man off by himself or into a cloister to seek the truth, but would bring him into closer association and communication with himself. This is making man more complete, and not less complete. It is making him better fitted for the cares and duties of life. I don't wonder that men shrink from religion when they are led to believe that they are to be less useful in this life. There is much in the Old Testament that they cannot take into their lives; but the New Testament stands at the very threshold of life, and tells them that there is only one life in the universe. Not one life here, and another there, with different kinds of fidelity. The whole great world lives by one splendid fidelity, and that fidelity is God. The truth lives, the institutions live, and man lives, because from God comes all power.— *Bishop Phillips Brooks.*

EDITORIAL.

Small Seed. A CORRESPONDENT in Manchester, N.H, writes: "My wish is to help spread our faith. The need is so great, the money so little! But a small seed rightly placed may bear fruit. I should like the $10.00 (enclosed) used to give that excellent magazine, the *Unitarian*, to a few more people." We gratefully thank our generous correspondent; and, while we may perhaps confess to some prejudice toward this particular method of missionary work, yet we desire to call the attention of others to the condensed wisdom of the few words we have quoted. They are an epitome of that union of religious thinking and practice which we so often hear commended, and which we rejoice to see so often realized among the people of our own denomination. First, the earnest desire to share with others all the spiritual blessing, help, and inspiration of our own inheritance. Next, a clear and deepening sense of how great a need this is, and of what a responsibility the recognition puts upon us. Lastly, and here, perhaps, more than anywhere, is there something still to be learned by the least of us, "a small seed rightly placed may bear fruit"; the gift of what we can, the personal contribution of something from our own store, however small,—"a small seed rightly placed."

Love Offerings. WHEN people leave money to their minister or to some of the interests of their church or religious denomination, we feel that it is the expression of a deep sentiment of the heart. It is always a pleasure to record such offerings, not only for the sake of the gifts themselves, but even more for the purpose they declare. It is the spirit of disinterested affection, of loyal love centring about the noble ideals of a common cause, that testifies to genuine faith. The will of Mr. George M. Stearns, just probated, shows a gift of $1,000 to the Unitarian church of Pembroke, Mass., $2,000 to the Unitarian church of Rowe, Mass., and $6,000 to the Unitarian church of Chicopee, Mass. By the will of Mr. Ira P. Farrington of Portland, Me., the American Unitarian Association receives the gift of $20,000, which is to be used through the loan fund for church building.

Mr. Farrington also leaves the sum of $21,000 to the Preble Chapel Institution for the Ministry at Large of Portland, Me. It would be well for all if the same spirit that prompted these generous gifts prevailed, in proportion to means, with every Unitarian householder throughout the whole body of our denomination. Why should not every man and woman of our faith have upon his or her will, as a love offering, the name of some Unitarian church? It should not be left to the large donors to keep this privilege to themselves. What church would not be touched with responsive sentiment when it learned that its humblest member had left to the Sunday-school library even the mite that remained? There are so many little ways in which an earnest church can extend its helpful work if it has a little sum of small gifts from which to derive an extra income. How useful, however small, is a permanent fund for emergencies in charitable work, or for purchasing the ever-needed supply of new books for the minister, who is rarely able to buy what he knows he ought to have; or for meeting the steadily recurring necessity of church repairs; or a music fund that should secure just that extra help that makes a choir strong; or a fund for special services, something by which the extra charges which such services entail could be met? Such funds would begin their usefulness from the first $100 given, and the smallest offering of love would by example create more love to make more offerings.

From Far Away. A PERSONAL letter received from that devoted native missionary in the Khasi Hills of India, Hajom Kissor Singh, is so full of the incident and simplicity of primitive evangelism that we print it fully in another column, under the title of "An Apostle in India." We commend it to our readers. It is realism at its best, for it clothes an ideal spirit. In a setting of strange freshness and local vividness it portrays with uncommon simplicity a daily life of gospel bearing. Almost the same mail brought us from New Zealand a small manuscript which proved to be an original hymn from Rev. J. Edwards, a Methodist minister in Reefton, the printing of which we reluctantly postpone for lack of space. It breathes the spirit of devotion common to all real faith, and touches the essence of religious philosophy in its closing couplet:—

"So full my heart of life and love divine,
My Father, thus I know that thou art mine."

Church Services. AN increasing interest in the enrichment of our usually severely simple services is shown by the formation of an organization to be known as the "Order for the Enrichment of Church Services." This society originates with the Meadville Theological School students, and through its secretary, R. S. Loring, is seeking to interest all who could be influential in introducing more beautiful services or better music or nobler ideals of church architecture. There is little doubt that in all these directions most of our churches might be improved. A study of the needs of the people, especially the younger members, a comparison of our own services with those of other religious denominations, and a free discussion of such subjects in our conferences, guilds, and unity clubs, will no doubt lead to a healthy development of our services without detracting from the earnestness, seriousness, or spiritual energy which alone lifts any service above perfunctoriness.

Modern Manhood. IT was one thing for Abraham to walk with God as he roamed the grassy plains of the Euphrates valley, with his little band of dependants, their families, slaves, and cattle; and it is certainly quite another thing for the modern man to walk with God, among his fifty or a hundred thousand neighbors in one city. The same plane of moral life, the same system and laws of conduct, are no longer adequate. With immensely extended sphere, with marvellously improved facilities, it is clear that there should go a larger and nobler conception of manhood. But the industrial, material change has come about so rapidly, and with such absorbing interest, that the development of the high qualities of manhood has hardly kept pace with it. Is not this the moral and religious crisis which confronts our age? The old level of manhood is not high enough to meet the new demands. It was possible once to almost idolize a Goliath or even a Nero: it is now time to believe that even

Jesus the Christ was not too perfect a figure to be simply human.

Head *v.* Heart. WHILE a steady stream of ministers from other denominations flows far more readily into our Unitarian field than we can provide channels in which to set them to work, it is exceedingly unusual to find any one of these ministers returning to the fold he has once forsaken. We have before us, however, a rather amusing case which occurred in San José, Cal. Two years ago Rev. J. H. Garnett, pastor of the First Baptist Church of San José, startled his people by avowing his heterodoxy. That he might be "thoroughly loyal to conscience and conviction," he withdrew from the Baptist church and became associate pastor with Rev. N. A. Haskell of the First Unitarian Church in the same city. After Mr. Haskell's removal to Denver Mr. Garnett was chosen pastor, in which capacity he served for eighteen months, when he resigned, with the extraordinary statement that, while his head was a good Unitarian, his heart refused to come over, and compelled him to return to the Baptist church. Hardness of heart is an old enemy to truth since the days when Moses pleaded before Pharaoh; but, when the light of the new revelation once shines in a man's brain, the usual result has been to enable him to stand firmly with truth and God, as Jesus did, no matter what pangs the heart must bear, and it would seem that Mr. Garnett has very decidedly failed to grasp the fundamental principle of unity, in allowing himself to be thus made twain.

Saved. A PARAGRAPH in the newspapers records an event which suggests an interesting question in Christian philosophy.

At a little station on one of our railroads the New York express was in sight, close at hand, coming on at forty miles an hour. The people on the station platform were hurrying under shelter to escape the dust, when a young man noticed that for some unaccountable reason the switch was not properly set. If the express reached it, the entire train would be turned into a siding, and hurled down an enbankment. He made up his mind, leaped on to the track, unlocked the switch, and had just time to pull it into the right position, when the locomotive struck him, flinging him thirty feet away, while the cars passed on in safety. The hero was picked up terribly shattered, but not killed. He was carried to the hospital, and recovered.

As the New Testament teaches that any one who shall lose his life for Christ's sake and the gospel's shall save it, what really happened to the young man? He surrendered himself for love of God and his fellow-men. Did he, in this giving up of his own life, in truth, save it; that is, receive it back with an added quality of salvation in it? Was his spiritual and moral nature changed, so that thereafter it was capable of achievements which would have been impossible to it before?

To the objection that those who came in contact with him subsequently could see no change, it should be remembered how often the brothers, sisters, and parents of men of genius have failed to discern any unusual presence among them. It should not, therefore, be surprising if this subtile readjustment of the inward springs of being goes undetected.

A Woman's Bible. MRS. JOSEPHINE BUTLER has been interviewed in the *Humanitarian* with regard to the fact that so many of the advanced advocates of the enfranchisement of women have found themselves in antagonism to Christian teaching on account of certain texts in the Bible. Herself a devout woman, reared within the pale of the Church, Mrs. Butler does not for a moment admit that the Bible is really against women's rights: she holds that its apparent antagonism is due to inaccurate translation and a mistaken view of the inspiration of the church councils. She would remedy these defects in two ways: first, by revising the "Revised Version" by the aid of trained women commentators; and, second, she would have women brought in to revise the judgment of those males who, in times past, decided what books were canonical and what were not.

As an instance of the way in which women commentators will deal with the Scriptures, Mrs. Butler says:—

"It is full time that women should become profound students of Scripture, accomplished Hebrew and Greek scholars, and versed in

the principles of true criticism. . . . I have always felt astonished that respectable and reverent men should have so long allowed a hazy translation of certain expressions of Saint Paul to pass as quite authoritative, and so influence in a very important direction the whole of human rules and conduct. The apostle says, 'It is a shame for women to speak in the church,' and this has been enforced in its literal sense by a large body of ecclesiastics.

"Judge the surprise of a modern intelligent woman, when, in looking up the word rendered 'speak,' in Liddell and Scott's Greek-English Lexicon—of which no one will dispute the authority—she finds it translated 'to chatter like monkeys, to twitter like birds'!"

But this is not the only way in which Mrs. Butler would restore the balance: she would, in the second place, revise the canon, including books now kept outside the covers of the Bible. She says:—

"While I believe in a large sense in the inspiration of the Scriptures, I do not believe in the direct inspiration of the council of men who decided as to what should be canonical."

Mrs. Butler would include the story of Susannah, which, she maintains, was declared apocryphal merely from prejudice, because it showed the character of woman in a more favorable light than that of man. She says:—

"The exclusion of the book of Judith is another instance of male prejudice. It is a beautiful epic poem. Every time I read it I feel more in love with the beautiful heroine. Where can we find a more splendid example of woman's patriotism and wisdom?

"Take yet another instance where masculine bias is equally visible,—the exclusion of the second book of Esther from the canon. The first book of Esther, in which the heroine seems in every way subservient to the king, living only to give him pleasure, abasing herself at his feet, and trembling at approaching his presence,—this is pronounced canonical.

"Doubtless the learned council thought it an admirable example to set before women; but, when they came to study the second book of Esther, in which the soul of the woman rises in revolt against the drunken and licentious monarch who owns her as his chattel, they shake their heads in doubt.

"That part of the story must be apocryphal; and so we have that prayer of Queen Esther for herself and her people, one of the most beautiful outpourings of a woman's heart ever penned, excluded from the Scriptures."

Mr. Moody's Eloquence. PROF. HENRY DRUMMOND, writing in *McClure's Magazine* for December, says of Mr. Moody's preaching:—

If eloquence is measured by its effects upon an audience, and not by its balanced sentences and cumulative periods, then here is eloquence of the highest order. In sheer persuasiveness Mr. Moody has few equals; and, rugged as his preaching may seem to some, there is in it a pathos of a quality which few orators have ever reached, an appealing tenderness which not only wholly redeems it, but raises it not unseldom almost to sublimity.

No report can do the faintest justice to this or to the other most characteristic qualities of his public speech, but here is a random specimen:—

"I can imagine when Christ said to the little band around him, 'Go ye into all the world and preach the gospel,' Peter said, 'Lord, do you really mean that we are to go back to Jerusalem and preach the gospel to those men that murdered you?'

"'Yes,' said Christ, 'go hunt up that man that spat in my face: tell him that he may have a seat in my kingdom yet. Yes, Peter, go find that man that made that cruel crown of thorns, and placed it on my brow, and tell him I will have a crown ready for him when he comes into my kingdom, and there will be no thorns in it. Hunt up that man that took a reed and brought it down over the cruel thorns, driving them into my brow, and tell him I will put a sceptre into his hand, and he shall rule over the nations of the earth if he will accept salvation. Search for the man that drove the spear into my side, and tell him there is a nearer way to my heart than that.'"

"Tell him there is a nearer way to my heart than that,"—prepared or impromptu, what dramatist could surpass the touch?

It is not true that love makes all things easy: it makes us choose what is difficult. *George Eliot.*

Departments.

AMERICAN UNITARIAN ASSOCIATION.

Our churches have drifted into a habit of postponing the contributions for the American Unitarian Association to the end of the financial year, in April. For instance, in 1894 fourteen churches contributed in January about $2,500; in February, eighteen churches, about $4,000; in March, sixty-one churches, about $8,000; in April, one hundred and sixty-three churches, about $28,000. There is a reason for this besides procrastination. But, if the contributions could be moved forward a month or two, it would be probably just as well for the churches and much better for the American Unitarian Association. During the present year the contributions have increased at the rate, on an average, of about 33 per cent. If this rate of increase is carried through, all the contributions to come before the first of May, it will amount to about $17,000 more than the contributions of last year. This, however, is less than half of the sum needed to carry the work on with due regard to obligations already incurred.

It is possible that some new arrangement may be made with the government after July, which will change the conditions for carrying on our Indian School in Montana. But, whatever changes are made, our contract with the teachers runs until July; and the usual contributions are needed more than ever, so that we may come to the end of the year without debt.

The mission in Japan is now well housed, better equipped than ever; and the appropriations for the current year will be much reduced. The income of the Heywood Fund, amounting to about $1,200, must be appropriated to foreign missions.

On the Pacific Coast there has been such a financial depression that all institutions dependent on the good will of the public have suffered. Churches that in ordinary times would have become self-supporting have, without any fault of their own, lost half their income. But the vitality of our movement in that part of the country is such that, with the revival of business, a new era of prosperity will set in, and our work have large expansion. If the Association could take advantage of the bargains in church property offered to us in communities where Unitarian churches might easily be organized, investments might now be made so that $20,000 would go as far as $100,000 in ordinary times.

At Helena, Mont., political and financial disturbances are passing; and our church stands ready to take a commanding position. Among the Scandinavians of the North-west a little work is going on, which might become a large one. For lack of means, it will not be extended; but Unitarians may take satisfaction in the knowledge that a few thousand Scandinavians are assisted to become American citizens of the better class. Among the Germans there are many signs of desire to come into relations with the Unitarian Church of America, and a movement in that direction will soon be recorded. Disaster has swept the whole length of the Mississippi valley. Churches and ministers that have suffered do not like to be called by name, and yet there are cases which excite the most active sympathy of those who know the details of distress and disappointment.

In the South conditions are now favorable for a large increase of interest. Cultivated men and women, Southern born and bred, are beginning to move out of their old church home. With the new enterprises come new ideas. From Southern people who have never had relations with Northern Unitarianism now come assurances that, if a few solid and self-supporting churches could be established in Southern cities, as examples, they would speedily become centres of influence. It is believed that by another year our church at Atlanta can realize on the investment of money made there for a small beginning, move into larger quarters, and thenceforth become independent. The reasonable hope that the church at Chattanooga would by this time have become self-supporting has been frustrated; but the financial distress will not continue, and the hope will yet be realized. Meanwhile the call is urgent. In Memphis a new church has been assisted, in the expectation that it will speedily become self-supporting.

In the Middle States the conditions have been more favorable in every way. Progress has been somewhat impeded, but no disasters are to be reported. The most critical point is at Ithaca, where the building of a new church created a debt, in part because the salable property of the church suddenly lost its value. The churches of the Middle States will, it is hoped, lift the burden.

In New England we find ample missionary ground. Connecticut is becoming liberal. The demand from New Haven for the establishment there of a Unitarian church sufficiently equipped to attract the attention of the university cannot long be disregarded. It is believed that a large family church could be established there which would realize the expectations excited when the National Conference demanded that the Unitarian Association should establish churches in the principal college towns and State capitals. The aid given to old churches in New England has been reduced to a total of about $3,000.

Next month the directors of the American Unitarian Association will receive the report of the Committee on Reorganization, and make recommendations to be acted upon at the annual meeting. For constitu-

tional reasons it will probably be impossible to have the services of a financial officer in the field for the next three months. All the more it is desirable that every superintendent, secretary, minister, church, and conference should become an active agent to increase the resources of the American Unitarian Association. If it can come to the annual meeting without a deficit, keeping faith meanwhile with those to whom it is bound in honor, the beginning of a new era may be expected. The policy of the American Unitarian Association is retrenchment in all possible directions; the weeding out of all unprofitable enterprises; the consolidation of the work of church extension; and then, according to the liberality of its constituency, quick expansion in new enterprises, along the lines of least resistance, in the spread of the principles for the maintenance of which the Association exists.

GEORGE BATCHELOR.

SUNDAY-SCHOOLS.

The following paragraph from a contemporary shows clearly that Sunday-school interests are being cared for more thoroughly than heretofore. What Unitarian society would do as much as this? And yet what we believe requires even more careful teaching than ordinary doctrines. To effect this early education, we ought to have the adequate appointments. There is an improvement in many directions in our own denomination, seen in the modern vestries, which are not now always placed in subterranean regions. Many of the recent edifices built by our Unitarian parishes provide fit accommodations above ground for Sunday-school use, full of light and healthful air. But the fact stated below is quite significant:—

"William Reynolds declares that the new Sunday-school house of the Calvary Baptist Church, Washington, D.C., is a step beyond anything yet in the completeness of its Sunday-school appointments. It cost about $100,000."

A bright writer on Sunday-school subjects has a word to say about the comparative claims of the church and the Sunday-school on the child, as follows: "In a recent book on work in the Sunday-school for those in the primary grade it is said: 'It is more important that children go to church than to Sunday-school: the former is an institution of God, the latter of man.' We do not wish in the least to minimize the importance of having the child attend the services of the church; but the fact is that statement is untrue, and untrue in about all of its particulars. In the first place, the services of the church are not the church itself. While the church was instituted by God, the preaching service, as we have it, was instituted by man. In the second place, the Sunday-school is a part of the church, and therefore is not to be discriminated against in this way. In the third place, the teaching service which we now call Sunday-school was ordained of God before preaching came into vogue. Jesus himself was more a teacher than a preacher. He 'taught' the multitudes. In the fourth place, it is not as well for the little child, if a choice *must* be made, to attend the preaching services as to be present at the teaching services of the church. There are cogent reasons for his going to church, if it be possible for him to go; but, in our desire to exalt the church, do not let us part company with common sense. That tells us that he will be more benefited by coming to a table where he can help himself than to one which is spread almost solely for older people." It is not likely that the majority of our Unitarian ministers would agree with the last part of the quotation above. We are accustomed to say that, if an alternative is presented and must be taken, then it is better for a child to go to church rather than to the Sunday-school. My own position is that both can be attended. There is a great deal to be said in favor of the child's going to the Sunday-school in any case, provided the school in question is well equipped for teaching, well conducted, cheerful, and reverent. In such a case it is a church, for the time being, to the child; and preachers are well aware that it is about hopeless to satisfy the very young and the mature in a sermon. However, I am starting a subject which always arouses discussion, when I simply wished to call attention to the views of a Trinitarian writer.

The New Song and Service Book, which has been in preparation some time by the Unitarian Sunday School Society, will be published, probably, about the end of March. All the matter is in the printers' hands. There will be ten general services, carefully fashioned on a basis of comparison with old and new forms. They will incorporate those features which have tended the most to make past services acceptable both in the music and the responsive readings. There will be in these special services one on "Patriotism," "Temperance," "Christening," "Anniversary," "In Memoriam," "Commemoration," as well as the customary ones for Christmas, Easter, Floral, and Harvest. A sufficient number of carols and appropriate tunes have been included in the book to meet the wants of those who wish a special service on these festival days, so that it will not be necessary for those having the book to secure any outside material. In addition to these twenty services there will be about two hundred hymns and tunes. These are of a fourfold character,—valuable old tunes and carols now liked by our Sunday-schools, attractive new tunes from other denominations not known to our Sunday-schools,

original music composed expressly for this book, and also the standard congregational tunes and psalms which ought to be well known both in Sunday-school and church. The aim has been to prepare a book which, while maintaining a high standard both in the services and the music, will prove available and helpful to the average Unitarian Sunday-school. It is intended, if possible, that the book shall sell at 25 cents a copy or $3 a dozen. I make this announcement at this time and in this way because so many schools have been waiting for the book, and it is right that they should know now the definite time of publication.

I made a canvass lately of twenty Unitarian Sunday-schools, to ascertain if the offering of rewards and prizes was carried to any great extent, at the same time asking for opinions. I will not quote the names of my correspondents, who very promptly responded; but I can give the general tenor of their answers. It seems that the most that is done in our schools is often the giving of a reward for attendance,—generally a book; sometimes, a recognition of classes giving the largest contributions; here and there, a roll of honor with regard to perfect attendance. There is absolutely nothing beyond this feature, and even this does not prevail to any great extent. With regard to the prize system as a whole there is a division of opinion. One clergyman in the Middle West says, "I distrust competitive prizes." Another minister in Boston replies: "My opinion is that the whole visible plan of creation goes by rewards. The only question seems to be of arrangement and adjustment to the infinitely varied personal preference." And another declares that it is pernicious, adding, "Nothing wrecks character sooner than to pay people to be good." Yet a brother clergyman of equally good judgment and standing, with a large experience, says, "It is not the highest motive, but it works in the right direction." A superintendent of one of our largest Sunday-schools replies: "I believe in rewards and prizes in moderation. Even if the scholar has the prize in mind, he cannot help absorbing something of value." While, on the other hand, another correspondent emphatically declares: "I would give nothing of the kind. It destroys the true motive in church work and influence." The facts are that many of these brethren who report a theoretical approval of the prize system do not have anything of the kind in their own schools. On the whole, it is better to depend as little as possible on this inferior and dangerous motive.

The current leaflet lessons on the "Life of Jesus" in the one-topic graded system are now out for February, the subjects being: "The Parable of the Sower," "Jesus sending out his Disciples to preach," "Jesus at the Pool of Bethesda," "Death of John the Baptist." The Intermediate are prepared by Rev. Edward A. Horton, and the Advanced by Rev. W. Hanson Pulsford. They are printed together in one leaflet. Price, 50 cents per hundred. EDWARD A. HORTON.

NATIONAL ALLIANCE OF UNITARIAN WOMEN.

It is a matter of congratulation that so many new Branches of this national organization are being formed. Since the Conference at Saratoga a new interest has been shown in the work; and Branches in Lebanon and Wilton, N.H., Brattleboro, Vt., Buffalo, N.Y., Memphis, Tenn., Barnstable, Charlestown, Neponset, and West Roxbury, Mass., have been organized and welcomed. Besides these single Branches, the Compound Branch, including the women's societies of twelve churches on the Pacific Coast and another at Greenfield, Mass., taking all the societies in Franklin County, have brought many members to the Alliance.

The difference between an Associate Branch and a Compound Branch is not always well understood. An Associate Branch is a union of two or more Branches for more effective work. The largest Associate Branch is the one including the New England Branches, each an organization in its own church. A Compound Branch is not a union of Branches, but a union of women from several societies, making one Branch. Such is the Philadelphia Branch, composed of women from the two churches in Philadelphia, the Germantown, Wilmington, Camden, and Vineland churches.

The Executive Board of the Alliance holds monthly meetings at 25 Beacon Street, Boston, in the Unitarian Association Building, and keeps fully in touch with all the activities of the Branches by receiving monthly reports through the directors and vice-presidents. The Branches in turn receive monthly reports of what is done at the board meetings in the way of suggestion and recommendation as to the best methods of carrying on the different parts of the work.

A Committee on Study Classes has prepared several courses of study, and leaflets with suitable topics for discussion classified and arranged. Most of the Branches undertake some work of this kind, with the most agreeable and profitable results.

At the last monthly meeting, which occurred on January 11, it was the turn of the Branches in New York and the other Middle States, with the Middle West and the South, to send in reports. A few extracts from the condensed reports of the vice-presidents may be of interest.

At the Church of the Messiah, New York, the Benevolent Society and the Alliance have united, having the same president, but

different secretaries. Lenox Avenue meets monthly, and has a printed programme covering an interesting variety of subjects. Recently a Religious News Committee has been appointed, which gives at each meeting a summary of our own denominational affairs, and also of what occurs in other denominations. In many of the Alliance Branches this "Committee on Religious Intelligence" is one of the chief interests of the monthly meetings.

The study class at the Church of the Saviour, Brooklyn, is reading O. B. Frothingham's "Boston Unitarianism." Unity Church has a study class with forty-eight members, following the course of the Alliance Leaflet No. 1.; while at Yonkers the study class is under the direction of Dr. Bixby. At Newburg the Branch is managed by four standing committees; namely, "Visiting, Work, Social, and Study."

Meadville is active in many directions, and expects to accomplish a great deal in Post-office Mission work, in co-operation with the Philadelphia Branch.

Like many other Branches, the one in Cincinnati has held a very successful fair, and promises to have a profitable winter.

The Branch at Hamilton, Ont., Canada, needs encouragement and help. The church has lost heavily by death of members, and the continued depression of the times has almost paralyzed their efforts. The whole congregation meet each week at the house of some member to study Emerson; and another meeting is held after the Sunday evening services, where papers on religious and social topics are read, followed by discussion.

At Syracuse the Alliance is the centre of all the women's work in the church, six standing committees caring for the different sections. The Beneficence Committee will devote its energies to raising money for Ithaca: the Post-office Mission Committee will publish and distribute Mr. Calthrop's sermons.

The "fellowship," which is such a prominent part of all Alliance work, and which is very fully developed in the national organization, has been shown during the last few months by the interchange of articles for sales. It has been proved the most profitable and easiest way of filling treasuries to "hold a fair or sale," and Branches have materially helped each other by contributions for such fairs. Especially in the South have such gifts been appreciated. The following is the report from Greenville, S.C.: "This Branch is full of enthusiasm at the success of its recent fair or apron sale. Nothing of the kind was ever before attempted by the members, and friends in the other Branches were very kind. There were no expenses for hall, advertisement, etc., so that everything that came in was clear gain; and they have, as a result, a hundred dollars toward the Library Building. This building will give them room for the Sunday meetings of the Unity Circle. Rev. Mr. Westall of Asheville recently preached here. The circle engaged the opera house, and gave due notice of the event; and a hundred and fifty were present. The Circle holds Sunday services regularly at Mrs. Putnam's house, and finds the Sunday-school lessons very useful."

The Christmas sale recently held by the Chattanooga Branch brought the people together very delightfully. Rev. Mr. Free constructed a pretty booth for the ladies in their parlor at the church. Here the fancy articles were displayed. There were also an apron table and a candy and chocolate table; and a supper was served. At the sociable, a week after the sale, the remainder of the articles were disposed of; and, altogether, $78 was realized. A little money was left in the Branch treasury from last year, and at the next meeting the hundred dollars promised last fall will be handed to the church treasurer.

The Branch at Richmond, Va., reports that its monthly meetings are full of interest. Some religious reading is taken up, and details of church work are considered. The members decorated the hall where services are held modestly but tastefully for Christmas, and provide a few flowers for the desk every Sunday, which are afterward sent to those who are ill or absent. This little attention is much appreciated. A free circulating library of fifty volumes has recently been provided with a suitable case by a member of the Young Men's Liberal Church League, and catalogued by the Branch; and the books—almost entirely religious—are in demand. Contributions of books for that library will be gratefully received at 611 East Franklin Street. The Branch has organized a Choral Society, which meets every Tuesday to practise the hymns for the following Sunday, the music being entirely congregational, and without any expense whatever to the church. The fortnightly meetings of the Art and Literature Circle are well attended, and full of interest and profit. Small contributions were sent by members of the Branch to the recent fairs at Austin, Chattanooga, and Greenville. EMILY A. FIFIELD.

NEW YORK LEAGUE OF UNITARIAN WOMEN.—The second meeting of the season of the New York League of Unitarian Women was held at the Second Unitarian Church, Brooklyn, Dec. 7, 1894.

Mrs. Bishopric read the Religious News Report, giving an account of the Middle States Conference at Baltimore.

Mrs. Smiley, of the Philanthropic Committee, gave some suggestions about the wisest way to help the homeless and destitute.

An appeal for help for the Ithaca church

was made by Mrs. Dix, and a collection was taken. Fifty-two dollars were contributed.

The President, Mrs. Hooper, in introducing the topic for the day, "Toleration," thought that this hospitality of opinion should be cultivated. Intolerance and harsh criticism stood in the way of progress. She introduced Mrs. Percival Chubb, who considered the subject in reference to art, music, and literature.

Mrs. Chubb said that in all discussion in fine art to-day we lack a standard of toleration.

True toleration implies a standard of valuation, which in turn depends upon a coherent view of the world. In literature and art the average person of culture has no standard of valuation. He lives by taste, and not by reason and principle; and to him the question of toleration does not arise.

Formerly the ethical was the only point of view from which art products were regarded, and valuation was comparatively simple. Now we are taught that subject-matter is nothing, and treatment everything.

We shall not reduce this nebulous condition of our minds until we hold, not a rule of thumb, but a philosophy of life, a world view to which to relate the facts of experience and give them their place in the scale of value.

Toleration is not a virtue of the heart, but rather an intellectual virtue, based upon breadth of comprehension, width of outlook.

The question of toleration in social life was spoken of by Mrs. Jerome Plummer. From her wide experience she felt that in social life we must grant the right of every individual to his own opinion. We know so little of the inner life of people, what right has one to judge, to criticise?

Toleration in religion was considered by Mrs. Edward Rawlston. In a brief historical *résumé* she showed the growth of tolerance in the Christian Church, marked by famous decrees.

Mrs. Rawlston agreed with him who said, A man's belief is his own, his life is the whole world's. Tolerance although a fundamental Christian right, is often wanting, even in men who have thought toward those who have not, among the young toward their elders.

Mrs. Van Everen spoke of the effect of creeds, accustoming those who lean on them to feel nearer to those who agreed with them, but intolerant to those outside of their fold.

Mrs. Miller had a few thoughts to add to the subject. She said, in general, toleration referred to the spirit, and tolerance to the life. In the clubs for women of every belief, banded together on some broad platform, we find a great factor for inculcating tolerance. We see the results: women are everywhere becoming more tolerant. Human motive is hard to understand: we must hold our judgment in reserve.

Mrs. Dix referred to the unusual sight, namely, of a Catholic clergyman speaking on a Unitarian platform at Saratoga this fall.

After a hymn and the Lord's Prayer the meeting adjourned.

ALICE P. JACKSON, *Rec. Sec'y.*

GUILDS.

It is reported that the society at Somerville, Mass., enters upon its second year "with large numbers and great hopefulness." The corresponding secretary, of the Alliance, Miss Kate L. Brown, made two visits to this organization in the fall, the first time giving an address on "The Work and Aims of the True Guild." Later Rev. Mary T. Whitney went over to one of the meetings, taking a delegation of young people from West Somerville, where she hopes some time to organize a guild.

In South Natick, Mass., the guild uses Mrs. Susan H. Nixon's book on "Right Living." Discussions are held every Sunday evening, a chapter first having been read.

A report comes from a society in Malden, Mass., which has just rounded a year's existence. The age of the members averages lower than in most of our organizations, including some from the primary classes in the Sunday-school, and various ages up to sixteen. It is difficult to get the best results without some who are considerably older. The attendance has been very good. The conduct of the meeting has involved a service from the Sunday-school book, some music, and a paper, original or selected. Texts and quotations follow. Three ladies have formed a Committee on Programmes, and one of them has had supervision of each meeting. Among the subjects considered are "Reverence," "Kindness," "Honor," "Patriotism," "Our Neighbor." The meetings are held fortnightly. Would that the young people would rally to the helpful opportunity of this guild!

In the January *Open Church* we find two articles on matters pertinent to our columns. Miss Kate L. Brown writes on "How to make the Guild a Success," and Mr. Warren A. Rodman discusses "The Aims of the Guild." The editor reports the union conference held in Channing Hall December 5 "a decided success in its spirit and in the character of the papers and addresses, though the attendance was not large." A meeting of like character was voted to be held about March 1.

From the Second Church, Athol, Mass., comes the word that the guild services, as well as others, are well attended, though there is no minister to take regular charge of the church.

Exeter, N.H., has recently celebrated its seventh anniversary; and one reports from there, "Our guild was never more flourishing than at present."

On January 5 Winchendon celebrated its third anniversary. Both the Wheeler Guild and the Junior Branch are doing well, and accomplishing "good in the town."

B. R. BULKELEY.

TEMPERANCE WORK.

We quote from the *Outlook* the following interview with John Burns by C. B. Spahr: "The greater part, and the more interesting part, of my hour's talk with John Burns was on the relation of the temperance movement to the labor movement. We had just been talking of the new attitude of the Church toward social questions; and here I found him somewhat indifferent, plainly regarding the change as more important to the Church than to the labor movement. When, however, the conversation turned to the progress of the temperance movement in the ranks of labor, he suddenly became enthusiastic, not only upon this subject itself, but on the social reform work of the churches in connection with it. Nothing could have exceeded his praise of what the Salvation Army, in particular, is doing for the spread of temperance in England. Its success in reclaiming drunkards seemed to him the most wonderful thing in recent religious history. Mr. Burns has been not only a lifelong total abstainer, but a lifelong temperance agitator; and, despite his secularism, he recognized the religious work of reclaiming lost drunkards as something beyond the scope of 'municipal statesmanship.' Nevertheless, municipal statesmanship and temperance reform seemed to him to have so many-sided a connection as to be essentially one. 'Hostility to public houses,' he said (I quote from memory), 'runs through our labor movement. Nearly every leader of the "new unionism" is a teetotaler, and among the leaders in the old unions total abstinence is gaining an altogether disproportionate hold. Even the men in the unions who drink themselves, and growl at the unsociability of those who don't, will vote nearly every time for a temperance man to conduct the business of the union. This accounts for the disproportionate teetotalism among the leaders, but temperance is spreading among the rank and file. During my boyhood, and I am hardly middle-aged, it used to be charged that this, that, or the other labor leader had been paid five ten, or even twenty pounds to change the meeting-place of the union from the "Horse and Dragon" to the "Pig and Whistle." Nowadays the owner of a "pub" would rather pay to get rid of a trade-union than to have it meet at his rooms. As a matter of fact, we are not meeting at public houses unless we can't help ourselves. Sometimes we meet in rooms belonging to churches, often in those belonging to co-operative societies, and, whenever we can, in rooms connected with town halls. Nearly every man who is prominent in the labor movement is opposed to the public houses. The one hundred and sixty-eight officers of labor unions who signed the petition last year for the Local Veto [Local Option] Bill included, practically, the whole brains and power of the labor movement. Not nearly all of them were teetotalers; but they had all got that far, at any rate. They all know that drink is the chief cause of poverty. At the same time they all believe that poverty is the chief cause of drink. Most of our labor-reform measures aim to reduce drunkenness by making healthier living possible.'"

C. R. ELIOT.

LITERARY NOTES.

"George William Curtis." By Edward Cary. Boston: Houghton, Mifflin & Co.—Few of the series of "American Men of Letters" will be more welcome than the life of this typical, independent leader of reforms. For all who have been under the direct spell of the voice and presence, the eye and the manner of George William Curtis, it becomes a difficult matter to recall the man apart from his oratory, or to decide upon his relative merits as writer, orator, and political leader.

Hawthorne is said to have written to Curtis upon the publication of "Nile Notes," "I see you are forever an author"; but was it something else, some Puritan inheritance in a driving sense of duty, or was it the unhappy misfortune of that business blunder with *Putnam's Magazine*, or why was it that his genius was scattered between the demands of public service, excessive efforts in the lecture field, and the toils of an editorial chair? His very first speech of importance hints that a deep sense of duty drew him from his native and natural field of purely literary labor. It is entitled "The Duty of the American Scholar to Politics and the Times."

Ten years later he wrote: "Ah, if I could run out of this business! I do not perceive an attraction toward public life

strong enough to make the tremendous sacrifice which is necessary." This is surely the cry of the hampered genius, the literary spirit in the politician's skin.

So great was the man that, despite the excellence of his achievements, we have a regretful sense of his having left us nothing which is great enough to properly represent his genius to coming generations. Had he thrown his whole life into the public arena, who could have been a greater statesman? Had he followed strictly the literary impulse, could he have failed to carve his name indelibly between those of Lowell and Holmes? This little, rather scanty record of his life will help the public to the best conception of the noble motives that forever played within his conscience, making him through every vicissitude the apostle of righteousness.

The book is not without faults. It might be much more inspiring. Brevity seems to have been forced without gaining in vividness. There are some errors, as, on p. 334, the statement that Mr. Curtis was "vice-president of the National Unitarian Association" should be "*President* of the National Unitarian *Conference.*" We notice also at least one quite unjust, as it seems to be quite uncalled for, comment upon the Unitarian faith, to which Mr. Curtis was so firmly attached, where the biographer endeavors to relieve the memory of his subject from any taint of that "narrowness and bigotry which are the peril of a belief rejecting much of what is most generally accepted." We should suggest the omission of this reflection from any future editions, as the flinging of such a taunt at the household of faith to which the subject of the sketch belonged is in itself so discourteous that we prefer to regard it as an oversight.

"Erasmus: Life and Letters." By James Anthony Froude. New York: Charles Scribner's Sons. 1 vol.—The chief feature of this volume is, undoubtedly, the condensed extracts from the wonderful letters of Erasmus. The outline of his life, his place in scholarship, his aloofness from the stirring action of the Protestant Reformation which raged around him,—these are popularly well appreciated; but few, probably, have any idea of how graphic a description of the state of Europe during the tremendous upheavals of that period is to be found in these brilliant letters. Erasmus corresponded with members of all parties and every grade of society, including such opposite elements as Leo X. and Luther, Henry VIII. and Sir Thomas More. His view was essentially the view of the interested but unengaged on-looker; and, as a guide through the perplexing entanglements of the period, this collection of confidential utterances, so admirably collated and explained by Prof. Froude, will be found invaluable to every student of church history. The manner in which the letters are woven into the running story of Erasmus's life is perfectly natural, while the accompanying explanatory text enlightens every ordinary difficulty, and welds into solidity the abundant material. To Unitarians, of course, this brilliant outline of the career of one who was eminently the inspirer, not only of modern Biblical criticism, but of the essentially modern spirit of religious toleration, has peculiar interest. Erasmus was as opposed to Luther as he was to the errors which Luther attacked. He foresaw precisely what occurred, that dogma would meet only with more though different dogma, each calling itself the truth. What he desired was liberty for all opinion,—"a Christianity of practice, not of opinion, where, the Church no longer insisting on particular forms of belief, mankind would cease to hate and slaughter each other because they differed on points of metaphysics."

"Life of Frances Power Cobbe." By herself. Boston: Houghton, Mifflin & Co. Here is a delightfully charming, entertaining record of a really noble life. The religious development of Miss Cobbe's naturally earnest, truth-loving soul is faithfully recorded through its embarrassing struggles, and forms the strongest, most inspiring part of the first volume. The outcome is a beautiful illustration of the cheering, quickening power of a natural faith. A distinct feature of the book is in the abundant reminiscences of celebrated men and women, and the charming personal anecdote and bits of humor that enliven every page. A good deal of interesting light is thrown upon Irish landlordism. Miss Cobbe acting for many years as her father's assistant in the management of his large estate of Newbridge, her views are of course conservative, and her faith in Celtic character evidently tentative. It is a book that will help a great many people in a great many ways.

"Light and Life from Above." By Solon Lauer. Boston: Lee & Shepard. pp. 250. Price, $1.50.—This is a book of rare quality and worth. It is rightly named. It is full to the brim with *life and light*, and it is truly life and light *from above*. It is long since we have read pages of deeper spiritual insight or more aglow with that joy and peace which comes from the consciousness of present immortality and the union of the human spirit with the divine.

Every page sings; every paragraph flashes sunshine; every sentence helps one feel "how beautiful it is to be alive,"—alive with the life of God. Its spirit is the spirit of Emerson, and Thoreau, and Tauler, and the writer of the Twenty-third Psalm, and the Jesus of the incomparable parables. The book is divided into five prose parts, called, respectively, "The Soul's Way of Life," "Society and the Soul," "Literature and Life," "Pages from a Catalina Journal," "Leaves from an Adirondack Journal," and one part called "Soul-voices," made up of short poems. Any one to whom the spiritual life is a reality will find this book a delight and an inspiration. J. T. S.

"The Leisure of God, and Other Studies in the Spiritual Evolution." By John Coleman Adams. Boston: Universalist Publishing House. $1.—Dr. Adams has been recognized for some years as one of the most thoughtful, edifying, and accomplished preachers in the Universalist body. This volume of fifteen sermons will fully sustain his reputation. Some of the subjects treated are: "The Inevitable Conflict," "The Line of Least Resistance," "Severity in Love," "Immortal Life and Eternal Life," "Some Things settled," "The Use and Abuse of Optimism," "The City that is to come. J. T. S.

"The Church and Secular Life." By Frederick William Hamilton. Boston: The Universalist Publishing House.—The subjects of the eight lectures which compose this candid, thoughtful, and instructive book are: "The Church and the Life of Men," "The Church and Education," "The Church and Charity," "The Church and Business," "The Church and Labor," "The Church and Politics," "The Church and Reforms," "The Church and Society." The object of the lecturer is to show that religion fails of its true mission unless it goes into all work, all thought, and all life, to purify, consecrate, and ennoble all; and an effort—we think a gratifyingly successful effort—is made to point out how this large aim of religion may be realized.

J. T. S.

SERMONS.

"Unity Pulpit."—Under this heading Rev. Minot J. Savage's sermons are published every week by Geo. H. Ellis, Boston. The latest numbers are: (13) "What can Jesus be to us To-day?" (14) "How God comes into his World," (15) "The Value of the Unknown," (16) "Happiness." Price, 5 cents each. Subscription price, $1.50 per year.

The twentieth series of Rev. John W. Chadwick's sermons, published monthly by Geo. H. Ellis, Boston, contains "A Glorious Church," "Good out of Nazareth," "The Nearer God." Price, 6 cents each or 50 cents for the series.

"A College Town Pulpit," the sermons of Rev. J. T. Sunderland of Ann Arbor, published monthly. Recent issues are: "The Soul's Cry for God," "Jesus as Humanity's Ideal," "Sectarianism," "The True Cross of Christ," "Was Jesus God?" Price, 50 cents per year, 5 cents each.

Our Japanese headquarters have issued a number of pamphlets translated by S. B. Kanda into Japanese from some of the best known of our Unitarian writers, such as Minot J. Savage's "God of Evolution," W. C. Gannett's "Life of the Bible."

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Rev. John Belden Bidwell, having satisfied the Committee on Fellowship of his fitness for the Unitarian ministry, is hereby commended to our ministers and churches.

W. L. CHAFFIN, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

Augusta, Me.—The Unitarian society issues a neat pamphlet containing the church calendar, quotations from well-known minds, the statement of the Saratoga Conference, church covenant, and an invitation to all who are seeking a more rational basis in religion to co-operate in practical work. The pamphlet announces a series of winter sermons upon the general subject, "My Religion." Following are the list of topics: January 6, "My Religious Inheritance"; January 13, "Formation of New Ideals,—Struggle"; January 20, "Positive Step,—Freedom"; January 27, "The New Idea of Nature"; February 3, "The New Idea of Man"; February 10, "The New Idea of God"; February 17, "Change of Attitude toward the Bible"; February 24, "A Rational View of Jesus"; March 3, "Seeking a Deeper Basis of Authority"; March 10, "Prayer in the Light of Law"; March 17, "Old Idols and Modern Sanctities"; March 24, "Universal Religion: Theism and Altruism."

Aurora, Ill.—The People's Church at this place is in excellent condition, but sorrowing at present over the loss of its able and faithful pastor, Rev. J. H. Acton, D.D. who closed his labors here the last Sunday of the old year. He now goes to the Unitarian church at Seattle. Dr. Acton, who has been at Aurora eight years, has done a great and good work in laying the foundations of an intelligent faith, in character-building, and in confirming the confidence of the people in an absolutely free church.

Berkeley, Cal.— The Unitarians in Berkeley have had in contemplation ever since the organization of the society the erection of a church. At the outset they leased Unity Hall for a year, believing that at the expiration of that time a permanent building could be erected. Since then the lease of the hall has been renewed from time to time, but now a new church in the near future has been decided upon.

The site chosen by the Unitarians is the north-east corner of Bancroft Way and Dana Street. It is one of the most eligible locations in the university town. The lot is one block from the Congregational church, and bids fair to be the religious centre of Berkeley. Stiles Hall and the Young Men's Christian Association Building are also only a block distant. The plans were drawn by J. B. Mathison of this city, and were chosen from a number submitted. In architecture the church will be an adaptation of twelfth-century Lombardy. The principal feature is a campanile. The Italian style was chosen by Mr. Mathison as being particularly appropriate to the genius of California.

The Berkeley Unitarian Society will erect the church and assembly-room. The first building complete will cost $30,000; and the assembly-room, which is to be immediately commenced, will cost $10,000. When finished, there will be no partitions between the church and the assembly-room. A succession of large arches hung with curtains will separate the two, so that the seating capacity of the whole room will be about one thousand. The arrangement of the interior of the church is conventional. The organ-loft is in the rear, back of the rostrum, with plenty of space for the choir in front of the organ, and side rooms,—one for the choir, and one for the minister's study. The organ-loft of the assembly-room is over the entrance, corresponding in height to the second story Sunday-school-rooms on the end.

The floor of the church has a decided fall. Although fifty-seven feet in width, there are to be no columns or supports of any kind for the church roof, so that the view will be entirely unobstructed.

Boston, Mass.—The late Dr. George E. Ellis, who for so many years has been a familiar figure in Boston, was minister of the Unitarian church in Charlestown for thirty years. He was the author of "A Half-century of Unitarian Controversy," and contributed to Justin Winsor's "Narrative History of America." In his later years he was a devoted member of the Massachusetts Historical Society. An amusing anecdote is told of him in the *Transcript*, which shows a humorous trait which few who did not know him intimately would have expected in so dignified and serious a man: One very hot day, going to an informal dinner with a friend, he wore a very comfortable but unfashionable thin coat and manila hat. A noted and notoriously orthodox clergyman began to banter the Unitarian divine regarding that big straw hat, whereupon Dr. Ellis replied that he would not have a word said against that article of apparel, inasmuch as it had been a good friend of his for four years. "Why," exclaimed his friend, "how could it have lasted so long?" "Because it has been Calvinized," responded Dr. Ellis. The host, misunderstanding the word, inquired with amazement how the hat could be galvanized. But Dr. Ellis, with a sly twinkle in his eye, looked straight at the orthodox minister, as he replied: "I did not say 'galvanized.' I said the hat had been Calvinized,—dipped in brimstone."

—The South Congregational Church issues a Bulletin of its activities for January, from which we quote:—

"This church was incorporated on July 16, 1827, being the fifteenth Congregational church established in the town of Boston. The first church was dedicated Jan. 30, 1828; the second church, in Union Park Street, was dedicated Jan. 8, 1862. In October, 1887, the church removed to the building it now occupies. This had been built by Hollis Street Church, and the two churches then united. Hollis Street Church was founded in 1732. The South Congregational Church is a Unitarian church. No Unitarian church has any dogmatic creed; but all the Unitarian churches of America accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man."

Among the many opportunities of varied work and culture which this church offers, including a class for the study of good citizenship, we notice one which must of necessity be unique; and that is the Thursday noon meetings, when Dr. Edward Everett Hale reads the latest and best books of the day. How many thousands would like to share the inestimable privilege of this class, to listen to the interpreting voice and interpolated remarks of the only literary genius left to us of this departing century's famous group! The books thus reviewed by Dr. Hale during January were: Froude's "Life and Letters of Erasmus"; "Life of Frances Power Cobbe," by herself; "Life and Letters of Maria Edgeworth"; 'George William Curtis," by Edward Cary; Fiske's "Idea of God" and "Destiny of Man."

—At the Church of the Disciples the Alliance announces: February 12, "The Labor Movement": (1) "Why Labor complains"; (2) "Good and Evil of Labor Organizations"; (3) "What the Church should say and do." Read files of *Public Opinion* and *Lend a Hand;* Prof. Ely's "Socialism"; Edward H. Hall's "Discourses," published by George H. Ellis, p. 187; Ruskin's "Unto this Last"; Emerson's "Man the Reformer," in "Miscellanies," old edition.

February 26, "Health": (1) "Relation of Body and Mind"; (2) "Duty of being Well"; (3) "Religious Spirit conducive to Health." Read Tuke's "Influence of Mind over Body"; Hinton's "Mystery of Pain"; Call's "Power through Repose"; C. G. Ames's "Mind and Body"; James F. Clarke's "Self-culture," chap. ii.

—One of the most earnest, self-sacrificing, and devoted men in the Unitarian ministry is to leave his Boston charge for the West. We refer to Rev. W. R. Lord, under whose able leadership the Harrison Square Society has built its new stone church in Dorchester. He has accepted the call to go as successor to Rev. S. M. Crothers to St. Paul, Minn. He will be very deeply missed by all his Boston brethren in the ministry, as well as by his loving parishioners and all the many friends in the many fields where his active influence has been felt. The prospect for St. Paul is, however, exceedingly happy. They will find Mr. Lord a heart-winner as well as a pulpit preacher and a church worker

Chelsea, Mass.—Rev. Henry Powers resigned his pastorate of the First Church, which took effect Jan. 1, 1895. The following resolutions were unanimously adopted at a meeting of the Standing Committee Dec. 31, 1894:—

"We, the members of the Standing Committee of the First Unitarian Church of Chelsea, in accepting the resignation of our minister, Rev. Henry Powers, hereby testify our appreciation of the services he has rendered to our church and to our city during his fifteen months' pastorate. Therefore,—

"*Resolved*, That we wish at this time to record our sense of his ability and scholarly attainments, both of which have been at the service of all the various departments of our church activities.

"*Resolved*, That we acknowledge with pleasure that, in the active work of the Associated Charities and in the No-license campaigns, he has been a vigorous and indefatigable worker and an earnest advocate of all that makes for the best life of our city.

"*Resolved*, That we regret that the present condition of the society, and the smallness of our numbers, make it impossible for us to continue to avail ourselves of his services; but, while thus obliged to sever our relations as pastor and parish, we extend to him our cordial wishes for his success in whatever field of labor he may engage.

"*Resolved*, That these resolutions be spread upon the records of this society, and that copies be sent to the *Christian Register* and *Unitarian*."

Chicago, Ill.—On Thursday evening, January 10, All Souls' Church held its annual banquet and business meeting. Over two hundred people sat down to the attractive tables laid in the church auditorium. After an hour spent in material and social refreshment the business meeting was opened by Mr. William Kent, president of the board of trustees, with an address in which he briefly reviewed the work of the past year, and closed with words of hearty good cheer for the year to come. Then followed the reports of other officers of church and Sunday-school,—the chairmen of the different sections of church and Unity Club,—all telling of work done and burdens borne, and difficulties conquered or still to be met. These were followed by the address of the pastor, Mr. Jones. And the record of his sermons, lectures, speeches, journeys, Unity Club meetings, and business meetings of many kinds, funerals, weddings, and christenings, made people who have sometimes complained of hard work blush for the leisure hour they occasionally enjoy, and suggested that he must have found some magic way of piecing out the too short year with a web of his own weaving.

Cincinnati, Ohio.—At the Unitarian church, Reading Road, the pastor, Rev. George A. Thayer, is preaching an attractive series of sermons on "The Belief in God." The subjects for February are "An Answering God" and "The Relation of the Belief in God to Morals." Following these there is to be a series on "The Ascent of Man."

Concord, N.H.—Interesting Christmas services were held in the Unitarian church on Sunday, December 23. The church was beautifully decorated, entirely in green, small trees and large quantities of evergreen being used with most charming effect.

Rev. F. L. Phalen preached an able sermon upon "The Jesus of History." At 4 P.M. there was a special vesper service. The new "Christmas Service" was used with good effect. The choir rendered several selections, and there was a short address by the pastor. "Channing Guild" was organized on Sunday evening, January 13, by the young people of the parish. The following officers were elected: president, Rev. F. L. Phalen; vice-president, Miss Gertrude Downing; secretary, Cooledge Chase; treasurer, Harry Clough. Executive Committee: Miss Eva Sanborn, Miss Amy Comins, Miss Gertrude Lawrence, Fred Blackwood, Frank Abbott, Huse Blanchard. The list of members is not yet complete, and the exact line of work which the guild will take up is not fully decided upon; but much interest is manifested among the young people, and the prospects are good for the success of the movement.

The society loses one of its oldest and highly respected members in the death of Daniel F. Secomb, which occurred January

14. He was a consistent member of the church, and had long held the office of deacon. He was also treasurer of the Sunday-school. He was greatly interested in the work of the church and society, and gave freely of his time and means to assist in any way that he could. He was a good and true man, held in the highest esteem by all; and he will be sadly missed.

Coosada, Ala.—On Thursday evening, December 27, Dr. Thomas D. Hall passed away to his final rest. His was a long life of love and duty, of pious and cheerful obedience, exemplified in a never-failing charity that embraced all who loved our heavenly Father.

He was a noble seeker "after the truth by which no man ever yet was injured." The death of Dr. Hall is an irreparable loss to the Unitarian cause, as well as to his many friends and relatives. He was, without question, the leader of Unitarian thought in Alabama. We cannot now estimate the important work he has done. The future will prove how many of us are indebted to him for our "spiritual emancipation." He had only just begun to reap his harvest. The richest yield will be gathered by those who come after him. How better can we prove our appreciation of the loving interest he manifested in each and every one of us than by coming bravely forward to carry on the work he has just laid down?

His end was peace; and the fragrance of his memory and noble Christian example will be a treasured heritage to those near and dear to him, as well as to the community in which he lived for so many years.

J. M. W.

Ellsworth, Me.—In December the society held its annual sale and supper, and for a number of years has not realized so great an amount from its labor. One feature of the sale was the table of fancy articles made by the Sunday-school scholars, the proceeds of the sales from this table to be used to purchase books for the Sunday-school library.

Mr. Cochrane is now preaching here in the morning, and then driving to Bar Harbor to preach in the evening.

Exeter, N.H.—The pastor has recently given the first of a series of addresses to the boys of the high school. Mr. Nickerson's subject was "Reminders of English History." Other gentlemen, mostly townsmen, will follow in this course. The number of academy students interested in our church and its work is larger than for a few years past. The guild connected with this church is having now its most prosperous season. It has this year forty members. Its meetings have averaged, so far, a larger attendance than ever before. On Sunday, January 13, some of its members furnished music for a service conducted by the minister at the county jail. The guild maintains its work for the Montana mission, and proposes to plant trees this coming spring in front of the church, to replace the old elms which died last summer.

Greenfield, Mass.—All Souls' Church, the beautiful new home of the Unitarian society, was dedicated to its religious and social purposes last month with services of peculiar fitness and interest. The church stands physically, as it is hoped it will spiritually, very near the heart of the town. Its cost, by the report of the Building Committee read at the dedication by Hon. E. A. Hall, is shown to have been $27,000; and the society is but $2,000 in debt for its construction.

Hopedale and Mendon, Mass.— The evening meetings at Mendon are calling forth no little interest. Their success shows what laymen and laywomen may do, unassisted, to increase religious interest in all practical church matters. These meetings observe a devotional service, singing, and the discussion of some theme previously agreed upon. Mr. Frank French gave us at Hopedale another of his interesting talks upon "Analogies from the Watch" on the evening of December 16. On the 30th Mr. H. W. Bracken read an interesting and instructive paper on the "Norwegian and Kindred Systems," while Mr. C. P. Godfrey spoke upon "Life."

Lancaster, N.H.—Rev. A. N. Somers has been delivering a most successful course of instructive Sunday-evening lectures upon "Current Topics," such as "Workingmen and Old-age Endowments," "The Dependent and Delinquent Classes," etc. These lectures have been reported in the local papers, and stimulated thought and discussion.

Lawrence, Mass.— Our Sunday-school now has more than a hundred members. Alliance has about ninety members. Unity Club has just concluded a most successful series of evenings on "Colonial History," and is just beginning a most promising course on "American Literature." The vestry is often packed in these gatherings. The church has recently paid off a debt of $2,200. Rev. George H. Young has recently given a course of lectures on "Noted Women" in Library Hall, also lectured in the Unitarian church at Tyngsboro and at Barton Square, Salem. The ladies had a very profitable Dickens carnival last year. Next Wednesday they have a kettledrum in City Hall, with supper, drama, and dancing. A little girls' club, "Willing Workers," of upward of thirty members, is doing capitally in good times for themselves and works of helpfulness. The boys also have a "Brigade."

Leicester, Mass.—All of liberality is not found within the denomination *called* liberal. To the supper and reception recently given to its new pastor and wife by the Ladies' Society of the Trinitarian church in Leicester the invitation was cordially extended to the Ladies' Societies and pastors (with their families) of the neighboring Methodist and Unitarian churches.

The Methodist pastor could not be present. After the supper and a social half-hour the Unitarian pastor with his family was invited to stand side by side with the Trinitarian pastor and wife, and receive the kindly greetings of some two hundred people, largely Trinitarians, but including Unitarians and others. Such good will as shone upon the faces of the leading spirits of the event, who sought to share their happiness with others without regard to creed, was something to be remembered. For a Trinitarian society to give as cordial a public welcome to the pastor and family of the Unitarian church as to its own is an omen which forebodes the coming of that kingdom on earth in which all disciples shall be as one, thus fulfilling the great hope of the Master. Associated with the ministry for nearly half a century, I fail to recall any instance of fraternal hospitality between the Trinitarian and Unitarian churches proffered by either which savored so much of the true spirit of brotherly love. Let the beacon lighted on Leicester hill be caught by every hill-top, till all the valleys shine with the light which shows to every child the way to the Father!

Lowell, Mass.—One of the most complete and satisfactory church Year Books we have seen comes from the First Unitarian Church of Lowell. It is a pamphlet of forty pages, containing a full directory of the parish; a thoroughly detailed financial statement, that every one can easily understand; clear statements of membership requisites, of what the church stands for, and of nearly a score of sub-organizations within the church, besides calling attention to the denominational organizations, charities, ministry at large, etc. It is going to be hard for this flourishing church to part with their inspiring minister, Rev. George Batchelor, who has been appointed secretary of the American Unitarian Association at the annual meeting. The Year Book reports the following in regard to Mr. Batchelor's resignation:—

"While the vote passed at the annual meeting shows the society's appreciation of Rev. Mr. Batchelor, it does not in the least express their sorrow at his retirement; and, while they can but feel that he is the natural successor of Rev. Mr. Reynolds as secretary of the American Unitarian Association, yet the regret at his loss is none the less great."

Madison, Wis.—Rev. W. D. Simonds, pastor of the Unitarian church, is giving a series of Sunday evening lectures entitled "New World Leaders of Public Opinion,"—the topics for this month: February 3, "Wendell Phillips"; February 10, "Theodore Parker"; February 17, Contemporary Club evening; February 24, "John G. Whittier."

Manchester, N.H.—The Unitarian society has extended a call to Rev. Charles J. Staples to become its pastor, and the call has been accepted. The society is looking forward with much interest and confidence to welcoming their new pastor, and has fresh hope of new prosperity.

McMillin, Wash.—The First Unitarian Church was dedicated December 16. The following persons took part in the exercises: Rev. F. H. Adams, Puyallup; Rev. O. L. Fowler, McMillin; Rev. W. E. Copeland, Salem, Ore.; Mr. James Shippen, Seattle; Mr. A. D. Hale, McMillin. The new church was further consecrated by the marriage of Miss Linnie Hale, daughter of Mr. A. D. Hale, and Mr. John McCollin.

Meadville, Pa.—The Meadville *Portfolio* announces that, in accordance with the provisions of the will of the late Mrs. Susan F. W. Brackett of Cambridge, Mass., the Meadville Theological School is to receive one-half of the proceeds of her estate, after the payment of legacies and the settlement of claims. It is not unlikely that the sum realized may be from fifteen to twenty thousand dollars.

A valuable gift has been made to the library by Rev. Samuel May of Leicester, Mass. It is a complete set of the publications of the Egypt Exploration Fund.

The enrolment of the Theological School has thirty-six names, distributed as follows: Seniors, 14; Middlers, 9; Juniors, 10; Specials, 3; total, 36. Five of the students are women. Sixteen of the whole number come from New England.

"The Iowa Unitarian Conference pledged itself to the extent of $50 for summer preaching next year by students. We understand this good example has been followed by other conferences. The success that attended the summer efforts by our students is highly gratifying to the cause, the only regret being that there was no greater fund available to cover a larger field of work. Such vigorous action as above, however, will obviate the want, and provide for a larger number of students for the coming summer."

Rev. W. I. Lawrance has accepted a call to become pastor of the Independent Congregational (Unitarian) church, and it is expected that he will enter upon his duties at once.

Middleboro, Mass.—Rev. W. C. Litchfield has resigned his pastorate here, to take effect March 5. The resignation is received with regret by the many friends, both

within and outside the society, which he has made since his location in town.

Philadelphia, Pa.—There was a very large attendance on Sunday at the First Unitarian Church in commemoration of that most unusual event, the seventieth anniversary of the ordination of Rev. William H. Furness, D.D., and of his installation as pastor of the First Unitarian Church.

Pittsfield, Mass.—To the great regret of not only the Unitarian society, but a much larger circle of friends, Rev. Carl G. Horst has resigned his pastorate, after three and one-half years' successful ministry.

Saco, Me.—Our people are much interested in a series of talks or lectures on "Evolution," given on Thursday evenings, at the Women's Educational and Industrial Rooms, by Mr. Marsh and Mr. P. H. Moore, pastor of the Congregational church. They are extremely interesting and instructive; and their popularity is evidenced by the attendance, people of all denominations, and from Biddeford as well as Saco, being found regularly in their seats, so testing the capacity of the place that "standing room only" could be hung at the door almost every evening. The lectures are illustrated by charts and diagrams on a blackboard as well as specimens of minerals and fossils.

Salem, Mass.—Union services at the East Church during December, and at the First Church during January, have been well attended. On the evening of January 20 Rev. E. B. Willson gave an exceedingly interesting and instructive discourse on "The Covenant of the First Church."

—The dedication of the new chapel of the East Church brought the former pastors of the church together, and a very pleasant occasion was enjoyed by all present. This service marks the beginning of a period of increased activity in the work of this ancient parish.

—A course of lectures on "Social Science" has been arranged for a class at the North Church.

—The "Alliance" of the Barton Square Church is in the midst of an active season of work. Once a month lectures on "Unitarian Biography" are given at the vestry. The pastor has spoken on "Dorothea Dix," and Rev. G. H. Young has spoken on "Louisa M. Alcott." Other lectures will be given: by Rev. W. H. Lyon, on "Mary Carpenter"; Rev. Albert Walkley, on "Theodore Parker"; and Rev. C. D. Bradlee, D.D., on "Thomas Starr King." The "Brotherhood of Christ" will have charge of the union service at the Barton Square Church February 3. Rev. F. B. Mott, who organized the "Brotherhood," and Rev. G. D. Latimer are to speak.

—Mr. William Lloyd Garrison is to speak before the Essex County Unitarian Club on Friday evening, February 1.

Salt Lake City, Utah.—The First Unitarian Society here, although one of the youngest church organizations, has steadily increased; and the year just passed has been an important one: first, on account of the resignation of Dr. Utter and the advent of Rev. Stanley M. Hunter as the pastor; and, second, the removal from the Salt Lake Theatre to Unity Hall, where the society has found a permanent home. The congregation numbers now over two hundred; and the Sunday-school has six teachers and fifty pupils, under Dr. Utter's care. The Unity Club was organized by the new rector, Mr. Hunter, and has made rapid strides. The Ladies' Unitarian Society is an executive body, and has done excellent work through the year. Mr. Hunter also conducts a class for the study of the different doctrines of the sects of America, and the meetings of this class are very interesting.

Spokane, Wash.—Rev. A. G. Wilson, minister of the Unitarian church, is doing exceptionally good work. He came to the Unitarian pulpit from the Methodist church of Spokane some four years ago, and he seems to be breaking forth with the same zeal and enthusiasm for righteousness He has not complained of the coldness or the intellectualism of the Unitarian fellowship, but has found ample field for his own warmth. Among other good ventures, Mr. Wilson has taken a down-town hall, where he holds an afternoon "People's Service," and reaches the ears of several hundred people at each service. Recently Mr. Wilson has arranged to have a sermon published semi-monthly, which are paid for by subscription or sold at five cents a copy. In this way Mr. Wilson is reaching a large constituency outside of his church.—*Parish Visitor.*

Sturgis, Mich.—Rev. G. W. Buckley of the Unitarian church of this place is just commencing a series of sermons on Jesus. The first will be on "The Gospel Biographies of Jesus"; the second, on "Jesus the Man of Intellect"; the third, on "Jesus the Man of Feeling"; the fourth, on "Jesus the Preacher"; the fifth, on "Jesus the Doer"; the sixth, on "Jesus the Messiah." The series promises to be very interesting and instructive. The liberal movement here is steadily growing, especially in the character of its membership.

Valparaiso, Ind.—Rev. T. G. Milsted of Chicago has again taken up the Unitarian work here, where there is a normal school of two or three thousand students. He preaches to his own church in Chicago in the morning, and comes out here in the afternoon, where he speaks to large audiences, made up, to a considerable extent, of students.

Waterville, Me.—The annual fair of the Unitarian society was held in December.

On the first evening a bountiful supper was served; and on the second evening the farce, "Per Telephone," was very finely presented by the Fatima Club. The net proceeds of the fair exceeded $200.

The Women's Alliance, although small in numbers, is doing good work; and under its auspices Rev. Mr. Newbert of Augusta has given his lecture, "Impressions of Concord." The evening was an unfavorable one. Consequently, the audience was small; but those who braved the elements spent a most enjoyable evening. Mrs. Beach of Bangor spoke to us on January 2 on "Sunday-school Work," and later in the season Mrs. Dix and Mrs. Davis of New York are to favor us.

The Unity Club is steadily increasing in numbers, and is a marked social feature in the society; and the Sunday-school is flourishing. Another year we hope to increase our numbers and do better work than ever.

Wollaston, Mass.—Our church has met with a terrible loss lately in the death of Mr. Sylvester Brown, who was chairman of the Parish Committee and teacher of the larger adult Bible class, in both of which capacities he will scarcely be replaced. Aside from his official duties, his strong influence for good, his magnetic power as a leader, his devotion to the young, and his unfailing cheerful kindliness of disposition make his loss an irreparable one. The society, however, is trying to learn the lesson of his life, and is doing good work.

The Sunday services, including the guild, are well attended; and the Sunday-school was never in such a flourishing condition. The Unity Club, which meets twice monthly for literary work, under the leadership of H. W. Lull, superintendent of the Quincy schools, has a large membership, and is growing in interest. The "Ladies' Aid," whose president is Mrs. F. Bishop of the Woman's Press Association, has an exceptionally good attendance, and is doing good work, not only as a financial and social support of the church, but as a stimulus to broad and intelligent thought among the women. We also have another organization lately formed, called the "Sunny Hour Club," consisting entirely of boys, who work together for charitable objects. Just before Christmas this club gave a sale of articles made almost entirely by themselves. A sum amounting to upward of $30 was realized.

WHO'S GOING TO CHURCH?

"Who's going to church?" Was it the question at the breakfast-table? Did some one interrupt you reading your morning paper? Is father going? is mother? Are the children dressed, and have they been to breakfast? Are they going?

Who's going to church? Think one moment seriously. Is that really a right sort of question to ask? Ought not going to church to be taken for granted, as we take for granted going to school, going to work, going to any duty or pleasure? Why make an exception? Why put it in the category of inconsequentials, occasionals, accidentals, as one may snatch a holiday if one can get his affairs fixed, or take an evening for a neighborly visit? Isn't it a misconception, a mistake? Isn't this instinct of worship the most beautiful, after all, in the whole constitution of man? And are not the memorials of it, in art and song and prayer and charity, the most precious of all memorials of the human family?

Why do we go to church? We go for impressions; for pure and sacred associations; for a feeling, a culture we cannot get elsewhere. We do not go wholly for doctrine, for ceremony: we go because it is beautiful to rest from the thought and care of the world. It is God's house we enter; and all the presences, all the voices, are pure and holy. Is it not best for even little children to begin with these impressions, these sacred associations, this pure atmosphere, this culture they cannot get elsewhere, these influences whose impact upon the mind, the soul, the heart, are eternally good,—to begin early?

The church is of just as much consequence in the economy of your lives as anything you can name. You do not need a newspaper one whit more than you need a sermon. It is as important that you go to church as that you rest from labor, or write your absent son or daughter a long, affectionate letter this very day. Your children need the influence of worship as much as they need the art of reading. You may think you yourselves are getting on in life just as well without the incentives and consolations of religion ministered through the church; but you cannot, and never will.

Who's going to church, then? Why, everybody! Going to church should be taken for granted. No question about it need be asked, no question expected. Every one in the family is going,—every one! Going to church should be as natural as going to breakfast, as going to school, as going to work.

My counsel is, Do not ask it any more.

SAMUEL B. STEWART.

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EXPERIENCING RELIGION.

A SERMON BY REV. SETH C. BEACH, OF THE INDEPENDENT CONGREGATIONAL SOCIETY, BANGOR, ME.

What is the meaning of the phrase, "to experience religion"? In the Bible the words scarcely occur,—never together, and less than half a dozen times separately. "Experience" occurs in the Common Version only four times from Genesis to Revelation. "Religion" occurs five times. How much more we talk about religion in these days than they did when this great text-book, commonly supposed to be the only text-book, of religion was being made!

The word "experience" is not difficult to understand. We need not go to the dictionaries or authorities. To "experience" is to feel: what we have felt we have experienced. To experience joy or sorrow is to feel joy or sorrow; and to experience religion is to feel religion.

If there is any difficulty in the phrase, it is with the word "religion"; for the meaning of experience is clear. To give an entirely satisfactory definition of religion has puzzled theologians and philosophers not a little. It has been defined as "the feeling entertained toward that infinite being, power, or cause . . . which is regarded and worshipped as the Creator and Ruler of the universe"; again, as "the earnest devotion of each individual soul to the highest and best that is revealed to that soul"; still again, "as the vital relation of a part of the whole, . . . religion demands that one shall forget himself in the whole he is a part of"; and again, very briefly, as "the union of man with God, of the finite with the Infinite,"—the sense, realizing sense, of such union perhaps it means. Union of finite with Infinite is not a matter of chance or of choice: it simply is willy-nilly religion or no religion; but the thought and feeling that a point, an atom, or a soul, is part and parcel of a larger existence is a different matter. That "we are members one of another," and that, "living or dying, we are the Lord's," is true anyway. To feel that it is true, and to live as if we felt its truth, is religion.

It is a fault of these definitions that they do not define. The explanations need to be explained. If some one would give us a list of all the elements—the beliefs, sentiments, and duties—which go to make up religion in its wholeness, we should have a definition that would be worth something. There is one definition—one of the oldest, and the only one which the Bible undertakes to give—which is of this kind: "Pure religion is to visit the fatherless and widows, and to keep one's self unspotted." That is, charity and purity constitute religion. Here is a definition which, as far as it goes, is of the kind we want; but too evidently it was not intended to be complete.

Purity is religion, and charity is religion; but so are the God-ward sentiments of love and obedience. Without saying they are religion, an ancient prophet gives us a noble summary of things required: "What doth the Lord require of thee but to do justly, to love mercy, and to walk humbly with thy God?"

Jesus is summing up the essential elements of religion when he says, "Love the Lord thy God with all thy heart, and thy neighbor as thyself." Perfect love to God and man,—this is religion. Saint Paul, again, sums up the eternal and unchangeable elements of religion in that remarkable chapter upon charity, where, after saying that prophecies should fail, tongues cease, and knowledge vanish, he says, "Faith, hope, and charity shall abide, these three; and the greatest of these is charity."

Greater than all else are faith and hope, and greater than faith and hope is charity.

The first element of religion is charity,—Paul's kind of charity; not pity, which we commonly mean, but love. The beginning of religion is between man and man: the end of it is between man and God. Love, then,—natural, human love,—is religion: love, which suffereth long and is kind; which seeketh not its own, is not easily provoked, thinketh no evil; which beareth all things, believeth all things, hopeth all things, endureth all things. This love, which is needed in every household, and found, thank God, in many, is religion. Have you not seen it sometimes in a toil-worn, care-worn husband and father; sometimes in a faithful wife, a self-forgetting and devoted mother; and sometimes in a beautiful and dutiful child?

"It vaunteth not itself,"—it does not call itself by great names; it does not suspect that it is religion. Like the publican, it does not lift up its eyes to heaven, but smites upon its breast, and cries, God be merciful. This lowly, humble, unpretending love is religion.

Another element of religion is purity,—purity of character and purity of life. What the apostle means by being "unspotted from the world," and the Psalmist by "having truth in the inward parts," is religion. Another element is faith,—faith in God. I do not lay this down, as many would, among the duties of religion, but among its blessings. It is one of the blessed privileges of religion to trust God, to lay our burdens upon the Lord, and to make his almighty strength our refuge.

Another element is obedience,—childlike obedience to the divine will, however made known. Here we come again upon duties. To do what we believe the Lord requires is a duty; and it fills out all that is left of religion, and completes the definition. Love, purity, faith, obedience,—these are religion.

What, then, is it to experience religion? It is to love, to live unspotted, to have faith, and to obey God. Whoever has felt a sincere and disinterested love has experienced religion. Whoever has resisted a temptation to sully the purity of his soul has experienced religion. Whoever has gone to his labor trusting that, as the flowers of the field are clothed, and the birds of the air are fed, he and his shall likewise be clothed and fed, has experienced religion. And, finally, whoever has done a duty because it was a duty has experienced religion.

Have you, friends, ever experienced any of this religion? Alas for you if you have not all experienced it!

Let us consider some of the conditions of this experience. In the first place, it is real. It is a fact of the inward life. There is a wide-spread opinion that religious experience is something that hardly belongs to this world, being, as it were, a kind of strange and mysterious opening of the soul to things lying quite beyond the conditions of ordinary mortal life. This account of the matter gives every one the impression that religious experience is quite unlike ordinary human experience, that it belongs to some peculiar state of mind beyond the natural, and that it may, after all, be something imaginary and unreal. Even the best assured have confessed to moments when they have been haunted with doubts of the reality of their religious experience, upon which they have rested their hopes. The real trouble with them is that they have mistaken the nature of religious experience. It is not the experience of something strange, weird, and unnatural, but of something very human, and, thank God, very common. It is an experience of love, purity, faith, and obedience. These are solid facts of every-day human life, about which there is nothing imaginary or unreal.

Nor is there anything uncertain or obscure about this experience. If any one has ever experienced religion, he knows it. A man can have no doubt whether he loves or hates, whether his life is pure or foul, whether his spirit is trustful or despairing, whether he has done what seemed to him to be a duty or what he knew was not. If you have had any experience of religion, it is a very plain matter.

I imagine that all will agree with what I have been saying. But it is very important that we remember what our words mean to us, and that we adhere to our meanings. It is a favorite saying of Unitarians, and perhaps Universalists, that they "have no religion to speak of." That is very well if they mean that they are modest about putting

forth great personal claims to those blessed fruits of the spirit,—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." But, if they could mean that religion, as they understand it, is a matter with which they have very little interest or concern, it surely would be very bad and very sad. This, of course, is not what they mean to say. Still, the phrase is unfortunate. Do not use it. Do not say you have "little religion to speak of." Know what religion means to you, and then think of it a good deal, speak of it directly or indirectly whenever the word in season will do good, and practise it always.

It was a bad answer my friend made when some one said, "You can do that: you are a religious person." The answer was: "Oh, no, I am not. I am not a religious person." Nine out of ten of us would have made that answer; but it was bad. It was either saying, "I do not love, I am not pure, I have no faith, I obey no law," or else it was accepting a definition of religion which is current, to be sure, but which we do not believe in at all. No: let us say, "We are unprofitable servants, unfaithful stewards, miserable sinners," if you please; but let us not say, and let it not be true, that we are not "religious persons,"—not, at least, trying to be such.

Let us never forget, then, that there is such a thing as religious experience; that it is real, that it can be felt and known, and that it is made up of the most precious elements of our spiritual history.

In the second place, a true religious experience is capable of infinite enlargement and of an eternal progress. There are heights and depths in religion to reach which this present life is all too short and eternity is none too long. Between the rudimentary germ of moral life with which the soul begins, and the perfected state toward which it slowly moves, the difference is plainly immeasurable.

Between the poor dumb brute and man, with his awakened soul, there is a chasm which we are sometimes told no development can bridge; but that chasm is as nothing compared to the infinite difference between the rudimentary man and the perfect soul. Well may the apostle say, "We know not what we shall be." Well may he say, "It hath not entered into the heart of man to conceive the things which God hath in store." Nothing which has ever been said of the possible riches and glories of a real, true, deep religious experience has been exaggerated, or, indeed, can be, though it may easily pass into the region of unintelligible and unmeaning speech.

The prospect of this destiny, which passeth understanding and beggars speech, has always been humbling to the religious mind. Its language has been, "What is man that thou art mindful of him?" "Not unto us, O Lord, not unto us," it exclaims, "but unto thy name give glory." It is a true instinct. Surely, if in his religious moments man did not and does not recognize the presence and the providence of God, when would he?

The old theology is entirely right in saying that the possibility of religious experience and all that comes of it are the free gift of God. The Calvinist is entirely right when he says that it is wholly by the "grace of God" he is what he is. It is as true of his body as of his soul, of his natural life as of his spiritual, of his practical as of his religious experience.

Doubtless he should remember that it is by the "grace of God" that he is anything,—that he is a man, a citizen, a mechanic, a millionaire. But, if he forgets all these, let him at least remember that it is by the "grace of God" he is not a heathen or an infidel, and has open before him the possibilities of an ever-growing and enlarging religious experience.

Finally, religion is experienced, so to speak, in instalments,—a little at a time. As it is written, "first the blade, then the ear, then the ripe corn in the ear"; or, again, it is like the mustard-seed and the leaven, becoming great, though beginning small. It is common to speak of the first step in religious experience as "conversion," as "a change of heart." But why more of the first step than of the second? The fact is that a growing religious experience is a perpetual conversion, or change of heart. There are few who are not profoundly conscious of that need, and the purer and sweeter their souls, not the greater the need, but the keener the sensibility of need.

Remember, it was one who knew his own heart who said: "Why callest thou me good?

There is none good but God." Remember, again, who it was, with faith for the moment as weak as ours, who cried, "Why has thou forsaken me?" Yet all of us have some faith, or we could not live. No one is wholly bad; and every child knows what it is to love.

All of us have so far a genuine experience of religion. It ought to be a perpetually fresh experience, a steadily growing experience, and a continually repeated experience. The religion you have experienced to-day—the love, purity, faith, obedience you have experienced to-day—you need to experience again to-morrow. This, and more. A religious experience which is impossible to-day you reach easily to-morrow.

To-day you have faith; but perhaps in virtue (moral fibre) you are weak. To-morrow adds to your faith virtue, but does not bring knowledge. Then you add to virtue knowledge, but lack moderation and self-control. Then you add to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity.

To experience religion is like ascending a mountain whose lofty summit is among the clouds. Farms and villages are upon its gentle slopes, which shade almost imperceptibly into the plain below. Here runs the common road of business and travel, and you seem to be still upon the plain. Then you come upon a sudden swell in the mountain-side, and turn to look at the prospect from its elevation. Lo, what a change! Far beneath you in the valley lie the villages and farms; and the populous plain stretches before you to the right and left till it is lost in the distance. You seem never to have seen the world before. You go on again, following now a winding path, and presently climb a steep spur of the mountain or an overhanging rock. Again the prospect changes, and the world seems new.

So it is in experiencing religion. The experience is long and toilsome and slow. But now and then—very often, if we will—there comes a day never to be forgotten,—a day when, as it were, we seem to have been lifted up into another air, where all the faith, virtue, and knowledge that the trial and discipline of life have brought us break upon us all at once. Then it seems to us we have never known what faith, virtue, and knowledge were before, and have never experienced religion before. But again comes, or may come, just such another memorable day, which lifts us to a higher level; and to our faith, virtue, and knowledge we find we have added patience, godliness, and charity. Then we seem to have experienced religion again. And so we have; and so, if we will, we may again and again to the end.

Let us so live as, like the Master, to grow in grace and in the knowledge of the truth from day to day, that our experience of religion may be a fact of our every-day life, continually repeated and renewed, enlarging and deepening from stage to stage.

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*OUR UNITARIAN LITERATURE.**

Whenever at a meeting of our Unitarian tribes the purveyor of the rational feast prints on his *menu* "Our Unitarian Literature," it is generally understood that we are to have a speech on the books and pamphlets published by the American Unitarian Association. Not a bad subject for a speech; and, if I do not confine myself to it rigidly this evening, it will not be from any lack of interest in it. The name "tract" is not attractive. But there are tracts and tracts, just as there are deacons and deacons. And there are some published by the Association so good that, if they were printed in letters of gold, it would not be more than they deserve,—such, for example, as Gannett's "Wrestling and Waiting" and Dole's "Doctrine of Prayer," and some that Calthrop and Ames and Collyer have written,—these the literature of power, of inspiration,—and then others which are the literature of knowledge, of instruction, quite as necessary as any; and of these we have many admirable examples. There is one in which I take particular pride, because I got the Association to print it more than twenty years ago. It is dear old Samuel J. May's "What Unitarians Believe," and the point of it is that they don't all believe alike, but believe many different things, and are no worse for that, but all the better; and that is the way in which every tract or book with this title, "What Unitarians Believe," ought to be written. Otherwise, it is a deceit and

* An address to the Unitarian Club of St. Louis, Mo., on Tuesday, Jan. 15, 1895.

a snare; and I might use a shorter word, and come a little nearer to the mark. One of the signs that Unitarianism is dying out is that more than five hundred thousand of these tracts are circulated annually now where only fifteen thousand were circulated immediately before the war. This by the Association, and half as many more by other organizations and individual churches. Happy the church that has its Church-door Pulpit or Post-office Mission to help on the blessed work! Shame on the Unitarian church or individual who has in it no part nor lot!

But the tracts of the Association are only a modest fraction of the literature it sends abroad,—literature, I say, not merely books. All books are not literature. Only so much of the world's printed matter is literature as has some comeliness of form, a certain impress of beauty. Before Buckminster and Channing the New England sermon was seldom a literary production. It had little beauty, that any one should desire it. I know; for my friend Gannett has given me a good many written by his great-grandfather, Dr. Ezra Stiles, president of Yale, and a lot more,—"Chiefly on Death" they are labelled,— by his great-grandfather's father, Isaac Stiles. There is no more literature in them than there is in the multiplication table or in an editorial written in unmitigated newspaper English. Passages in Jonathan Edwards have a haunting loveliness of thought and style; but they are not so numerous upon his page as those bits of paper which he pinned to his coat when he was out walking, and had ideas which he wished to remember when he got home. He must have looked as if he had been tarred and feathered. But some people might do that, and still keep themselves very tolerably "unspotted from the world." The style of Channing, so remarkable for its calm lucidity, has had much to do with the currency of his writings, which, happily, does not abate. He had the power, which all great writers have, of infusing into a transient controversy something of permanent value. To go back to him is always to go forward, because he has the open mind, the forward look. "His truer name is 'Onward.'" There is more dogmatism and bigotry in one of Ingersoll's lectures than in all that Channing ever wrote; and, if we are going to have dogmatism and bigotry, I, for my part, prefer the orthodox variety. It is more what you expect. Incalculable the good that must have been generated by the thousands of copies of Channing's Works that the Association sends forth every year. But his "Life" is more than his "Works"; and, if I could have my way, that should have the wider circulation. It is there you get the best impression of his open mind, and that is the best impression that he has to give.

Then there are Dewey's Works, fresh as their name implies, Martineau's "Endeavors," fifty years old and bettering with age like honest wine, and his incomparable "Studies of Christianity" and Gannett's Life of his father, containing the best history ever written of our New England Unitarian development,—I have read them all, and written one myself,—and the big volume of Parker's Sermons, too little for his mind and heart, and one book of unique excellence, Edward H. Hall's "Orthodoxy and Heresy," which I would especially commend to our progressive orthodox friends, who cannot somehow get over the idea that there is such a thing as Orthodoxy, and that they are "in it." Hence a kind of foolish strut entirely unbecoming, and a very special condemnation of those who have said their good things before them, as if *they* had been intrusted with the keys of the kingdom, and *we* had been climbing up some other way. But by this time it is evident, although the half has not been told, that our Unitarian literature, even within the limits of the Association's catalogue of publications, is a matter of which we have no call to be ashamed, a matter of which we may well be proud, and do our best to give it freer course and wider influence among men. Others would emphasize what I have not. So much the better. That is the beauty of it,—that it represents the breadth and freedom and variety of the Unitarian faith, not perfectly, but wonderfully well.

But our Unitarian literature is not merely the publications of the American Unitarian Association, even when nobly supplemented, as they are, by the publications of the Western Unitarian Conference. These are the

inner forts which we must hold, let come what will; but round about them there are various parallels manned with the courage of our convictions. The first parallel is made up of the characteristic works of Unitarian ministers and scholars not published by our central organizations. It goes without the saying that we have greater riches here than in the official publications, after excluding a few great names upon the list. Even the writers who are represented here are, with a few exceptions, merely represented: we must go elsewhere for the bulk of their accomplishment. How notably in the case of Parker, Allen, Martineau, Clarke, Savage, Gannett! Mind you, I am speaking now of works that have the characteristic stamp of Unitarian thought upon them, not such as Collyer's sermons,—which, if they could have been published honestly as poems, which they are, would have shed their leaves by hundreds, not by tens, of thousands,—but such as Joseph Henry Allen's "Studies in Christian History," and Martineau's studies of Ethics and Religion, and Alger's monumental "History of the Doctrine of a Future Life." But the belt of which I am now speaking is rich with many celebrated names and high examples which have no representation whatsoever, or the most inadequate, on the list of our denominational publications. Such with illustrious pre-eminence are Dr. Hedge's "Reason in Religion," "Ways of the Spirit," and his other writings, in which the largeness and the justness of the thought find fit expression in a style of bright but never dazzling splendor.

From Hedge to Furness how easy the transition! And for more than sixty years we have had his—Furness's— countless variations of one glowing theme, that entire humanity of Jesus which he was the first among us to proclaim with lips touched with persuasion. Of the same generation is Bartol, whose "Rising Faith" and "Radical Problems" have not more wit and humor in them than they have of clear perception of the spiritual laws; and, following these, twenty and thirty years, we have all the great accomplishment of O. B. Frothingham, literature to a degree that no other of our company on this side of the Atlantic has quite attained, and Potter's Sermons and Addresses, which, if I am not very much mistaken, are the best realization we have ever had of Dr. Hedge's glorious ideal,—"A religion wide as the widest outlook of the modern mind; a religion free as human thought, concurrent with reason, co-ordinate with science; a religion in which the present predominates over the past, and the future over the present, in which judgment tops authority and vision outruns tradition." "This," said Dr. Hedge, "is the instant demand of a liberal faith." And let all our people say, Amen.

You will understand that I do not attempt a complete enumeration, and possibly omit at each succeeding stage what is too near my heart for me to see it with my eyes. Next to this belt of Unitarian literature, which is compacted of the specifically Unitarian expression of men little or partially represented by our denominational literature,—some of them not at all,—next to this comes our Unitarian hymnology. But are hymns literature? Have they that grace of form, that touch of beauty, which is essential to their being so? Not always and not often. It has been argued that the English people cannot really care for poetry, they are so fond of hymns; and, when one thinks what mechanical contrivances hymns often are, the inference does not seem absurd. But there are hymns and *hymns*, as well as sermons and *sermons*. The Book of Psalms has well been called the "Hymn-book of the Second Temple." What empires and what dynasties have come and gone since they were first the language and the echoes of men's hopes and fears! And in the intervening centuries the noble hymns have not been few, and no time has been more fruitful of them than our own. The poetry of a good hymn is not poetry of the highest rank, for that is the poetry of suggestion; and the poetry of a good hymn must be as clear as day, as simple as the language of a child. It is the poetry of eloquence,—a middle term between the arts of poetry and oratory. Many a good hymn has been spoiled by the heightening of its poetry, losing in directness and simplicity more than it has gained in other ways. Our Unitarian literature is rich in hymns that are the frank expression of our joy in duty's sacred bond, our trust in God, our hope of the immortal life; and what one of our hymnists,—I will not except even Samuel

Longfellow, at whose "sacred desk" I have been standing now for thirty years,—what one of all our hymnists has contributed so much to this expression as "one of your own poets"? And it is to Mr. Hosmer that we look as to no other for the strengthening of our Unitarian hymnology on the side where it is weakest, that of an unaffected love and reverence for Jesus in the fulness of his natural humanity, unspoiled by any artifices of theological or ecclesiastical disfigurement. He has done much for us already in this kind, but he has not done enough. Wider and wider is the circulation of this form of Unitarian literature. It goes where Unitarian preachers could not go, and where an acknowledged Unitarian sermon would be the abomination of desolation in the holy place. In the arid waste of many an orthodox collection I have found myself "up to my knees in cool water" in one of Samuel Longfellow's refreshing hymns. And far beyond our cosey household pleasantness of prayer and praise, what joys and satisfactions of the inner life have been expressed, what ardors and contritions have been inspired, by the hymns of Hedge and Furness and Sears and Frothingham (father and son) and Bulfinch and Brooks and Johnson and Weiss and Parker and Bryant and Gannett and Learned and Clarke and Higginson and Beach and many more, too great a company for me to name them all! Well might we vary the proverbial phrase, and say, "Let me write the hymns of a denomination, and I do not care who writes its theology." No one has studied the hymn side of Unitarianism so carefully as Dr. A. P. Putnam, now of Concord, Mass.; and it did me good to hear him say so frankly as he did, not long ago in Boston at the Berry Street Conference, that the progress of our hymnists had been steadily in the direction of a larger, deeper, fuller spiritual life. This was "praise from Sir Hubert Stanley," for Dr. Putnam is known as one of the most conservative thinkers in the Unitarian body not less than as one of the most lovable and kindly men of all the brethren.

Around this belt of verdure sweeps another of far greater scope,—the literature produced by Unitarians, but not as such; a literature not denominational, not theological, but wide as thought and art; a literature philosophical, historical, fictional, poetical. I should only weary you if I endeavored to make any perfect exhibition of the names and corresponding literary productions of those who, in America alone, have kept the Unitarian faith in the most various fields of literature, some of them breaking with our formal fellowship only to get sea-room for the completer exercise of the most characteristic right and privilege that our faith entails. In metaphysics Dr. Charles Carroll Everett is first without a second among our American schoolmen. But metaphysics is not literature, you may object. Nay, but it is when Dr. Everett writes. In fiction we did more at the beginning than we have done recently, though we do not forget our "Man without a Country," who is that because in all countries he is "a Hale fellow well met" with all who are looking forward, and not back, and who are inclined to lend a hand. Witness for the earlier, Sylvester Judd and William Ware, and Lydia Maria Child of happiest memory, and Hawthorne, master magician of them all. If I chose to "glory in our infirmities," I could add several names to these; and overseas our latest honors wreathe the brows of Mrs. Humphry Ward, whose "Robert Elsmere," I must believe, dealing with the morals of religious transition with unparalleled ability, has searched more consciences than other novel of our time. If we turn to history, we salute at once the master-gunners on that deck, Prescott and Palfrey and Bancroft, with Motley and Parkman pressing close behind, and Ellis — entered but now into that mystery concerning which he had no hope nor fear. Moreover, if Dr. Fiske—plain John no more—is not a Unitarian, why is he the cherubic darling of our Unitarian conventions and the prospective biographer of Theodore Parker? And how is it with the poets? Emerson was of us; Bryant was for us; Longfellow, with us; Lowell, not less surely; Holmes, more consciously and polemically than any of his peers. Whittier, whose words are oftenest on our lips in spiritual song, was a Quaker certainly, but a Unitarian Quaker, you must know. Stedman, Sill, Wasson, Higginson, Harriet Hunt Jackson,—all of these were more or less closely affiliated with our Unitarian body. If I should speak of essayists, Emerson, Weiss,

Higginson, Lowell, would again appear, and Curtis, happy continuator of that line which did not break when Steele paid the inexorable debt,—the only one he paid too soon, —and good Sir Roger died. But he was orator as well as essayist, his orations almost as good to read as to hear, especially if we heard them once and can recall the magic tones. If Calhoun's political opinions and great Webster's political lapse make us less proud of their Unitarian standing, we may console ourselves with the remembrance that it was a Unitarian who wrote the Declaration of Independence and another who wrote the Emancipation Proclamation, two trifles of some literary merit of which we are justly proud. But all this glorying would be our shame, were it not that what we care for here is not that we "have been with the rose," or that all these roses, bright, resplendent, sweet, and tender, have been with us, but that they all sprang quite naturally from our Unitarian soil. Then it is good soil, rich with such juices as are the vital sap of literature and art and song. We are without excuse if it does not nourish in our minds and hearts a warm and generous humanity in sympathy with all bright and perfect things.

And still the prospect widens on our view as we ascend,

"Leaving the bright enamelled zones below."

For is not our Unitarian literature every book or phrase or poem of whatever time that is accordant with our Unitarian belief in man and trust in God, our hope of the immortal years, our conviction of the superiority of character to creed, our consciousness of the worth and grandeur of this present life, the beauty and magnificence of the material universe by which it is contained? And with this perception what incalculable expansion comes to the literature which is as truly ours as the last publication of the American Unitarian Association! Do not the oldest Scriptures abound in sentiments and ideas which the modern Unitarian can appropriate without a moment's hesitation? He finds them in the Vedas and Avesta, in the Old Testament and New: Prophets and Psalms, and Gospels and Epistles, shout them to each other, deep calling unto deep. He finds them in Socrates and Plato, in Epictetus and Aurelius, the emperor overshadowed by the slave, on Dante's purgatorial stairs, and in those soul-animating strains which Milton blew. As for Shakspere, he teaches as no other poet has ever taught the intrinsic excellence of virtue and the intrinsic hideousness of sin. In one mighty sonnet he depicts the ethical sternness of our rational belief exactly as we should have depicted it "if we had had *a mind to do it.*" To our Unitarian literature belongs every true poem, every sweet and fair expression that has ever been inspired by any beauty of the outward universe. Wordsworth's daffodils dance, every one of them, in tune with our idea; and so does every verse that celebrates the wonder and the glory of our human life and love. By the canons of this lofty criticism, as much ours as the last tract of the Association is the idyl of Ruth, the passion of Juliet, the lyric joy of Herrick and Waller and Carew and Burns, and Browning's,—at the tomb's mouth, so full of pulsing life,—and Spenser's bridal songs that have already sweetened the world's imagination for three hundred years.

Not merely in sentiment, but in the philosophical imagination of our modern poets, have the prevision and the confirmation of our growing thought of God been something wonderful. In the whole range of recent argument, I do not know of any more effective answer to that *pseudo*-evolutionism which imagines less producing greater things without a Greatest at the heart of all than that which Shakspere gives us in the "Winter's Tale" :—

"Nature is made better by no mean
But nature makes that mean: even that art
Which you say adds to nature is an art
That nature makes."

Seek for the highest point reached by the inspiration of any poet since his time, and, ten to one, you will find this point coincident with his point of most conspicuous agreement with our thought of the deep things of God. If there is one expression in all literature which expresses this thought in perfect sympathy with the profoundest tendencies of the philosophical and scientific mind, it is Wordsworth's largest utterance of his thought of God,—

"A sense sublime
Of something far more deeply interfused,

Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of all thought."

You will say that I am claiming everything, like the political managers in a close election: nevertheless, it yet remains for me to name a line of books which are our Unitarian literature in a pre-eminent degree, the literature of our Higher Unitarianism, which is not content with an assertion of the numerical unity of God, which apprehends him less as one distinct from three or many than as One including all,—

"One God, one law, one element."

Those who have argued the unity of God against the trinitarian dogma have generally drawn their texts from the New Testament. But the texts which go to prove a great world-unity, which in its turn establishes the all-pervading unity of God, are written everywhere in earth and sea and sky. They bloom in every flower; they glow in every star; they shine in every face; they beat in every heart. If we ascend into the heavens, they are there; if we make our bed in the underworld, behold they are there.

A resolution of apparent difference into essential unity is the outcome of all science. The list of uncompounded substances is growing shorter every year. The spectroscope finds mundane minerals and gases in the farthest stars. The chemist tells us that the coal we burn is sunlight that was organized in ferny leaf and stalk millions of years ago. Darwin's doctrine of the transmutation of species is another unifying stroke. Species are but more distinct varieties; genera, but more definite species. Man does not stand aloof. Naturalists before Darwin found many ideal foreshadowings of man in lower forms of life. They declared an ideal unity. Then came Darwin and his fellow-workers, and showed us that the unity was not merely ideal, but actual. The correlation and conservation of forces is another, and perhaps the grandest, illustration of this all-pervading unity. Light, heat, magnetism, electricity, chemical and vital force,—each is the other with its visor down. So all the writings of Darwin and Wallace, and Tyndall and Huxley, and Grove and Faraday, and Carpenter and Joule, and Mayer and Lockyer and Spencer, are added to our Unitarian literature. What a Unitarian book is Tyndall's "Heat considered as a Mode of Motion"! What others those that celebrate the unities of language, institutions, and religion! But the song goes deeper and higher. All the tendencies of our modern philosophical and scientific thought are to an affirmation of the unity of man and nature, God and nature, man and God,—"that they all may be one." All men and things are manifestations of an Infinite and Eternal Power. What is this Infinite and Eternal Power whose oneness declares itself in the abounding unities of nature and of human life? It is our God. He manifests himself as ONE through all the infinite varieties of the material and human world. There is no such Unitarian as Science: there is no better and no grander Unitarian literature than hers.

Bishop Berkeley's treatise upon tar-water had for his final inference the doctrine of the Trinity. My testimony has been equally enlarged. I began with our Unitarian denominational books and tracts; and I have expanded the circle of our Unitarian literature till it includes all the best of poetry, philosophy, and science, of our own or any time. Is there in this, think you, something of vain-glorious foolishness and pride? I trust it is not so. Not unto us, but unto the great and holy names of those who have created such things for us, be honor and glory, thanksgiving and praise. Let us be glad that we have been so richly dowered, not only by the great scholars and thinkers and poets of our own household and faith, but by a countless multitude beyond its open door. If we are wise, the aspect I have shown will not invite to ease and idleness, to lazy satisfaction in the great things of the spirit which are our portion and our joy. No: it will invite us and compel us to be worthy of the vocation wherewith we are called; to do our best to spread abroad in ever-widening circles the sacred and inspiring truth we dare to call our own:—

"*Ours*, as the sky the eagle's, when he floats
Amid its deeps! *Ours*, as the sun of June
Is propertied by the cup he paints with gold,
Or morning by the birds, whose folded sleep
Her soft ray touches till it flower in song."

JOHN WHITE CHADWICK.

THE HAPPIEST WAY.

FROM BALLADS AND SONGS BY JOHN DAVIDSON.

What will my Father say
  To a poor man's son?
I will think of a way
  My Father may be won.

Love, I know, is strong,
  And breaks the barriers down,
Fighting with sword and song,
  A champion of renown.

But, oh for the lover's art,
  That finds the happiest way!
Best to strike at his heart,
  And tell him all to-day.

MME. DE STAËL.

Anne Louise Germaine Necker, Baroness de Staël, who was born in Paris, April 22, 1766, and who died there in July, 1817, was the daughter of the famous financier, Necker, the most popular man in France.

Her mother, Suzanne Curchod, is renowned as the early love of the historian and philosopher, Gibbon, as the wife of the famous Necker, as the head of one of the most popular salons of Paris, and last, but not least, as the mother of Mme. de Staël. Very little sympathy, however, existed between this illustrious mother and daughter.

The mother, Mme. Necker, a great beauty and a talented woman, with no little reputation as a philosopher, was at the same time very reserved, a strict disciplinarian, and rigidly observant of the slightest details of conduct or ceremonial.

The future Mme. de Staël, on the contrary, while inheriting her mother's gifts of intellect, had no pretensions to beauty, and was noted from her earliest years as a romp, a coquette, and a passionate seeker after prominence and attention.

The contrast must have been great between the two. The delicate loveliness and refinement of the mother, and the plain awkwardness and almost uncouth manners of the young girl, "whose form and features," we are told by a contemporary, "were only relieved from positive ugliness by her large and lustrous eyes, in which burned the fires of an extraordinary intellect." The talents of this remarkable child were probably much favored by her education.

M. Necker, her father, was passionately devoted to his only child; and, though at that time the most popular and prominent man in France, he never allowed his important duties as Prime Minister to interfere in any way with his attention to her development. His manner with her was playful, and yet full of an eloquent encouragement, very different from the somewhat rigid severity of her mother; and it was probably this contrast which helped her to form for her father that overwhelming admiration and affection which distinguished her all her after life.

A friend, upon entering the family apartments in the Hôtel Necker, saw Mme. Necker leaving the room, and the child standing in a melancholy attitude, with tears in her eyes. Guessing that her mother had been lecturing her, the gentleman went forward to comfort her, and whispered, "One kiss from your father will make up for all."

Wiping the tears from her eyes, she immediately answered, "Oh, yes, Monsieur, my father thinks of my present happiness, mamma of my future."

There was more than presence of mind in this reply of the brilliant child. There was insight and greatness of soul.

At a very early age Mlle. Necker had her place in her mother's reception-room, which was the resort of many of the first men of the age. Seated on a low stool close to the arm-chair of Mme. Necker, she would listen intently to the conversations of such men as the Abbé Raynal, Baron Grimm, Marmontel, and Gibbon, freely answering any remarks put to her. "For" (we are told) "the distinguished guests loved to surround and challenge by questions the child, who, young as she was, was never at a loss." At this time, too, she delighted in books far beyond her years, and, when taken to the theatre or opera, would make extracts, on her return, of the parts which pleased her.

When still younger, her favorite amusement had been to cut figures of kings and queens out of paper, and cause them to act tragedies. Thus she had her puppets, as Goethe had his.

At eleven, she is said to have joined in philosophical and metaphysical discussions, and to have composed portraits and panegyrics after the fashion of the day. At fifteen, she wrote comments on published

articles; and in the same year, upon the appearance of her father's "Treasury Report" for the first five years of his ministry, she addressed him an anonymous letter, which, however, betrayed her, to the father's experienced eye, by its style.

From her father Mlle. Necker inherited that lively imagination which, repressed in the statesman, constituted one of the chief charms of his daughter, though in her later years it very materially increased her sensitiveness to trouble and misfortune. He also transmitted to her those ardent feelings—that passion for all that is great and beautiful, for glory, liberty, and virtue—which were her strongest characteristics through life.

At twenty she married Eric Magnus, Baron de Staël, Swedish ambassador to Paris. There appears to have been no affection among the ingredients composing this marriage, and it was probably nothing more than one of the "mariages de convenance" so ordinary among the higher circles in France. We have a portrait of her from one of the authors of the time. It is supposed to be translated from a Greek poet. "Zulma" is the name here given her.

He says, "Zulma is about twenty years old; and she is already the most celebrated of the priestesses of Apollo, the one whose incense is sweetest, and her songs the most acceptable.

"Her large black eyes beam with the light of genius. Her ebony hair falls in wavy curls upon her shoulders. Her features are rather marked and striking than delicate, and suggest something beyond the destiny of her sex." The portrait might almost be that of George Eliot.

This epoch of history, which was distinguished for its excessive analysis, and sceptical tendency, was with her a period of enthusiasm,—enthusiasm for genius, for nature, for misfortune.

"There is in her life and writings," says a critic, "a tone of frank exaggeration, which is not without its charm, even though at times it may provoke a smile."

For her father, her enthusiastic love and admiration were unbounded; and in speaking of her mother, in connection with him, she says, "How could she help being unique, when her days were spent with him?" At the very outset of her career she acknowledges this beloved father as her inspiration, the hand from which she had received a torch, the fountain whence had flowed in upon her a vast wave of noble speech, like that for which Dante blessed Virgil of old.

Mme. de Staël's unrivalled conversational powers made her house the focus to which the literary and distinguished of every party rallied.

She especially shone in argument, and seldom failed to defeat her adversary, though she is said to have invariably conducted the dispute with a grace and playfulness of manner which prevented the self-love of even the egotist from being wounded, and, above all, with a simplicity and total absence of affectation characteristic alone of true genius.

"If I were a queen," said the aged Mme. de Tessé, "I would order Mme. de Staël to talk to me all day long."

Her first great work was a tribute of gratitude to her favorite author, Jean Jacques.

In literature, as in life, she had her filial devotion, and this work in honor of one who had been an inspiration and leader to her was a hymn full of clear and earnest thought, varied by delicate observation, commanding and lofty in its tone.

In politics Mme. de Staël had become disgusted with the corruption of the reign of Louis XVIII., and dreamed of an ideal republic; but during the terrible Revolution of 1791, after the expulsion of the reigning family, she was obliged to fly from Paris, and take refuge in the Pays de Vaud. During the dreadful period of bloodshed and violence preceding the death of Robespierre her anguish and misery at the cruel sufferings and oppression of her beloved people were such that she says she "only desired death for herself, and the end of the world for the abandoned human race." Her wonderful intellectual faculties, however, received a thrilling impulse, and were greatly stimulated by the horrors of that terrible time.

A French writer of the period says of her that "at that time, in her conversations and writings, there were tears even in her most brilliant touches and tones."

In 1793 she visited England, the refuge and sanctuary of political exiles in all ages and from every clime; and, like the rest, she

was welcomed with a hospitality made more kind by sympathy. Her fame, too, had preceded her; and she almost immediately found herself the centre of a brilliant society, in which were some fellow-refugees, including Talleyrand and Narbonne.

It was probably partly owing to her warm and hearty reception, in the time of trouble, by the English people, that she always wrote and spoke of them later in terms of the highest enthusiasm, and "of the freedom and security" which she saw in England, "extended to all classes, giving energy and strength and activity alike to both people and government."

"The English nation," she says, "is, in all its extent, the aristocracy of the rest of the world by reason of its *savoir-faire* and virtues." "It seems as a nation," she adds, "one entire body of gentlemen."

She remained among this congenial people until, upon the death of Robespierre, she returned to France.

Of her first meeting with Napoleon, whom the Germans call the "man of fate," but who had not at that time acquired any of the almost unlimited power which he assumed later, she writes, what to us now looks like a prophecy, but which was in reality only a forecast of character as reflected upon the strong lens of her powerful intellect.

She says: "I was impressed on first seeing Napoleon with a strong feeling of fear. I had seen men worthy of high esteem, I had also seen monsters of ferocity; but there was nothing in the effect he produced on me to bring back either the one or the other. His character," she adds, "is not to be defined by the words we generally use. He is neither good nor violent, nor gentle nor cruel, after the manner of individuals of whom we have any knowledge. Such a being has no fellow, and therefore can neither excite nor feel sympathy. He is more, or less, than a man. His cast of character, his understanding, and his language are stamped with the zeal of an unknown nature. Every time he spoke I was struck by his superiority, yet the impression was of a kind of which my earlier or later knowledge can furnish no examples."

The feeling of dislike or antagonism between these two extraordinary beings seems to have been mutual. It has been called her "duel with Napoleon"; but it is not to be wondered at, that the first man in France in arbitrary power, and the first woman in intellectual ability, both being possessed of ambition as a dominant trait, should occasionally come into collision.

Bonaparte was displeased because, having conversed personally with Mme. de Staël, he was aware that her general ideas were unfavorable to his views; that her house was a rallying point for the disaffected, and that the discussions which took place there tended to preserve the love of liberty which it was his object to extinguish. "She speaks neither of politics nor of me, as they affirm," said Napoleon; "and yet I know not how it happens, those who have seen her always like me less."

In 1803 Mme. de Staël paid her first visit to Germany to obtain the material for her great work on that country,—a work which has been called "the most remarkable account of one country by a native of another which exists in literature." Here in Germany, as in England, she found her literary reputation established, men of genius crowding to do her homage, and sovereigns disputing the honor of her society. Napoleon's unscrupulousness and petty assumption of power showed itself in his ordering the suppression of this work on Germany after it had been carefully submitted to his criticism, and again in the banishment of its author from Paris, and finally from France, "the act," says one of the least friendly of Mme. de Staël's critics, "being unquestionably one of odious tyranny, the only excuse for it, being that Napoleon is Napoleon." A German critic of her work on Germany says, "She seems to have written it with her soul,—never was poetry written of with more poetry, or religion and enthusiasm with a more religious enthusiasm; and she takes," he adds, "infinite care to draw a strict line between enthusiasm and fanaticism, defining the former as God within us."

During her visit to Germany Mme. de Staël met both Goethe and Schiller. For the latter her admiration was unbounded, "especially," she says, "for his simplicity of character, which, united with his transcendent genius, seems to offer the nearest approach to a divine nature."

Neither Goethe nor Schiller, however, seems to have been so favorably impressed

with her. Baron Humboldt attributes this to the fact that neither of the illustrious poets was familiar with the fluencies of oral French, and supposes that weariness, occasioned by the trouble they found in limping after the brilliant conversationalist, so as to catch the thought she uttered, was the cause of their unfavorable impression.

Schiller, writing to Körner, says of her, "The devil has sent us a French *she*-philosopher, who is, of all living creatures I have met, the most vivacious, the most inclined to argue, and the most ready with words; but," he adds, "she is also the most cultivated, the most spirituelle of women. You can imagine, however, how such an apparition and such a wit, who is at the head of French culture, and who comes suddenly upon us as from the abyss of another world, must contrast with our German nature. She frightens away all my poetry, and I am at a loss for words. I see her often; and, furthermore, as I cannot express myself readily in French, I really pass terrible hours." He concludes, "One is obliged, however, to esteem and honor highly this woman for her beautiful intelligence and for her spirit, which is broad and liberal on many sides."

Another illustration of the difficulty which the French and Germans seem to have in understanding and appreciating one another's national characteristics may be found in Mme. de Staël's acquaintance with the philosopher Augustus Schlegel, who was for many years domesticated in her family as the tutor of her sons. Constant association with a man of such learning and tastes must have been a source of enjoyment, and have somewhat sweetened the bitterness of exile. There were, however, drawbacks to this pleasure. Schlegel had his weaknesses. He was vain and irritable, and it required all the tact of which Mme. de Staël was mistress to avoid wounding his self-love.

He spoke to her in private with the utmost deference, but he was so fearful that his position in her household might be considered subordinate, that he constantly addressed her in the presence of strangers, as *chère amie* (which suggests in French a close degree of intimacy). This bluntness and lack of good taste, annoyed Mme. de Staël excessively, but she never allowed him to perceive her disapprobation.

From Germany she passed on to Italy, finding material in this lovely country for her "Corinne," which from the moment of its appearance established her fame from one end of literary Europe to the other.

Mme. de Staël had no affected modesty with regard to her own merits, in spite of her natural simplicity; for it is related by a contemporary and friend of hers that upon one occasion, having gone with the beautiful Mme. Récamier upon a pleasure excursion on the Lake of Geneva, a sudden storm came on, and the party narrowly escaped drowning.

"What a paragraph," she exclaimed "this might have made for a newspaper! With what effect the editor might have said, 'The most beautiful woman in the world and the most talented woman of the age have perished at the same moment'!"

But it has been observed by one well acquainted with her that, "though fully aware of her own gifts, no one was more ready to do homage to genius which she considered superior to her own."

Mme. de Staël during her exile spent some time at the court of Sweden, where she was much fêted and honored; but nowhere did her brilliant genius receive greater honor than at the court of St. Petersburg, where she spent one winter, the special guest of the Czar Alexander.

In all her wanderings, however, she turned her longing eyes toward her beloved France, from whose shores she had been so long and cruelly banished. Nothing seemed to make her forget for long that she was an exile; and yet this is not difficult to understand, when we remember her enthusiastic love for her native country and for French society, and, above all, when we realize that Paris at that period was the theatre of events which held the world breathless. It is said that, when the order was first issued by Napoleon, to forbid her coming "within forty leagues of Paris," instinctively and obstinately, like the noble steed forever straining at its tether, she lingered on the fatal limit. She saw no beauty in the exquisite lakes of Switzerland with their mirrored sky and snow-capped mountains, but sighed constantly for the poor little stream which ran past her Paris home in the Rue de Bac.

Some time before this, in 1797, Mme. de

Staël had been formally separated from her husband (by whom she had had three children), though at his death in 1802 we find her tenderly nursing him. Her two sons did not distinguish themselves in any way. Both died young, the younger being shot in a duel, and the other surviving his mother but a short time. Her daughter became Duchesse de Broglie, and the wife and mother of French statesmen and scholars of distinction.

The year 1806 was to Mme. de Staël so long that her imagination refused to picture another such season of torture; but it was nearing the close of her exile, for on the restoration of Louis XVIII. she was again placed in the midst of all that was valuable in Paris, her father's colossal fortune, two million pounds sterling, of which she had been deprived by the injustice of Napoleon on her banishment, being again refunded to her. Her attachment to liberal principles, however, still continued in the ascendant; and this independent person did not forbear even then to convey her opinions very freely to the ministers of Louis, and also to his allies, in favor of a constitutional liberty.

In 1811, nine years after the death of her husband, Mme. de Staël married a French officer named Rocca, a man of rank inferior to her own, and twenty-three years her junior. M. Rocca was a great lover of seclusion, and little has been said of this marriage except that it was an eminently happy and congenial one. M. Rocca's health was not good; and the remaining six years of Mme. de Staël's life were spent in travelling or in comparative quiet, surrounded by a select little circle at Coppet, the beautiful Swiss home left her by her father. Here Lord Byron, who had much quizzed her on the occasion of her London visit, was compelled to bow before the power of her genius. He was a constant visitor. In the winter of 1817 she returned to Paris and reopened her salon; but it was soon closed, for she died after a short illness the following July at the age of fifty-one, M. Rocca surviving her only a few months.

Shortly before her death Mme. de Staël said to Chateaubriand, "Happy or sorrowful, I have always been the same: I have loved God, my father, and Liberty."

In a conversation with Schlegel toward the end, she said, "I think I know what the passage is from life to death, and I am sure that the goodness of God will soften it." Her anticipations were realized, for she passed away quietly in her sleep. The loss, however, to those she left was a great blow. M. Rocca never recovered from it; and her intimate friend, Mme. Récamier, was inconsolable. Between these two women, the one so gifted and the other so beautiful, perfect sympathy had existed since the very commencement of their friendship; and, it is to the honor of both, each enjoyed the triumphs of the other. There was no touch of rivalry or jealousy between them, though Mme. de Staël was once heard to remark that she would "barter all her talents for the one gift of beauty." This has been cited as a proof of "inordinate vanity": it proceeded, however, more probably from a desire to be loved. She had seen in the universal adoration of her friend the power of her beauty, and she longed for something sweeter than mere intellectual incense.

"I will force my daughter," she said, "to make a marriage for love."

She never complimented Mme. Récamier so much as on her power of inspiring affection.

"I have told you a thousand times," she writes to her, "that you are the happiest of women; but you will not believe me. I see the impression you make, and such power seems to me the most sublime earthly happiness."

The brilliant literary and social successes of Mme. de Staël naturally attracted toward her the bitter criticisms of a band of mocking spirits,—Michaud, Fiévée, and others of a later date. According to Grimm, however, who had known her from childhood, the object of their satires occupied a height too elevated to be reached, much less hurt, by such envious shafts.

The style of Mme. de Staël has been objected to as daring and *outré*, and cavilling critics have found many faults with her works on this account; but pedants will always take infinite pains to detect what they call "negligences of style" in every great author. Four hundred faults were discovered by one critic alone, in the "Andromache" of Racine, and there are criticisms now extant which accuse Boileau of not writing French.

The loftiest order of genius cannot, however, be impeded by such slender bands. Its pen, guided by the majestic power within, moves proudly on, creating for itself its style.

The faults of Mme. de Staël arose from the same source as did her excellences,—namely, an aspiring desire to be original, brilliant, discriminating; and yet it is almost universally conceded that her faults bear but a slight proportion to her merits.

Her range of subjects as an author is large and lofty. Conscious of her own superiority, she has selected those not to be mastered by ordinary minds. "The Relations of Civil Government," "The Effects of Climate on our Imagination," "Influence of Literature," and "Subtleties of German Literature" were not above her capacity; and yet the effect of her works, as of her words, was always conciliatory, stimulating to the social sentiment and to the love of our kind. Her unselfish heart embraced the world in default of personal happiness.

In speaking of books, she says, "The book which merely affords a day's distraction to sorrow is a good book, and may be useful to the best of men."

In her writings, in her conversation, in her whole personality, there was a healing, soothing, emotional quality, which communicated itself to her hearers and survives for her readers. Far different from many a so-called genius, there was in her no trace of arrogance or irony toward human nature.

She boasted no religion, and for this reason has been called a free thinker; and yet she was truly religious in the broadest and most modern sense of the term.

"There are only beginnings on this earth," she says; and again, "I cannot think that so mighty a creation as man's moral nature has ever been abandoned by its Maker."

The last work of this great woman was the "French Revolution," which she died before accomplishing. The Duc de Broglie, her son-in-law, says concerning it: "There is a melancholy analogy between the subject of the work and the fate of its brilliant author. The dying accents of the finest genius in France are employed in lamenting the ruin of her beloved country."

Such, in brief, is the life history of a woman second to none in the literary annals of the past century,—a woman with a magnificent personality, whose far-reaching influence has done more than the world at large recognizes to-day toward the elevation and enfranchisement of her sex.

BLANCHE P. BAGLEY.

GLIMPSES OF SPAIN.

Andalusia, the land of poetry and romance, the battlefield for eight hundred years of Christian knights and Moorish chivalry, has great fascination for the lover of poetry and romance.

But it is necessary to carry a great deal with one to Spain, as well as to Greece, in order to be able to recall the glory of the past, and to bring up the vision of former magnificence of her now decayed cities.

Andalusia is the garden of Spain, formed by a genial climate, fertile soil, and picturesque scenery; but with the Moors went the agricultural and commercial prosperity of the country.

The Spaniards allowed the magnificent system of irrigation introduced by the Moors to fall into decay and disuse; and to-day large portions of even favored Andalusia are a barren waste, where for miles nothing is to be seen growing except the huge cacti. Neither have the vast mineral resources of Spain been developed. Cadiz is probably old Tarshish, to whose port Solomon sent his ships for gold. The mineral wealth and genial climate of Southern Spain made her the prey in turn of Carthaginians, Greeks, Romans, and Moors.

Recently a large English syndicate has obtained permission from the Spanish government to operate one of the richest of the gold mines.

The Spaniards at different periods of their history have shown indomitable courage and endurance as soldiers. But in the great industrial triumphs of the nineteenth century Spaniards have taken little part.

The railroad between Algeciras (across the bay from Gibraltar) to Bobadilla, completed by an English company in 1892, makes a tour of the principal cities of Spain comparatively easy. But travelling is still far from easy in Spain. Trains run very slowly,—are continually behind time. The road-beds are poor, and the first-class carriages very dirty. The second-class beggar description.

We were sixteen hours going from Algeciras to Granada. True, the train was four hours late; but that is the usual thing in Spain. No one is in a hurry in this sleepy land.

Granada, to the tourist, means the Alhambra hill and the cathedral. Yet the dead city, with its narrow, lane-like streets, is very quaint and picturesque.

The old city reaches from the plain, intersected by the river Darrow, up the sides of four hills, crowned by the Alhambra, which was the fortress as well as the palace of the Moors.

The two hotels, "Washington Irving" and "De Roma," are upon the Alhambra hill. I do not believe there is another spot so beautiful as those wooded groves of the Alhambra, with their rippling waters, fragrance of flowers, and songs of birds. From the rose-bordered terrace at one end of what was the fortified hill of the Moors is a view over river and dale, with the blue mountains circling the horizon, which cannot be described, and which will always remain to me a vision of perfect beauty.

In attempting to give an idea of the palace of the Alhambra, the photographic views are better than any possible word painting, only these do not give the glory of the coloring.

The whole enclosed space within its gates is small. I cannot understand any one's getting lost in the ruins. A good walker can cover every inch of ground in half an hour, but the beauty of it all holds one enthralled; and at least a week should be spent on the Alhambra hill to obtain any adequate conception of the beauty of the architecture, and the grandeur of the views from the different parts of the palace.

There are no public monuments of importance in Granada, except those that date from the Moors and the "Catholic kings."

There are few traces left of the line of walls, and of the 1,030 towers with which the Moors fortified Granada when it had a population of 400,000 and a garrison of 60,000 soldiers.

The cathedral is a fine specimen of Græco-Roman architecture. Charles V. invited the great artists of the world to decorate the cathedral.

The Chapel Royal, built by Ferdinand and Isabella, and containing their tombs,—magnificent alabaster sarcophagi, with full-length reclining figures sculptured in marble,—is the most interesting part of this cathedral.

This chapel presents the history of Ferdinand and Isabella in a series of paintings and basso-relievo. By the altars are the standards they carried at Granada, and their portraits, said to be excellent likenesses, copied from the originals in the gallery at Madrid.

The painting representing the giving up of the keys of Granada is most interesting, as the costumes of the times are said to be exactly reproduced.

The inscription on the wall of the chapel reads thus,—after the few opening phrases,—"who crushed heresy, expelled the Moors and Jews from their realms, and reformed religion." Not a word of the discovery of a new world, the great glory of their reign.

The Generalife, the summer villa of the sultans of Granada, with the beautiful Moorish gardens and remnants of the old palace, is now the property of the Grunaldi family of Genoa; but, with the generosity which characterizes the most of the owners of the historic places of Europe, it is thrown open to travellers.

We left Granada with deep regret that we had not planned for a longer stay. A tiresome journey, begun at 4.30 in the morning, brought us to Seville at four o'clock in the afternoon.

"Fair is proud Seville! Let her country boast
Her strength, her wealth, her site of ancient days."

A later couplet gives her history:—

"Alcides condidit, renovavit Julius urbem,
Restituit Christo Fernando tertius heros."

Under the Phœnicians, Seville was a port of importance.

Martial and Juvenal celebrated its magnificence. Under the Moors, it reached its greatest prosperity; and, with the discovery of America, the gold and commerce of the New World revived some degree of its former splendor.

In the middle of the eighth century 130-000 persons were employed in the silk trade alone.

It had great schools and universities, and was, after Cordova, the most important city in Spain.

When Seville was surrendered to Ferdinand, 1248, 400,000 Moors, Jews, and Arabs left the city. With them went the prosperity and glory of Seville. The bigoted Spaniards cared nothing for learning and commerce. The expulsion of the Moors was a fatal blow to the prosperity of Spain.

Modern Seville has a good deal of life and gayety in its streets. The people are comfortably clad, and look happy and well fed. The Moorish portion is most interesting, and evidently the most comfortable. The cool, narrow streets, and the houses built about the *patio*, or central court, with its fountain and trees, are the best for tropical climates.

The cathedral at Seville was badly damaged by the earthquake of 1884; and the interior is so filled with scaffoldings and braces that its grandeur is, in a measure, destroyed. As in all Spanish cathedrals, the choir is in the centre, and takes away from the size of the cathedral.

The Moorish Giralda, or tower, the Gothic interior, and the Græco-Roman exterior make this one of the grandest as well as the most interesting of cathedrals.

The stained-glass windows, ninety-three in number, are very fine. The cathedral is rich in painting and sculpture by the greatest Spanish artists.

The Chapter-house contains, in my estimation, Murillo's finest Madonna, almost as impressive as Raphael's Sistine Madonna. It is hung, as a Madonna should be, by itself, in a religious house. The Saint Anthony of Padua, one of Murillo's greatest pictures, hangs in another chapel, but, owing to the dim light, is not to be seen with any satisfaction.

Seville is the place to study this great master. In the picture gallery are nineteen beautiful paintings by his hand, nearly all hung together. We had the gallery to ourselves, and could study the pictures without interruption.

The Alcazar, a portion of the old Moorish palace, with its beautiful gardens, the House of Pilate, a smaller Alcazar, the palace of San Telmo, the Moorish Giralda, and the Moorish houses are interesting relics of Seville's ancient glory.

One of our days in Seville was All Saints' Day; and many worshippers, principally women, came to the cathedral. The ladies were dressed in black, and wore the most becoming of mantillas over their heads, and, as they lifted their dresses in walking, displayed the most elaborate lace-trimmed petticoats in dainty pinks and blues and the most bewitching feet and ankles. The ladies of Seville are celebrated for their beauty; and they deserve their reputation.

As to picturesque costumes among the people, we saw almost none. The adoption of the English dress is almost universal; and among the common people all picturesqueness and beauty have departed with the peasant dress. Only the little children are beautiful. Many of them had faces like Murillo's cherubs.

The festival which closed the Alcazar kept us a day longer in Seville, and compelled us to forego our visit to Cordova, in order to reach Gibraltar on November 4 to sail on the "Kaiser Wilhelm."

Contrary to our expectations, we found the hotels in the larger cities very comfortable, and the cooking very palatable. But we were told that the hotels were all kept by foreigners, and that the cooking was French. A night spent at an inn in Ronda, a small Spanish town, gave us some idea of what travellers mean when they talk of the discomforts to be endured in Spain off the beaten track. A knowledge of Spanish or a courier would be a necessity, as we were convinced after one night at Ronda, where no person in the hotel spoke a word of any language but Spanish.

MARIE C. REMICK.

THE INCENSE OFFERING.

This fragrant cloud ascending from thine altar
Speaks forth the love that on my heart doth burn,
And shows that with both shame and deep regretting
I from my past unrest and vileness turn.
When fades the cloud forever from my sight,
My Father, fill my darkened soul with light.

Thou needest not this sign of warm affection,
Thy searching eye can pierce my nature through;
And, should it find my worship but a falsehood,
Even sweetest incense could not make it true.
While love is on my lips as my heart's prayer,
My Father, prove my heart no falsehoods there.

'Tis I, not thou, who need the burning incense,
To aid my soul upon its upward flight,

To fix my thought, through sense, intent upon it,
Too weak in faith to quite dispense with sight.
So long my fettered life has captive been,
My Father, I must trust through what is seen.

Sweet as it smells, I count it no oblation,
No sacrificial offering worthy thee,
But let it witness, as did Mary's spikenard,
My soul like hers thy sacrifice shall be.
When passing from my sense the fragrance sweet,
My Father, show the sacrifice complete.

Oh, as the burning incense spreads around me,
Blending felt beauty with my humble psalm,
So spread through my poor heart thy sweet forgiveness,
The cloud has passed from view, my soul is calm.
So full my heart of life and love divine,
My father, thus I know that thou art mine.

J. EDWARDS.

Reefton, New Zealand.

THE PROGRESS OF THE FEMININE.

I do not believe that social students have given anything like adequate attention to the probable results of the recent comparative progress made by women. President Seelye of Amherst tells us that, at the present rate of change, women will be better educated by the opening of the next century than men will be in the United States. This statement will not startle us unpleasantly; for it calls to mind the words of the Cherokee chief, who said that, after continued effort to educate their boys to civilization, they gave it up, for in every case the Indian mother carried the next generation back to the savage level,—no progress was secured. "At last," said he, "we found we must educate the girls also: then we began to civilize." That a race of mothers highly educated is going to have a mighty influence over the race as it comes into existence is certain. No possible plan for hurrying evolution forward with greater speed could be devised than broadening the ideal and emotional life of women.

But the physical change going on with women is equally marked and equally favorable. Education has taken with them the same turn as with men. School life has gone over at Smith and Vassar to athletics, as it has at Cornell and Harvard. Spectacles are no longer fashionable in either class of colleges. A sound body is recognized as a requisite to a wholesome lifework. "Whether to be whole or wholesome is the demand that God and nature make upon us." So writes one of the most able women physicians. There is less preparation for another life because it is recognized that life is one. But the effect on motherhood will be steadily perceptible. A stronger physical race will certainly displace the over-excitable stock that bears the American name to-day.

All winter I have turned aside from my desk work to rest, to enjoyment, to consolation, to inspiration, in the writings of American women. Do you realize that by all odds our best story-writers are women? They have created a new age. While Zola and his fellows of France were moped after by some of our masculines, woman has come to the front with a purity, a simplicity, a splendid artistic power, that have prevented realism from getting a landing here. Not only this, but their work has reacted on Europe; and now in France the simple story-teller with exquisite art is once more in popular favor. To my mind Mrs. Catherwood and Mrs. Austin are not equalled by any writer of the other sex now living; while, if we place Miss Murfree in the least degree behind the other two, it is because her stories somewhat repeat themselves in tone and characters. Miss Phelps and Miss Jewett are hardly less honorable, and, perhaps, are more generally useful. We men are slow to comprehend this, perhaps not over-anxious to acknowledge it. I have lived through the great age of English novelists and critics, through that also of our American Cooper and Irving,—have read, studied, enjoyed, appreciated; and, from a purely critical standpoint, I say our American women, beginning with Mrs. Stowe, have created an era of novel-writing a rifle's range ahead of them all. The women fairly outrank the men as novel-writers at the close of the nineteenth century.

I remember in 1855 walking along a New York Street and seeing the sign of a woman doctor. My companion said, "There, that is the second woman in America to hang out her shingle." Perhaps his figures were not just correct, but it was certainly a great novelty. The whole of mankind pricked with indignation all over its delicate cuticle. In Chicago in 1877 I had three women physicians in my church society, and women lawyers and women merchants and women clerks as well, besides

one who has since become a faithful preacher. I read the other day of the ordination of a Presbyterian woman preacher. At any rate, the Congregationalists, Baptists, Unitarians, Methodists, have ordained a large number, and in spite of Paul and the first century. What may we anticipate? The churches long since in membership and work passed over to the other sex. But, from the very earliest origins of human society, the evolution of the family went on in two collateral lines, the State and the Church. The feebleness of the Church at any era does not mean its suppression, not by any means. It is a permanent factor of human evolution. If now we refuse to let women manage the State, the Church is going over to their care and their directive spirit. By and by the relative power of Church and State will grow more equal; and then you see once more the feminine element and spirit brought forward. But in State affairs there is no question about the result. We all know women will vote before long in all civilized lands. It is very well she gets the power to do everything else first, because we emphasize the value of the ballot too much.

The rise and growth of women's clubs is something to be studied. Lying before me are the programmes of work of three, that of St. Louis, that of Denver, and that of Utica. I find on the cover of one of these this motto,—"Organization is the test as well as the sign of intelligence"; and a second motto is, "Therefore, since brevity is the soul of wit, I will be brief." These mottoes are very significant. They indicate that the rise of the feminine in social life is not a mere revolt of the individual, but that women will act organically for their own good and for the race. It has never seemed quite certain what was to come out of the canvass for woman's rights. The demand for suffrage has shown a good deal of power to bring about co-operation; but it has certainly met a great deal of apathy. It has made a few women very notable: it has not created an organized power for anything beyond suffrage. These clubs have sprung up as if by magic. They are everywhere; and they are in every case aggressively social. The Utica Club informs me it has over three hundred members, and steadily growing. There are Federations of State Clubs, and a Federal Union of State Organizations. Men have done nothing like as complete organic work. But equally important is the work done inside these clubs. The topics discussed are very diverse, but very stimulating to intellectual and moral growth. Music, art, science, literature, criticism, education, government, wealth, are all in the programme; and severest criticism will be compelled to allow that the essays that have been published are able, incisive, and practical.

The place where men who dread the feminine element have most to fear is not in politics, but in business. Rest assured, they are not going to be content with the positions of saleswomen and office clerks. The time is very near when the whole Saxon business world will probably be dominantly controlled by women. They will be our ship-owners and insurance brokers, and in all avenues of trade will show a promptness and accuracy and persistency that constitute success. Our race will not thereby be bankrupted. Woman has peculiarly fine business tact. She has shown this in securing control of education and in her management of our schools. She has shown it in the professions and in agriculture. There are few fools left to spend useless logic to show that a woman unsexes herself by business tact and by self-support. I have not for several years seen a quarterly article to prove that woman is destined by nature for housekeeping and cradle-rocking solely. The password of the age is co-operation and profit-sharing. Why should not a home epitomize society? The two sexes should co-operate and share together. President Dwight, of Yale, who is known for a logical believer in coeducation, says that, allowing that home is woman's peculiar sphere, he cannot see why home should not be the sphere of serious and broad thinking on all such questions as enthuse our world life. But woman in the Saxon world never was a worker in a separate sphere from man, and she never will be. We have succeeded best where our whole lives have been most fully conjoined and co-operative.

Last summer I was invited to address the people who were gathered at Greenacre Inn a sort of sociological school at Eliot, Me. There I found the most remarkable gathering of people I have seen for many a day.

The lecturers were perhaps evenly of either sex, but the spirit and power was that of a woman. It is not my desire to use words that might touch so spiritually true a work with flattery; but I will say that it gave me a hint of that possible higher social life which can, and perhaps will, be lived by us before many years. So much, I said, is coming from the larger dominance of woman in society,—woman not as the slave of masculine will or passion, but woman free to work out her best self. No age was ever great or grand in which the female influence was not unusually strong. But there is a spiritual possibility born itself of the holy duty of motherhood that will, I believe, when permitted, grace us all, as a mother would make gracious her boy. We need this brooding over us; and it now looks much as if we were wise to get the blessed influence into modern society. At Greenacre I sat in Whittier's sacred chair, and I felt what a true cross of the feminine and masculine is. Whittier, if anything, had most of the feminine. Then I could not but turn back, and see that he, the beautiful, the good, was, at least in common judgment, too feminine for the world he was born into. Will he bring the world over to his rifleless, bludgeonless views? Will the Americans of the twentieth century be of the Whittier sort? In other words, are there not possible developments of human society that we have not dreamed of? We have seen here and there a rare, saintly character, and have thought it all right to worship it with fine literature; but to suppose that in the mass human beings can be beautiful and true, gentle as strong, really saintly,— this has never got into our heads. We cannot conceive it. Goodness is somehow associated with unworldliness, uniqueness, or else with feebleness. But is it not quite possible that a highly educated feminine element coming strongly to create public sentiment, and create the atmosphere of legislation and jurisprudence and social economy, will work a marvellous change?

What is the feminine? Is it essentially weakness or dependence, except as our laws and customs have made it to be so? I have made some careful studies in lower social life, and I find that there are three male suicides to one female. Woman is an optimist. She will endure more with sustaining grit than we can. But, again, in baser homes there are five women sustaining a drunken husband and carrying the burden of the family to one man doing a similar work. A man will rarely tolerate a drunken wife; and, if matters go badly, he will run away. The woman will adjust herself to the bitter burdens of a hard life, and rarely flinch. The women that fail are mostly of that class that is treated as dutiless, to be supported by a male partner. Such women lose moral tone, and often collapse in character altogether. A woman must be recognized as having natural strength as well as beauty; and, so understood and understanding herself, it is a very bad heredity that will make her fall.

To say that ages have sex characteristics, and that our age is passing from the dominantly masculine to the dominantly feminine is not, therefore, to forecast inferiority or feebleness. In fact, no ages have been so marked for strong, fine characteristics, for optimistic resolution, for great thoughts and noble deeds, as those which must be historically classified as least masculine and most feminine. The Roman Empire, under Augustus, was a peaceful empire, inspired for the first time with domestic purpose; and that, we understand, was why a religion of gentleness and peace had a chance to be heard in the world. Chastity was the peculiar virtue of the new faith; and its law was love. A study of its founder discovers a man who had all the qualifications of masculinity, but those of femininity as well. No painter has dared to picture him as in the least degree like the Cæsars, or even the Ciceros and Scipios. On the contrary, his face is limned with gentleness, affection, sweetness, as well as strength, resolution, and endurance. We are compelled to believe that the power of Jesus over humanity is in the fact that he was as sweetly lovable as he was masterful; in fact, was feminine and masculine in nearly equal degrees. In our Saxon life also the finest development of literature, of science, of trade, has been associated with the rule of women. England knows no periods like those of Anne, of Elizabeth, of Victoria.

E. P. Powell.

Clinton, N.Y.

A HUNDRED UNITARIAN SUNDAY CIRCLES.

What is the next aggressive missionary movement for the Unitarians of this country to give their attention to? I believe it is the establishment of religious Sunday circles, or what I may call simple parlor churches, in a hundred—yes, in five hundred—communities where there are now no liberal religious churches or services.

Unitarian thought is making its appearance everywhere. Our books, tracts, and printed sermons are being widely circulated by means of our Post-Office Missions and other agencies. Science is our ally. The periodical press of the country is also our ally, powerful and everywhere present. So is the natural reason or common sense of men. Thus in nearly every community, whether of city or country, there are minds in essential sympathy with our religious views, some of them consciously so, some of them unconsciously, but none the less really. Cannot something be done to help these minds to discover themselves and one another, and to come into some sort of mutual relations? At present they are for the most part isolated. In a community where there are a dozen or twenty persons who, in their real thought, are liberal, the probability is that hardly any two of the number know each other's views. Such isolation is dreary and barren. Is there not some way of, at least partially, overcoming it, of bringing these vast numbers of scattered liberals into helpful touch with each other and with the organized liberal religious forces of the country?

When this question is proposed, of course we naturally, first of all, begin to think about organizing churches. And, in places where church organization is practicable, this is doubtless the true remedy for the evil of which we complain. But, unfortunately, in a very large proportion of the places a church is out of the question. The population of the place is too small, or the number of persons interested is not sufficient. Mistakes have often been made in starting churches without sufficient promise of subsequent support. Hence our large number of church organizations that have fallen into decay, some of them even after houses of worship have been erected. A wise missionary policy will push vigorously the organization of churches in large towns, and in places where there is good prospect of maintenance and strength, but not in other places or under other circumstances.

But are our small places and our communities where Unitarians are few to be left, then, with no associated religious life? It is here that the Sunday religious circle, or parlor church, finds its place. By these names I mean a very simple organization of the persons of liberal faith in any community, for the purpose of acquaintance, mutual sympathy, and encouragement, and to carry on together a regular religious service, of a simple and informal but helpful character, in some fitting place, generally in the parlors of some of the persons interested.

Such organizations are not mere untried speculations. Already quite a large number are in existence in various parts of the country. And they are proving themselves practicable and valuable. It has been my own privilege to assist in setting in operation two or three during the past year. And within a month several other new ones in this State have come to my knowledge. The opportunities for this kind of work are practically limitless. There is hardly a town of a thousand population in the United States where there are not enough liberals to establish and carry on successfully such a movement. In great numbers of country neighborhoods, too, and in sections of cities remote from liberal churches, such movements are practicable.

Here is a work appealing to our ministers; for there are few ministers but have acquaintance with liberal persons in outlying neighborhoods who could be set to the task of rallying and organizing in this simple manner the liberal elements around them. Here is a most important field of activity for our Women's Alliance and for all our Post-office Mission workers. The very wide-spread distribution of our literature during the past dozen years through the agency of these missions has prepared the way in scores and scores of places for such organization as I am urging. Here is a work to which our American Unitarian Association superintendents may well give special encouragement in all parts of the

country; for all sections — East, West, North, and South—are ripe for it. Especially may our Unitarian papers help greatly in this matter by clearly and repeatedly calling the attention of their readers in places where there are no liberal churches to the value of such Sunday religious circles, or parlor churches, and to the practicability of organizing them in hundreds of places where no step in this direction has yet been taken.

How are such Sunday circles conducted?

In the simplest way. At a regular hour on Sunday, it may be the ordinary hour of morning service or it may be an afternoon hour, those interested come together at the home of one of their number (or other place appointed), have their cordial greetings as a company of friends, then engage in their simple service of singing or other music, brief Scripture or other devotional readings, the recitation together of the Lord's Prayer, and the reading of a good sermon by one of the number. Then a closing hymn or other piece of music, a few minutes devoted to talk about the movement that all are interested in and how to make it more successful and useful, then all go home. This is the general plan.

There is no difficulty in getting sermons of the very best quality to read, so many volumes of sermons are published, and so many sermons of our very ablest men are constantly appearing in pamphlet form and in the columns of our religious and other papers.

Small singing and service books exactly adapted for use in such Sunday circles may also be obtained from the American Unitarian Association, 25 Beacon Street, Boston, or from the Western Unitarian Sunday School Society, 175 Dearborn Street, Chicago. The last-named society has a most admirable book prepared on purpose for such meetings. It is called "Hymns and Services for Sunday Circles." It contains eight "Responsive Services" (something which the people always like in such meetings), eight "Choral Responses," and a hundred choice hymns, set to the most familiar tunes. The cost of these books is only 15 cents apiece, or $1.50 per dozen, so that any circle can supply itself easily, as all circles should do (with this book or some other) at once on starting. There are also several other excellent books of services and hymns, a little larger and more expensive, sample copies of which can be obtained by writing to the addresses already given.

It is often, perhaps generally, found practicable to combine with the Sunday circle for adults a children's circle, or children's class, or parlor Sunday-school for the children. This feature is important, and should be added wherever it can be. No part of the education of a child is more important than its religious education. It becomes a very serious question therefore to Unitarian parents, living in places where there is no liberal church or Sunday-school, how to bring their children under such religious influences as they ought to be brought under, and to impart to them such religious instruction as they ought to receive. In this children's side of the Sunday circle may be found the solution of this problem for thousands of parents.

A good plan is to have the children come for an hour either before or after the adult meeting. A study class or two for young people or for older adults may be carried on at the same hour with the children's circle if this seems desirable. But let the children have a bright, happy, loving, earnest hour, which is distinctly their hour. We have most excellent singing and service books, and lesson helps and manuals of various kinds, well adapted for such children's circles, which may be obtained from either Boston or Chicago. Even in cases where not more than half a dozen children can be brought together, such a little Sunday circle or class, in the charge of one or two loving and earnest women, may be made very valuable and successful. No community ought to be without such an opportunity for children of liberal parents to obtain rational and morally healthful religious instruction.

It will be found easy and useful in many cases to connect with the Sunday religious circle one or more of several auxiliaries besides the circle for children.

1. One of these possible auxiliaries is a fortnightly or monthly ladies' meeting on a week afternoon for literary study and charity work.

2. Another is a literary class, or club, for the young people or for old and young, to meet regularly, more or less often, on a week evening. The ladies' meeting and the even-

ing literary club may both be made so simple and elastic as to meet a large variety of needs.

3. With the Sunday circle may easily be connected also a small library of liberal books to be loaned to all who desire. Each family connected with the circle could probably without difficulty contribute a book or two to start the library. Then, if a new book a month could be added, the library would be in condition to be very useful in the community.

4. One of the first outside things the Sunday circle should interest itself in is the very important matter of getting a liberal religious paper into as many of its homes as possible. I do not think I exaggerate when I say that, if it can get a Unitarian periodical taken in each of its homes, it will by this one means alone double its coherency and practical working strength.

5. Let the Sunday circle make itself from the first a positive missionary force in the community through the steady and systematic circulation of liberal tracts and pamphlet literature. Such tracts can be obtained without cost from the American Unitarian Association. A quiet circulation of the same in the community year after year will produce wide-spread and lasting results.

6. Finally, let the circle from the very first adopt the practice of each member giving to the cause, weekly or monthly, according to his ability. This is important. The sums need not be large; but they should be regular, and contributed as a matter of principle. Thus the circle will all the while be in possession of a small fund, which will add greatly to its stability, self-respect, usefulness, and success. This fund may be used to buy singing and service books, new books for the library, sermons for reading on Sunday, meeting incidental expenses of any kind, and occasionally to pay the expense of getting the nearest liberal preacher to come and give a sermon or lecture.

As has been already said, there are hundreds and hundreds of communities in this country where the conditions are ripe for the establishment and successful maintenance of such simple Unitarian movements as have been described above. Is not this the direction in which we may well undertake to make our next general missionary advance? Is it too much to believe that a united and earnest effort on the part of the readers of this article would give us a hundred new Sunday circles during the coming year? How a hundred such new centres of organic life and influence would strengthen the cause of liberal Christianity in this country! What new hope and courage would they kindle in our churches! And it should be borne in mind, in estimating the value of these Sunday circles, that some of them will eventually develop into fully organized and equipped and self-supporting churches. And even those that never become churches will do a work as valuable in its place as that of organizations having the full church form and name.

J. T. SUNDERLAND.

Ann Arbor, Mich.

I WONDER WHY!

"Blotting-paper for programmes? I wonder why!" and the three girls, after a moment's stare at the unusual spectacle of World's Fair music programmes printed on moist blotting-paper, dismissed the question from their minds, and began a vigorous use of the programmes as fans.

"Send me a receipt to make me think," writes a young girl: "I cannot follow out things in my own mind. I wonder why!"

"I wonder why! I wonder why!" My dear young ladies, your words are admirable. The trouble is with the punctuation. Exchange the exclamation point for the interrogation, and teach your mind better manners than to ask a question without waiting for a reply. Be severe with it. Say: "You want to know? Then find out. If not now, to-morrow. And, mind, no sugar-plums of love-stories until your lesson is learned!"

A bother? Certainly. Real toil, oftentimes. Nothing worth while comes without toil; but, believe me, these intellectual quests bring forth fruit,—some forty, some sixty, yes, some a hundred fold! Rightly pursued, they not simply inform, but educate. They inculcate habits of promptness, thoroughness, and perseverance; necessitate intercourse with books and men; teach discrimination and integrity to the mind,—in short, make up a little prescription for that sad disease, the inability to think.

The mind that does not grow deteriorates. Alice in the Chess Country learned younger than we that it takes all the running one can do to stay in the same place. Every time that we "wonder why," and do not attempt to learn why, the mind makes a backward slip. The thing itself may be unimportant, but the habit and the discipline of mind are of great importance.

So here is a little suggestion for idle days. You wonder whence comes that odd spot of light on the ceiling. Try to think it out from where you sit. Is it a direct, reflected, or refracted light? Move an object or two in the room, hold up your hand for a shadow. Satisfy yourself before you dismiss the subject. What makes that odd curve on the surface of the river? Is it the remains of an old bridge, an old dam? When was the dam there? Why was it removed? A day of low water may solve the problem, or a call on the oldest inhabitant. I wonder how deep the water is? Why not make a plummet, and use it from your boat? How far is it from one house to another? Measure your step, and learn to pace off a distance accurately. Why are there three flutes in an orchestra? Why is the name on the Dutch stamp Nederland, and is that synonymous with the Netherlands and Holland? Consult an encyclopædia.

And blotting-paper for programmes! I wonder why! Mr. Theodore Thomas could have answered that question. He might have said: "The rustle from a thousand stiff papers in careless hands would seriously interfere with the music. It is a trifle, perhaps; but attention to trifles is the secret of success."

I wonder why?—*Lucy Elliot Keeler, in the Outlook.*

THE BROOK AND THE SPRING.

It had taken the sun a long time to melt the snow-bank in the little hollow far up on the hillside. But at last every snow crystal had been transformed into a clear drop of water, and the rugged pines and delicate birches could now see their reflections in the broad and shallow pool at their feet.

One of April's many showers had fallen the night before, and the little brook which started from this quiet pool welcomed to its rapid current many other tiny streams as it danced down the hillside. Indeed, on this morning of marvellous freshness, when every twig held a raindrop that flashed in the sunlight, the brook was a small torrent of dashing and singing water that rushed boldly against huge rocks, only to be turned back and shattered into foam, or slide silently and swiftly over the surface of other rocks that were raised only a little above its bed.

It was the very morning on which the strongest, fullest life came to the spirit of the brook, who had charge over its waters. She delighted in the harmony made by the high tones heard where the water flowed over pebbles, and the low and heavier tones where bowlders or tree-trunks offered a resistance.

The spirit amused herself a long time by shaking the branches of birch and willow which hung over the stream, laughing merrily as the raindrops fell from the bursting leaf-buds into the brook below. But, tiring of this after a while, she wandered farther and farther away from her home, now calling to the song sparrows as they trilled in the hedge, now stooping to find and kiss the Mayflower buds which were already raising themselves toward the warm sunlight.

To-day the brook was singing its loudest; and, as the spirit could venture as far as the brook's song could be heard, she soon found herself in a part of the woods she had not visited before. Here the trees were growing close together, and the thrushes were ringing their silver bells from every thicket.

Reaching a shady hollow, the brook spirit came suddenly upon a sister spirit guarding a tiny pool of water that was as clear as a crystal and as cold as a moonbeam. She looked up gravely and kindly at the restless little brook spirit, who cried: —

"O sister, come with me, and we will help the bluebird find a safe place for her nest. And we will whisper to the violet-buds, and tell them that spring is here, and they must surely be ready for the first warm sunbeam that shall find their hiding-place. Come! Everything is glad this morning, and my brook is running wild with delight. Listen! You can hear it now."

But the spirit of the spring shook her head slowly, and replied: —

"My work is here, and here I must stay. Look at the clear sand at the bottom of my spring. The water is always slowly making its way up between those tiny grains; and, if I were to go away, even for a short time, dead leaves and little twigs would soon collect beneath the surface of the water, and make it thick and muddy. It is my work to keep the sand and water pure and clean, so that the thirsty birds or the tired wanderer may find here a cool and refreshing drink. If your brook needs not your care, will you not stay with me awhile?"

But the restless little brook spirit laughed, and said: "Oh, no! It is too stupid and dull here for me. I could not endure the silence. Good-by!" And, kissing her hand to the spirit of the spring, she danced off between the tall trees, and was soon out of sight.

The young moon that turned the brook to liquid silver that evening grew old and finally disappeared. The next new moon found the trees clothed in fresh, bright green. Another moon came, and the foliage was dark and thick, and birds were building their nests here and there, on ground and tree-top, in deep woods and roadside hedges. The next moon noticed that the earth was dry, the grass suffering for lack of rain, and that the voices of robin and thrush were heard only for a short time each evening. And, when the silver crescent of August swung in the western sky just before sunset, a tired traveller, on his way to the neighboring farm-house, passed through the woods where in May the merry brook had sung to its guardian spirit.

But where was the brook now?

The traveller was thirsty, and, seeing the deeply worn bed of the stream, looked carefully for even a tiny rivulet of water or a little pool where he might drink and be refreshed. Alas! the bed was dry, as dry as the banks above it! Small plants and grasses had sprung up between the pebbles, eagerly absorbing what little moisture was to be found there. The brook was gone, and its spirit was sleeping till its first tiny trickle should awaken her into life again.

The traveller passed on. Twilight was near; but the heat of the day still lingered, and the shadowy woods were dim and cool compared with the dusty road. So he entered the thick grove where the wandering brook spirit had been many weeks before, and suddenly at the traveller's feet gleamed a clear, quiet pool, white sand below its water; and seemingly far below its surface shone the white moon between moving tree-tops.

And the traveller drank, grateful for the care that all through the long hot summer had kept the water pure and cold.

MARY A. TILDEN.

DAY'S END.

Life's hours their hasting wings ne'er stay:
'Twas morn, 'tis noon, and soon the night;
But fear thou not, though wane the day.
"At evening time it shall be light."

EDWARD B. PAYNE.

CHRISTIAN CITIZENSHIP.

Twice a year we are summoned to cast our ballots; yet between elections there are long intervals when we are permitted to enjoy the rights and discharge the duties of citizenship. We sometimes commend a person by saying that he is a good citizen The expression implies that he is always patriotic and public-spirited, and, as a neighbor, perpetually kind-hearted. And so citizenship is continuous, and not merely for special occasions. The time was when women and slaves were not regarded as citizens. That heathenish age has with us forever passed. And women must not pass all my arguments over to the men, saying, "That fits you: put it on"; for I have endeavored to cut my garment with large, fashionable, puffy sleeves, so that even the ladies would gladly avail themselves of this political coat. And I was encouraged in this hope by the saying of Emerson, that the sense of being well dressed gives to a woman a comfort which even religion does not afford. Yes, citizenship is for every one who has arrived at years of discretion.

There is throughout the Union a marked increase of patriotism. Never did the people utter with greater pride the sentence, "I am an American." The varied races that are drifting by millions to our shores are, as rapidly as we could expect, being pulverized by Plymouth Rock ideas and ground with uniform loyalty. I am an extreme optimist. My faith in humanity is un-

bounded. Our German citizens are proud of the Fatherland. And well they may be, —a land adorned by such men of genius as Goethe and Bismarck. Our Italians are proud of the sunny peninsula. And well they may be,—a land immortalized by the poetry of Dante, the statesmanship of Mazzini, and "the canvas steeped in Raphael's celestial dreams." Our Hibernian citizens are proud of the green isle. And there is ground for their glory in the poetry of Tom Moore and the almost matchless oratory of Daniel O'Connell. Thus we have representatives of many nationalities; and we are worshippers at very different shrines, some with the crucifix and paintings, some with the Hebrew phylacteries, some in Puritan simplicity. And yet I believe in the patriotism, the American patriotism of all. And I can heartily indorse the statement made in my student days by a college professor, that, if war should arise, we would all haul down our little sectarian banners, and we would pull up the stars and stripes, and under that we would fight.

What is the amalgam that is to unite these varied elements with a concentrated, hard-hammered Americanism? It is the socialism of the great Nazarene. All questions of State and city find their solvent in Christianity as a life. Therefore, I wish to emphasize the *Christian basis of citizenship.*

There are in Christianity certain great principles, which, when they become operative, will revolutionize our social conditions. The good citizen is an embodiment of those principles. A principle is internal: it determines character. A rule is external: it mechanically moulds conduct. Christian principles, the reliving of Christ's life in our day, will, as Browning sings, "solve all questions in heaven and out of it."

What are some of these Christian principles basal to true citizenship? They are these: The individual does not exist for himself, but for humanity. Self-sacrifice must displace self-interest. Property is for the public good, and not for private enjoyment. Wealth is a sacred trust to be administered in the interests of Christ's kingdom on the earth. Riches are not the standard of worth. The vicious vagabond and the luxurious idler are both public enemies. If the capitalist is relieved of the necessity of working for wages, then all the more he should work without remuneration for the public good. Every particle of power, social, financial, or political, should be devoted to the uplift of humanity. Wrangles in labor circles must be settled on the basis of strict justice to all. Christian liberty is not freedom to do as one likes, but to do what is right.

These principles were embodied in the person of the model citizen of old, Rabbi Jesus of Nazareth. They constitute the substance of that great modern science, sociology. It is a divine study. We see well-dressed, educated people, who totally ignore the awful struggle of the poor; women who array themselves in sealskins and silks, and carry themselves with an imperious air, and who never come in contact with the poor, except to scold a poor seamstress for an error. We see men whose only interest in politics is to vote once a year or perhaps they are too indolent to register, who, if they had a favorite dog that was sick, would expend a hundred dollars for his recovery; but they never would go voluntarily to the homes of poverty and sorrow, to counsel, cheer, and help. Can we say of such men and women that they are Christian citizens? No: they are civilized heathen. I plead for Christian citizenship.

Pastors and other prominent church officials should be leaders in Christian sociology, by which I mean the application of Christian principles to the problems of to-day. Study the relation of Jesus to his times. He was not a professional minister: he was a layman; he was a man of his times. His informal talk on the mountain contains ethical principles which are yet to rule the world. The tidal wave of his teaching is rising. Jesus did not try in a day to revolutionize the Roman government: he introduced germinal ideas which are growing, and will yet upheave and toss aside as rubbish everything that is base and selfish in society and politics.

It is a refreshing sign that ministers are becoming prominent as political reformers. Mr. Spurgeon tells us that the antiquated idea of a minister is that he is a man who perpetually has a white rag around his neck and is as soft as a boiled parsnip. In the recent New York City election the hoodlum boodle politicians discovered that Rev. Charles H. Parkhurst was not quite so soft as that esculent vegetable; and whether he

wears the white cravat I care not, but I do know that he put a political rope around the black throat of Tammany, and I trust that reformers will tug away at the hemp till that foul creature is forever strangled.

As long as history records the names of John Knox and Luther, we must never underestimate the parson's power in politics. That Presbyterian pastor in New York put the trumpet of Jehovah to his lips, and sounded the note of righteous indignation; and the better humanity of New York, that had been blinded and sapped of its strength, arose at last in its might, and with its hands grasped the pillars of a corrupt government, and it toppled down. It was Christian citizenship that did the work. Not that all the reformers there were church members, but they believed in applying to politics the ethical principles of the Sermon on the Mount. He is the model citizen who translates Christian words into deeds. Our work is as broad as the needs of humanity. Every patriot is a philanthropist.

We must be as broad as Jesus. The spirit came upon him to release the prisoner, to heal the sick, and to do many other good things. There is a social salvation as well as individual salvation. I believe in individual regeneration and conversion: I wish for it; but it does not thrill me with such hope as the slow, sure, sublime evolution of the race. The star of Bethlehem still swings low, and it is lifting the whole tide of humanity to a higher life. People, physically, educationally, morally, politically, are steadily rising. This enables us to see the social mission of the Church: it must touch and tone the people's life on every side. The masses who are alienated from the Church must see by our reproduction of the larger Christ that Christianity is something that will help them to be prosperous, healthy, and happy. Jesus was the founder of modern sociology. Should Christ come to Boston and walk through Kneeland Street, and look upon the people's faces and forms, would he think that we had developed in them his image divine? Recall Lowell's poem, "A Parable":—

"Said Christ, our Lord, 'I will go and see
How the men, my brethren, believe in me.'"

He is grandly welcomed by priests and kings.

"Great organs surged through arches dim
Their jubilant floods in praise of him;
And in church and palace and judgment hall
He saw his image high over all.

"But still, wherever his steps they led,
The Lord in sorrow bent down his head;
And, from under the heavy foundation stones,
The Son of Mary heard bitter groans.

"'Have ye founded your thrones and altars, then,
On the bodies and souls of living men?
And think ye that building shall endure
Which shelters the noble and crushes the poor?'

"Then Christ sought out an artisan,
A low-browed, stunted, haggard man,
And a motherless girl, whose fingers thin
Pushed from her faintly want and sin.

"These he led in the midst of them;
And, as they drew back their garments' hem
For fear of defilement, 'Lo, here,' said he,
'The image ye have made of me.'"

It is the complex duty of the Christian citizen to press people at every pore with some helpful Christian influence, and so by this universal pressure mould them after the image of Christ. Citizenship is large and many-sided. Christianity is equally comprehensive: its mission is to save the whole man. You should be Christian citizens, not only at the ballot-box, but also at the contribution-box. Christ came to make this a Christian world,—to establish right here the kingdom of God, in which all relations of life shall be Christian. The institutional church does this many-sided work. Sometimes I think it would be well to consolidate churches into great establishments for God. With the assistance of associate pastors, gymnasium instructors, and a Young Men's Christian Association annex of our own, we could develop well-rounded characters, we could help people to organize the whole life on the plan of Jesus and plan of self-sacrifice. To do its work well, a church needs to have a social policy and a large social plant. Many churches will yet unite on the basis of practical Christianity. Already we have ceased to think that we are doing God's work by firing into each other. We are ready to accede to the proposition of the

Church of England, and all unite on the basis of the historic episcopate, if, in determining what that episcopate is, they will go back far enough, even to apostolic days, when each pastor was bishop of his own church.

The building up of broad, deep Christian citizens is such a many-sided work that, to do it well, a large spiritual corporation is demanded. The social questions are so immense that a church needs vast vitality to meet the issue. In the days of the French Revolution the Church was utterly unable to mould the molten mass of seething society. It is another such a plastic period. Awake! Realize that there is a social problem. There are social grievances. There must be a social salvation.

(1) This leads me to note one way by which we can discharge the duty of Christian citizenship, and that is by being *well informed.*

There is at present a great demand for intelligence in citizenship. Not mulish men are needed, but men of conviction,—men like Tennyson's Sir Arthur, who "wore the white flower of a spotless life,"—men like Sir Walter's immortal Fitz James.

One of the sad facts of American life is that so many petty politicians will allow themselves to be twisted around a demagogue's finger. Too many voters have their opinions built up by the job in a few campaign days. We want men whose opinions are built by the day,—who think and pray, and then vote.

Both women and men need to be aroused from this social apathy. Ignorance is always apathetic. Christian people should be leaders in the social movement of the day. We must not cramp Christianity down to a mere religion of Sundays and ceremonies. Christ fed the hungry. The Christianity of to-day should respond to man's lowest needs, as well as to his highest yearnings. Study social problems. Be a holy lobbyist outside the State House. Be creators of sound public opinion.

(2) Independence of thought and action characterizes the good citizen. Your forefathers dared to stand alone. They belonged to the aristocracy of true worth. They did not measure a man by the length of his pocket-book. They believed in the couplet of Burns:—

"The man of independent mind,—
He looks and laughs at a' that."

There are levelling forces which tend to grind all down to a dull uniformity. Why, fellow-pastors, even in theology there is a tremendous pressure upon us to make all in a given denomination think just alike. They want us to swallow the theology of Calvin, or Wesley, or Prof. Park, or Prof. Hovey in the lump,—covers and all. My œsophagus is unequal to that. A church should rejoice if its pastor has sufficient independence of thought and mental vigor to work out for himself these great Biblical problems. And so in politics be yourself, or you will be nobody.

Local dialects, local customs, personal peculiarities of thought, all are endangered by the march of uniformity. In his "American Commonwealth" Mr. Bryce refers to our country as "a land of happy monotony," where there is no variety; and he continues: "Travel where you will, you feel that what you have found in one place, that you will find in another. The thing that hath been will be: you can no more escape from it than you can quit the land to live in the sea."

It should be remembered that all government is compromise. As all cannot think alike, it follows that, if we are to have any laws, any government, there must be a compromise. Jesus said, "Render unto Cæsar the things that are Cæsar's." The Roman government was not an ideal one; yet for the time being the great Nazarene supported it, introducing revolutionary principles that would in the end destroy it. And so at the present all government must be a matter of compromise. Often we must accept that which is not ideally perfect. If you are determined to have the whole loaf or none, you will have to wait several thousand years for your political dinner. And so, while you may resent the tyranny of the majority, and may occasionally exercise the divine right to bolt, I pray you to remember that all government is a compromise.

Men who belong to labor organizations need to guard against the loss of their independence. Never merge your individualism in some great machine.

(3) The good citizen is as conscientious in the ballot-booth as in his pew. Voting

is a part of his religion, as sacred as prayer. There are thousands who are too indolent to vote. Every man who ignores the sacred privilege and duty of the ballot is a conspirator. Every rich man who neglects to vote should be fined a hundred dollars. America expects every man to vote. In Boston alone there are 50,000 men who neglect even to register.

We should always encourage a pure American vote. We do not want a sectarian vote or a German vote or a labor vote, but always an American vote. We do not want an anti-Hebrew vote or an anti-Protestant vote or an anti-Catholic vote, but always and ever an American vote. A pure American vote will be anti-Jesuitical, it will be anti-Romish, but not anti-Catholic. We must recognize the progressive party in the Catholic Church, the largest church of the world.

The good citizen always votes for the public good, and not to advance personal ends. A hunter one day walked into town with a coon: three urchins stared, and said, "Give me the coon." "I will," replied this Daniel Boone, "to the lad who will give the best reason for his political preferences." Said one, "I am a Republican, because they freed the slaves." Said another, "I am a Greenbacker, because I want a pocket full of money." Said another, "I am a Democrat." "And why?" "'Cause I want the coon."

That is the trouble with many Republicans and Populists: they all want the coon. Their motive is not patriotism, but pocket. Thus we see the demand for good men, educated men, in politics. I have suggested to the men of our church that, if the caucus occurred on prayer-meeting night, they had better omit the prayer service and attend the caucus. We have underestimated the power of the primary meetings. The air is so thick with the foul fumes of old pipes that you will be pickled in tobacco for a week; but let us dive in, and in a few years we can clean the caucus. If you have the foot-ball propensity to kick, do it at the caucus.

The Christian citizen knows that eternal vigilance is the price of good candidates for office.

(4) Christian citizenship is characterized by a large and kindly benevolence.

As there is inequality of natural endowments, inequality of birth privileges, there must ever be inequality of social conditions. The poor are your benefactors: they will always be with you to keep you from an absorbed selfhood. Have you the spirit of the good Nazarene, who went about doing good? How often do you, who live on wealthy heights, come down and enter the homes in the valley, to see if there is not a chance to do good? How often do you who live in warm houses enter the abodes of the poor? The Christian citizen searches for objects of his charity. The only way to make people lovely is to love them. Every good citizen is a home missionary. I will not make citizenship less broad and noble than that of the good Nazarene. With his spirit you will regard property as a sacred trust. It is more difficult to bring capital under public control than the poor masses of toiling men.

What we need is not the "equalization of wealth, but the Christianization of wealth." It is not wrong to accumulate property. Large private wealth, consecrated, is a public blessing. When society becomes ideal, every relation will be Christian. To-day society is largely based on self-interest; its true basis is self-sacrifice.

Property is not our own except in trust, to be administered for the public good. The reason why we should not give it all away at once is because its retention and use for others is the greater blessing. You have no moral right to a carriage unless it is consecrated to doing good, unless it is a gospel carriage, and bears to the open air the poor and the invalid. You have no moral right to your home unless it is consecrated to doing good to others aside from your family. Christ and the cross are synonymous terms. The cross is an eternal element in God's heart, and self-sacrifice is the controlling principle of every true citizen. Why, man is made in the image of the cross. You have no right to anything that has not upon it the cross, announcing to all the message, "I devote this thing to the salvation of the community, as really as Jesus Christ sacrificed his life for the world." Thus Christian citizenship is the blossoming into a beautiful life of the principle of the cross. GEORGE WOLCOTT BROOKS.

"Infinite is the help man can yield to man."—*Carlyle.*

DIVES AND LAZARUS.

The rich man dies, and is in hell;
For so his plenty brought him bane:
In foolish feast how could he tell
His unused powers would wake in pain?

And Lazarus in heaven is found,
For chance to live is wondrous grace.
In health and strength his hopes abound:
His soul can ask no sweeter place.

And is this all? Ah, no! for time
Must equalize each lot for good,
Must call them both to bliss sublime
By their discovered brotherhood.

Therefore to school the rich man goes,
Meek pupil in God's house of pain;
While from large joy the poor man shows
The path all pleasant heights to gain.

WILLIAM BRUNTON.

A CRITICISM OF HERBERT SPENCER'S PHILOSOPHY OF THE UNKNOWABLE.

In the following paper I shall not attempt to follow the order in which Spencer has discussed this subject in the five chapters he has devoted to it, but shall content myself with drawing attention to certain unjustifiable assumptions whereby his argument is vitiated. It may be well to consider, first, the more general vices which affect his reasoning, and then, if it will not make our essay too long, to point out in detail certain specific fallacies.

The great vice of our author's thought about the "Unknowable" comes out in his discussion of "the Absolute." I consider it the great vice, because, although it does not come to the surface till late in the discussion, Mr. Spencer's conception of the Absolute is such as could not but make the outcome of his investigation a foregone conclusion. I think we may admit, without hesitation, that he has proven that we cannot know the Absolute—as he has defined it. But what of that? Who wants to know his Absolute? I, for one, have not the least desire to make its acquaintance. If I am to look to the realm of unfettered imagination for objects of knowledge, I think it would be far more interesting to be introduced to a centaur, or perhaps to a six-legged quadruped, or a vertebrate without a spinal cord! Mr. Spencer has taken such pains to show us the nature of an *illegitimate symbolic concept* that one would naturally expect him to recognize one if it made its appearance on the remotest edge of his intellectual horizon. Yet, instead of treating the Absolute (as he has defined it) as such, he drags it in by the horns without the slightest necessity or justification. By the horns! I beg his pardon. It hasn't any horns, not even the horns of a dilemma: it hasn't *anything* but negations. As defined, it is utterly inconceivable and equally unnecessary. Why, then, should he assume that it exists? The only reasons that I have been able to find that have any shadow of plausibility are two: *First*, that, after all has been given up that is required to be in consequence of the relativity of knowledge, it remains true that there is ever present with us *an indefinite consciousness of something.* Grant this; but what warrant is there for identifying this something with Mr. Spencer's, or rather with Sir William Hamilton's, Absolute? The *second* argument for the existence of this remarkable Absolute is a verbal one, and is suicidal; namely, that having accepted the existence of the *relative*, and the "relative" being the *correlative* of the "Absolute," we are therefore bound to take the *Absolute* for granted! A very pretty bit of dialectic, wherein the *Absolute* becomes *relative* in order to gain the right to be! I think we may leave Mr. Spencer's Absolute with the remark that, inasmuch as there is no sufficient reason to suppose that it *exists*, we have no interest in determining whether or not it is *knowable.* But, while this is all that need be said, I should like to ask, in passing, whether the relativity of knowledge, of which Mr. Spencer makes so great a point, does not rather imply a composite whole than a non-composite entity, which I understand Mr. Spencer's Absolute to be.

But, if the Absolute, as defined by Mr. Spencer, has no objective existence, what are we to say of the knowability of what does exist? The chief thing to be said, I think, is that there is an ambiguity involved in Mr. Spencer's use of "unknowable," and that, were this ambiguity cleared up, there would be little ground of difference between Mr. Spencer and the many who now oppose his agnostic position. There is throughout an assumption that that of which the "ultimate essence" (whatever that may mean) is inexplicable is entirely unknowable, although its manifestations may be

legion; and Mr. Spencer seems generally to have in mind his Absolute, of which he regards unknowability as the peculiar attribute. But let us ask if it is true that we know our friends better than mere strangers. To say so is to imply that we have *some* knowledge of the latter and more knowledge of the former. A comparative implies the existence of a positive. It may be perfectly true that the "ultimate essence" of my intimate friend, Jones, is inexplicable to me. I may be perfectly ready to grant that it is not only unknown, but unknowable. However, even though he be my dearest friend, his "ultimate essence" doesn't interest me very deeply. I do, however, care a great deal about what kind of a man he is,—"*his nature,*" his disposition, his goodness, his intelligence; and, what is more, I *know* a great deal about these things. It would generally be said that I know Jones, have a very full knowledge of him; but it might be said by a metaphysician like Mr. Spencer that I do not really know *him*, I only know his manifestations,—that a certain set or series of impressions which my senses and understanding give me I interpret in terms of "Jones,"—that I posit Jones as the entity back of these states of consciousness. Precisely so. All knowledge is knowledge for a subject: without the subject there is no knowledge, and the knowledge of the subject is all the knowledge there is. This being so, *for this subject*, this Ego, "Jones" is the set of impressions above referred to, he is the content of the states of consciousness above referred to. *For me, Jones has no existence save in his "manifestations";* and, the more of these "manifestations" I know, the more I know Jones. I may suppose a cause back of these effects upon my consciousness above spoken of, and call this cause "Jones." But to call this hypothesis the "noumenon," and to regard the "phenomena," the manifestations which make up my states of consciousness, as less real than this, seems to me injudicious. The truth, then, seems to me to be that the phenomenal is the real, that consciousness of phenomena is knowledge of reality, and, therefore, that *the real is knowable.* But, waiving this difference of terminology, and accepting the something posited back of phenomena as their cause to be the reality, I think it should be said that knowledge of an effect is to some degree a knowledge of the cause: we know, at least, *that it is such a thing as produces this effect or these effects;* that is, we know *something* about it, we have *some* knowledge of it, we *know* it in part. In other words, even of the *mysterious something back of phenomena*, we should say that *it is not absolutely unknowable.* Further than this, however, it should be said that, if Mr. Spencer means by the unknowability of the Absolute the same degree and kind of ignorance as holds of our friends and companions, our horses and dogs, our books and pictures, and everything else,—to wit, the impossibility of explaining their "ultimate essences,"—we regard his choice of terms as unfortunate and misleading, but have no quarrel with his conclusion, since explanation must be in terms of something, and an "*ultimate* essence" is by definition a datum behind which explanation cannot go. We are inclined to protest, however, against taking 125 pages to establish what is true by definition and requires no other proof.

This leads us to speak of Mr. Spencer's *method* in the part of his work under consideration. The method of *residuum*—by which I mean a careful comparison and analysis of the different (particularly the antagonistic) definitions or applications of a term or concept, with a view to determining the common element which underlies them all, and the assumption or assumptions involved in them all—seems to me particularly well adapted to determine the subject-matter of philosophy, and to bring to light the data common to all philosophic procedure. But it does not appear in Part I. that it is the subject-matter of philosophy that Mr. Spencer is seeking to determine. He is looking for the unknowable which he has previously hidden in the Absolute, and of course he finds it there. What one really comes to in an investigation of religion and of science is the unknown, not the unknowable; and we come to this not as a *part* of science, or even of religion, but as a *limit* thereto. We feel bound to protest, in passing, against Mr. Spencer's perpetuation of a vulgar error,—the antagonism between religion and science. There is not and *never has been* antagonism between religion and science: they are not co-ordinate. The antagonism has been between unripe theology (false *science*) and science (true science).

Before concluding this paper, it will be possible to allude briefly to certain fallacies in the course of Mr. Spencer's thought. Waiving the impropriety of the assumption that cosmology is the primary business of religion, let us look at the argument itself. For one thing, he seems to confound the imaginable with the conceivable. For another, he assumes here (as he often does in other parts of his writings) that, where he has offered and rejected three alternatives, he has *closed every door*. I would remind him that it does not follow because he or his readers cannot at once frame other hypotheses that none other is possible. We *might* exhaust the possibilities by *two* alternatives (not, however, x or y, but x or *not* x); but, when he takes any other hypotheses than two contradictory ones, we can never be sure *a priori* that he has exhausted the possibilities. In this same argument I would call attention to still another error,—the assumption that he has demonstrated the falsity of the first of the three cosmological hypotheses, the self-existence of the cosmos. For aught that he has brought forward, I cannot see but that the hypothesis might stand. Indeed, he seemed conscious of this when he added that, even were the hypothesis conceivable, it would not in any sense be an explanation of the universe.

Many other points might be touched upon; but it would be difficult to carry the discussion far without going into questions which Mr. Spencer has reserved for Part II. It seems therefore sufficient to have pointed out Mr. Spencer's gratuitous assumption as to the "Absolute," to have tried to make clear the actual meaning of "unknowable," and to have indicated briefly the sort of minor errors into which our author has slipped.

FREDERIC W. SANDERS.
University of Chicago.

We come into the world, and like princes find ourselves endowed with great possessions. Because the past coming up to our very doors is God's, it is ours. Because the future starting from our very doors is God's, it is ours. So there is no going away sorrowing from the great Teacher whose bidding was to sell—what alone can be sold—temporal ownings, and give to the poor.—*W. M. Bicknell.*

ONE UPWARD LOOK EACH DAY.

SELECTED FROM THE VOLUME OF SERMONS ENTITLED "COURAGE AND CHEER," BY BROOKE HERFORD, D.D.

SUNDAY.

Rest in the Lord! If your heart is dull and dead towards him, his is not dull or dead towards you. If your love fails, his love does not fail. Do not trouble yourself so much about your love, but rest in his. Suffer his will, even though it brings darkness on the soul itself. Let the darkness and the weariness have their way. Be not impatient even for so good a thing as open vision towards God and heaven. Your eyes are dim, but the sun is not dim. Be sure of that, and be content with that. "Rest in the Lord, and wait patiently for him."

MONDAY.

Make life what it has in it to be. In discipleship to Christ do a strong manly or womanly part; accept the mercies that come with a glad thankfulness; take hold of work and duty with a firm hearty grip; in all life's intercourse, whether of home or in busy world, fulfil a loving helpful part; and let your heart go out towards that greater life of God, out of which ours comes, and which is with us always. And then shall life go strengthening, greatening, all the way; and there shall be no death, but only, some day, just as the laws of being bring it, a change, a passing on, and the unspoken word "to come up higher" into the next and finer stage of this wonderful "Life."

TUESDAY.

The upward way cannot be easy: it must be climbing to the end; but, as you climb, there comes more love of man, more love of God; a blessing of stronger, abler, kinder, happier life,—and ever growing over all a quiet restful sense of something brighter, happier still, beyond,—some crown of better life than aught we know here, which the Lord hath, in the unfolding of the eternal years, for them that love him.

WEDNESDAY.

I am more and more persuaded that the way of all really upward life, of all life that even on earth will stand the shadows of sickness and the failing light of age, and still look worthful, is not in more refined contriving for our own comfort, nor in more elaborate studies for our culture, but in growing on, through these things moderately cared for,—mark that,—above them, unto a life above the thought of self; a life of frank and generous loving-kindness, of doing all

the good we can in the church, the city, the nation, aye, and of doing every helping, cheering thing we may to every man, woman, and child about our path, trying all we can to leave our little corner of the world a fresher, kindlier, happier spot for our having been in it.

THURSDAY.

Whatever our way may be, whether among the tangled cares of the world or in the eager scrutiny of nature, the watching eye will see more clearly, and the brain be stronger for wisdom, and the hand for toil, if now and then the heart breaks out in songs of glorying praise, or hushes into trembling silences of prayer.

FRIDAY.

When we pass a happy hour of friendship, when some pleasant consciousness of health and vigor touches us, when some beautiful aspect of nature strikes something in us deeper than the mere eye, when some anxiety is suddenly lifted off the heart, when some effort is crowned with success we hardly dared to count on,—why not a moment's thought towards God, and even a glad, outspoken word of thankfulness?

SATURDAY.

Look forward! Of course, the past is poor, but let it alone! To-morrow is a new day from God. Make a new, better day of it. Above all, never believe that whisper of despair that, with sins so many in the past, you may as well go sinning on to the bitter end. No! Let us believe that great teaching of Christ's,—the forgiveness of sins,—that forever the infinite Father-life is waiting, loving, hoping; and so let us keep striving anew with every single day, watching and praying, and keeping our faces and our hearts towards God, and, like Paul, leaving the things that are behind, and reaching forth to those which are before!

"Dante rightly punishes those who bore themselves sadly in the sweet air made joyous by the sunshine. The sun does not always shine, but my heart shall."—*Stephen Allard.*

"A few smiles of silent sympathy, a few mere tender words, a little more restraint on temper, may make all the difference between happiness and half-happiness to those with whom I live."—*Stopford A. Brooke.*

"Saint Paul considers that religion means works of charity, and charity means helping others."—*Erasmus.*

EDITORIAL.

New Features. UNDER the heading "Departments" it will be seen that we have been fortunate in securing the co-operation of the secretary of the American Unitarian Association, Rev. George Batchelor, who undertakes to supply us every month with a column of condensed information from the headquarters of the Association. The secretary of the National Alliance, Mrs. Emily A. Fifield, has also most kindly agreed to give our readers a monthly outlook and review of the field of women's activities, which will be found of the greatest interest.

On the cover we give page reference to each item of "News from the Field," so that at the end of the year we shall have in each volume of the *Unitarian* a little history of our churches for ready reference.

Influence and Information. A GOOD old friend was accustomed to advise young ministers never to use their influence until they had it. Equally important is the consideration by what methods to use your influence when you have it.

It is the earnest effort of the *Unitarian* both to encourage the growth of the noblest influences, and to provide a channel through which already well-developed influences can flow forth upon their productive errand.

It is our first purpose to make a place in our columns for the highest utterances of the day: it is our next to carry those utterances, those words of influence, to all the altars and hearths we can. We want to help every church and every individual, every organization and every soul, every minister, every Sunday-school worker, every Branch Alliance, every Club or Guild or Lend a Hand.

Interchange of information creates influence.

No minister has such help in advancing the higher life as the one in whose parish the *Unitarian* can be found in every home. It carries the influence of so many wise heads and earnest hearts, giving of their best, that no one man could hope to do so much. It creates influence by giving information.

A prominent layman gave $500 recently to Unitarian missionary work, saying that, if the matter had been presented to him, he would have given before. The *Unitarian* presents such information.

Needs and Means. When it is clearly seen that a great need, a great craving and hunger, exists, and at the same time the satisfying food is at hand, lying on the shelf, it does seem that among the spectators the necessary energy would be generated to get the food down from the shelf, and carry it out and distribute it through the famine-stricken district.

In analogy, this is very much the position of our Unitarian denominational work to-day.

Two, ten, twenty, letters at a time, from far and near, detailing famine: "We are Unitarians here, but have never seen the face of a preacher of that faith"; "I starve for the truth"; "All the 'word of God' we hear is heard against our reason and common sense, we are not fed." In the same mail-bags come announcements: "I cannot preach any longer in the pulpit of my present denomination. I am a Unitarian. What can I do? Can you send me into missionary work for Unitarianism?" The secretary of our Fellowship Committee knows a score of true and able preachers, who would take any posts if we could send them. But not only these, we have men already of our own denomination, with no preaching stations for them to occupy. Why? Because through lack of means, without dollars in the treasury of the American Unitarian Association, missionary movements have been obliged to be abandoned. Though the cry for food comes daily, the secretary of the Association is compelled to reply, "We appreciate your needs, we know what you want, and we have it here; but we have no means by which to pass it on to your benefit."

There is the famine, here is the food. Cannot we, the spectators, generate the means for distribution?

The Bishops' Letter. The letter issued to the Episcopal Church in America by order of the House of Bishops, and signed by the committee of six, including such opposites as Seymour of Springfield and Potter of New York, is a most important and interesting document. There has been a great deal of comment in the religious press; but in every criticism we have seen the arguments of the letter have been treated as though addressed to the world at large, which seems hardly fair to the bishops, who certainly dedicated their letter clearly enough to their own churches.

As Unitarians, it would be foolish for us to disagree with the letter; it is not for us.

As Unitarians, we should never receive such a letter. The holy freedom of our Congregational polity forever makes it impossible that any governing body in our denomination shall dictate with the arrogance of ecclesiastical authority in questions of religious truth.

As Unitarians, if we were asked our views upon the matter, we should not denounce the letter, but rather say that it was the natural product of such an ecclesiastical organization as the Episcopal Church.

As Unitarians, it seems to us that such a letter sent by the bishops of the Episcopal Church to the people of the Episcopal Church is a most excellent pastoral.

What is the substance of the letter? Briefly, it is a reaffirmation of the cardinal points of faith maintained by the Episcopal Church.

The inspiration of the Holy Scriptures of the Old and New Testaments as the true revelation of God. Deprecating any instruction which leads men to think of miracles doubtfully or with half-faith, or in any way encourages the criticism that weakens faith in inspiration.

The miraculous birth of Jesus Christ as proving him of one substance with the Father, very God and very man, conceived of the Holy Ghost, born of the Virgin Mary, yet "equal to the Father."

The miraculous resurrection of Christ from the dead, with the assertion that "the Church does not tolerate the teaching that this was a so-called spiritual resurrection." But "I believe in the resurrection of the body."

"No specious plea of progress" is to be made any excuse for avoiding conformity to the "consentient voice of the Church in all ages."

To us these seem familiar words: they are a simple restatement of the well-known doctrines of the Church.

As Unitarians, we do not believe any one of them; but we should think to those who use the Episcopal Prayer Book the Bishops' Letter would be highly salutary as a reminder to lax rectors and thoughtless worshippers that words have meaning, and that the Episcopal form very properly implies the Episcopal sense.

Pure Religion. PROF. MAX MÜLLER points out in a recent article in the *Arena* that there are only eight religions in the world which have produced sacred books, and have obtained a hold upon mankind strong enough to entitle them to be called great.

All these religions agree in fundamentals. Of this fact the Parliament of Religions was the first outward and visible sign. Max Müller says, "The delegates at Chicago have declared that 'in every nation he that feareth God and worketh righteousness is acceptable to him.'

"They have seen with their own eyes that God is not far from any one of those who seek God, if haply they may find him. Let theologians pile up volume upon volume of what they call theology. Religion is a very simple matter; and that which is so simple, and yet so all-important to us,—the living kernel of religion,—can be found, I believe, in almost every creed, however much the husk may vary.

"And think what that means! It means that above and beneath and behind all religions there is one eternal, one universal religion, a religion to which every man, whether black or white or yellow or red, belongs or may belong."

The Harmony of Love. THE essence of love is unity and harmony with something else. When a musician brings two parts of a song into harmony, every note of each part is added to, enriched, and strengthened by the process; and this exactly represents the process and the results of love in the human heart.

It is a law of life, as it is a law of sound, that two souls in harmony, though each gives of itself, are, nevertheless, both enriched and added to and strengthened thereby. It is the mystery of love that in giving it receives; in losing, it gains.

Love to God means the passion to be in accord and harmony with him, with his perfect truth, perfect goodness, perfect beauty. It means that these qualities of his excite and rouse in us an ardent wish, a deep resolve to have and to possess them.

He who loves God thus has fulfilled the law, for the second commandment is in reality involved in the first.

You cannot strive after truth, goodness, and beauty in all things without loving your fellow-men.

And Jesus has said, He who will obey these two commandments shall inherit eternal life.

More than Bread. THE following fine passage occurs in an article by Theodore Roosevelt in the February *Forum*:—

"The people who pride themselves upon having a purely commercial ideal are apparently unaware that such an ideal is as essentially mean and sordid as any in the world, and that no bandit community of the Middle Ages can have led a more unlovely life than would be the life of men to whom trade and manufactures were everything, and to whom such words as national honor and glory, as courage and daring, and loyalty and unselfishness, had become meaningless. The merely material, the merely commercial ideal, the ideal of the men whose 'fatherland is the till,' is in its very essence debasing and lowering.

"It is as true now as ever it was that no man and no nation shall live by bread alone. Thrift and industry are indispensable virtues, but they are not all-sufficient. We must base our appeals for civic and national betterment on nobler grounds than those of mere business expediency."

Puritans and Shakespeare. PROF. J. W. HALES has an interesting article in the *Contemporary Review* on the relations which existed between Shakespeare and his Puritan townsfolk.

Stratford on Avon, it seems, was a very hot-bed of militant Puritanism at the beginning of the seventeenth century. The municipality punished with fines the performance of plays and interludes.

But the great dramatist, unlike some of

those who profess to speak as his representatives nowadays, in no way blasphemed or called down fire from heaven.

On the contrary, he makes next to no reference to Puritanism in his plays. He entertained at least one itinerant Puritan preacher at his house, and regaled him with sack and claret.

Prof. Hales explains the relations between Shakespeare and Puritanism, as follows:—

"Shakespeare took no part in the Puritan-baiting that became a favorite dramatic pastime. And this forbearance is to be accounted for, not only by the general fairness and comprehensive sympathy of his nature, by his splendid incapacity to believe only ill of a large section of his fellow-creatures and his fellow-Englishmen, by his innate repugnance to mere abuse and vilification, but also by the fact that at Stratford he was brought into such close and intimate contact and acquaintance with so many specimens, public and private, of the Puritan creed. Shakespeare's own elder daughter was a Puritan, at least after her marriage, probably enough before, as Puritan preachers were rife in the place."

Debts and Dissent. Few men have contributed more to the happiness of their kind than the genial author of "Robinson Crusoe."

The following admission by one of his creditors, quoted in a letter by one of Defoe's keenest adversaries, shows, better than pages of biography, what manner of man he was: "Some years after his bankruptcy and composition with his creditors, Defoe sent for me, and, though he was clearly discharged, he paid me all the remainder of his debt, voluntarily and of his own accord; and he told me that, so far as God should enable him, he intended to do so with everybody. When he had done, he desired me to set my hand to a paper to acknowledge it, which I readily did, and found a great many names on the paper before me; and I think myself bound to own it, though I am no friend to the book he wrote, no more than you."

The book was the "Shortest Way with Dissenters," a most telling satire on the High Church party of the time, for writing which Defoe was sentenced to stand three times in the pillory and to be "imprisoned during the Queen's pleasure."

Why Not? The clergyman on board an Atlantic liner in a gale, who asked the captain in great agitation what was to be done, and was told that the best thing for him to do was to go below and trust in Providence, replied with dismay, "Has it come to that?" But why not? How often the remark is heard from well-intentioned men and women, "Well, we can only have faith"! But why not? Is it not the only thing there is any sound reason for having?

Why not rather say: Here is a fine opportunity to be faithful. All our lives we have seen the grass come green again in the spring, heard the birds return, rejoiced in the love of many friends, and found that love still waiting for us beyond each night, —nay, growing in sweetness through the years, growing in strength. Our hearts overflow with confusion when we attempt to realize the infinity of things that have kept faith for us. Is there now a trial upon our reliability, our endurance, our faith? Why not signal back with a hearty cheer, "We stand, all's well"? Why not?

Departments.

AMERICAN UNITARIAN ASSOCIATION.

A more hopeful feeling begins to pervade the directors of the Association. So far as the moral situation is concerned, there is no doubt the outlook is cheering. Indeed, the greatest embarrassment comes from the fact that so many ministers in other denominations are looking for settlement in Unitarian churches, and that so many calls are made for assistance in starting new movements. We stand at the crisis of our fortunes. Great activity and increase are possible; but, without them, in a few years the opportunity would pass from our control. Meantime, however, the financial outlook is improving so decidedly that at the end of the financial year it may be possible to report better things than have been expected.

A few misconceptions are injurious. For instance, the directors are aware of no "lavish or reckless expenditure," and feel sure that they are as economical as justice to the cause will allow. While legacies have been put into the "General Fund" at times, they have not been, and are not now, used to pay debts. The current in-

come from the churches goes directly into the field, and is not used to pay "deficits." In fact, there is not, and never has been, in the strict sense of the word, a "deficit." Temporary loans have been made over against a well-invested General Fund, which has never been exhausted, and is not likely to be. What the directors greatly desire is to bring current income up to current expenses, and to avoid encroachment upon the General Fund.

From California comes an intimation of improving conditions, and a more cheerful temper on the part of our constituents. Still, the tide has not risen enough to lift all our missionary churches to self-support. In one town of fifteen thousand inhabitants, by making a loan of $5,000 or paying $7,500 in cash outright, we might have possession of a church costing upward of $40,000, with the prospect of organizing a self-supporting congregation. Without any expense to the Association services will be opened at Santa Cruz and Los Gatos.

At Memphis, Tenn., the new church has called Rev. George H. Clare, and cheerfully accepts the responsibility of self-support in the near future.

At Albany it is believed by ministers in the Middle States that it is now possible to begin a new Unitarian movement with great success. A man stands ready who is thought to be peculiarly adapted to forward the enterprise.

The report of the Committee on Reorganization spoken of last month was not completed at the recent meeting, but will soon be reported.

An extensive correspondence has been carried on concerning the desirability of establishing the ministry-at-large which was recommended at the last annual meeting of the Association. The result of the correspondence is an embarrassing revelation of desire for such a series of meetings as might be arranged for the different departments. From each of them come urgent messages inviting the services of "men of national reputation." No definite arrangements have yet been made for such missionary excursions, partly because, if anything is done, so much ought to be done; and also because it is not yet certain that the income from the churches will warrant the expenditure. When the enterprise is undertaken, it should be so planned as to give each of the five missionary departments equal advantage in due time. There is an urgent call for the presence of the secretary in the West and on the Pacific Coast; but for the present it is impossible for him to do more than meet the demands at the central office.

From each superintendent come assurances that work of the first importance can be done in his department. From various quarters, also, come assertions that "national vision" would reveal the importance of cities in the various parts of the country where our work has scarcely begun.

One of the most embarrassing problems —although a temporary one, let us hope— is raised by the question, "What to do with the many ministers who wish to take Unitarian churches where we have no churches to offer them?" From many quarters comes the demand, "Open new places, and set them to work." To do that would require an immediate expenditure of from $30,000 to $50,000. It is probable that, with due diligence, there may be found many towns and cities in the country where circumstances are favorable for the establishment of self-supporting churches. Out of the very pressure will come a movement which will bring relief.

The new state of things following the splendid results attained at Saratoga, and the new attitude of the strict constructionists in all the so-called evangelical churches, make new ventures in the publication of our views an essential part of our work. It is now possible to say some things, and say them altogether. For the general purposes of the Association, not included in any one of the five missionary departments, the secretary ought to have at his disposal, by consent of the directors, at least one-sixth of the whole income. There is much work which can be done in the country at large to diffuse our principles without reference to the founding of individual churches. The Committee on Publication has, for the present, suspended the issuing of new tracts, in order to revise the whole list, to weed out the useless, and to begin anew from our new vantage-ground with a new declaration of principles.

$40,000 has been received from the estate of Isaac Sweetzer, and invested in a fund bearing his name. Mr. Ira P. Farrington of Portland, Me., has left $20,000 to the Church Building Loan Fund. There is a rumor that the will is to be contested; but, no doubt, in time the money will come to that fund. About $25,000 in other legacies has been received by the treasurer. The directors are earnestly considering the management of the General Fund, and hope soon to bring the finances into such a condition that all appropriations may be made from current income already in the treasurer's hands.

The most important addition to the available resources of the Association will be made by bringing the churches now assisted into such a condition that the money given to them may be released for new enterprises in other fields. The Association will not willingly help any church that is willing to be helped and to regard the aid rendered by the Association one of the regular available "assets" of the society. The policy of the Association has been and will continue to be one of mutual aid and comfort. Wherever there can be found a few families understanding our principles and wishing to

apply them for the religious uses of the community, the Association will regard them as the honorable and trusted agents for doing its work. According to its ability, it will co-operate with such groups of men and women, to the end that Unitarian churches may be established which will not only support themselves, but will also begin with enthusiasm to help other communities needing assistance in like manner. Churches now strong, which were helped at the beginning or in some crisis of peril, ought to consider it their first duty to return to the treasury of the Association the money now needed in other places.

GEORGE BATCHELOR.

SUNDAY-SCHOOLS.

The current leaflet lessons on the "Life of Jesus" in the one-topic graded system are now out for March. There are five lessons for this month, the subjects being "Jesus and the Insane Girl," "The Transfiguration," "The Greatest in the Kingdom of Heaven," "Jesus and the Little Children," "Jesus and Zaccheus." The Intermediate are prepared by Rev. Edward A. Horton, and the Advanced by Rev. W. Hanson Pulsford. They are printed together in one leaflet. Price, 50 cents per hundred.

One of our largest Sunday-school kindergartens is in the Unitarian church at Chelsea, under the care of Miss Dockham and Miss Gerrish, aided by some valuable assistants. The numbers are not only large, but the spirit is admirable. The whole school, with Miss Barnard as superintendent, makes a valuable adjunct to the society.

Rev. Brooke Herford is furnishing a series of articles to the *Sunday-School Helper*, published in London, on "Religion and the Children." Mr. Herford is always interesting; but I have never felt quite sure that he appreciated Sunday-schools, and what they represent in modern religious affairs. Sunday-schools are certainly defective; but Mr. Herford, in making them so constantly a mere supplementary part of religious education, is liable, unconsciously, to belittle the rank and importance belonging to them. In a perfected state of society it may be that the Sunday-school will not be needed. The home, the church, and the public school may then accomplish what we are now aiming for partly in other channels. But at the present time it is not safe to weaken the emphasis on the value and need of Sunday-school membership and instruction for the young.

If everything moves forward as planned, the New Song and Service Book for Sunday-school, church, and home will be published by the Unitarian Sunday School Society the last of March. The expenses have been quite heavy in preparing this aid to Sunday-school exercises; but it will be sold, probably, at somewhat less than cost, in order to meet the needs of all the schools, large or small, rich or poor. A statement of the contents was given in the last *Unitarian*; namely, that there will be ten general services, ten special services, and five closing services, with about two hundred carefully picked hymns and tunes. Some of these are familiar, others new, with a variety adapted to different grades and ages in the Sunday-school. The book will be securely bound with leather back, opening readily.

It seems, by a report of the New York Sunday School Union, that a strong desire was manifested that certain familiar congregational tunes should be learned by the children in the Sunday-school, thus preparing them to sing heartily in the church service. To that end, a committee was selected to choose certain tunes, six or ten, for use in the Sunday-schools of the Union. The New Song and Service Book will contain quite a number of the standard congregational tunes.

There is often a wrong impression in our churches that the Unitarian Sunday School Society has all the money it needs. This is so great an error that we do not know on what basis such a supposition rests. The Unitarian Sunday School Society could put at the service of the Sunday-schools a much larger number of aids in all directions if the donations from the churches and Sunday-schools were greater. The delay in forwarding contributions often leads a Sunday-school or church to gather up something hastily and forward that, instead of carefully preparing for a generous gift. This year there is special need of larger funds in order to defray the expenses of the New Song and Service Book. Will the churches and Sunday-schools be so good as to take heed to this suggestion, and send early contributions as well as generous ones? Every dollar will be wisely expended for the good of the cause. We hope that no Sunday-school or church, West or East, North or South, will hesitate to send something, however small, gauging the donation by their means.

Every Other Sunday is constantly adding to its subscription list, but there are many places where it would gladly go as a visitor if it were invited. A cheap yet sufficient binder has been procured for this paper, capable of holding the numbers for two years. It is of flexible covers, with a cloth back. Though simple, it is adequate for its purpose, and costs only 20 cents, sent by mail, carefully wrapped, postage prepaid. Any new subscriber, living outside of Boston, sending 55 cents will receive *Every Other Sunday* for a year and a binder.

EDWARD A. HORTON.

NATIONAL ALLIANCE OF UNITARIAN WOMEN.

The second Friday in February brought nine women of the Executive Board together for the usual monthly meeting, in spite of the severe cold. Mrs. Dix, the president, is too much out of health to take the journey from New York, having had the grippe. Therefore, the meeting was in charge of the New England vice-president, Mrs. Kate Gannett Wells.

Formerly reports were expected from every Branch of the Alliance each month; but, as the number increased so rapidly, and the consideration of the reports required so much time, it was found necessary to divide the country, and to hear from each section only three times during the year. The New England Branches report in February; and full responses came from the directors, giving accounts of all the activities entered into by the various Branches. Regular meetings, study, reading, discussion, lectures, the Post-office Mission, and Cheerful Letter Exchange, with wide distribution of denominational and miscellaneous literature in immense quantities, constitute the burden of the reports. The charitable and philanthropic work so often entered into by the Branches, although not the *first* purpose of the Alliance, is of great amount, and covers a large field. Nearly every Branch is interested in the Montana School and in Tuskegee, and numberless boxes of books, magazines, bedding, clothing, and other supplies are forwarded each month; while many of them set aside a sum of money each year for these schools. The money so freely given by the Alliance is raised by contribution or assessment, or by fairs, sales, concerts, and other entertainments. It may not be known by all that one-third of the membership fees received by a Branch is sent to the general treasury for running expenses, and that the remaining two-thirds must, according to the by-laws, be spent for denominational purposes. Consequently, whatever a Branch appropriates for charity or the promotion of enterprises not denominational must be provided for in some other way than the Alliance fee. It is gratifying that so much is done without encroaching on the true purpose of the organization.

The Branch reports are most interesting, as, for instance, the director writes of Lowell, Mass.: "The Alliance Branch here is still loyal to the cause, has much vigor this year, and has inaugurated new projects. An original paper is always read, and discussion always follows. The new Middlesex Club, with its four hundred women all aglow with intellectual activity, stimulated by the best writers and speakers of the day, has not had the effect to abate the zeal of the Alliance; and its members, many of them officials of the new club, are still faithful to our organization. There are the regular monthly meetings for religious thought and discussion; a monthly meeting at different houses, partly social, partly for increase of funds; and a tea. Every other month, in the vestry, Mr. Batchelor gave Bible readings last winter, and, but for his new duties, would have continued them this winter. The fact that the Branch is alive is partly proven by the assiduity of the press to get reports. The papers read at the meetings have been fine, and one notably so, being an original one on 'How I came from Orthodoxy to Unitarianism,'—a personal experience told with great delicacy, but giving evidence of much struggle and much persistence for ten years in the study of religious subjects. I would say here that what helped Frances Power Cobbe so effectually helped her,—careful study of Theodore Parker's works. Her orthodox friends were more willing to count her an unbeliever in their dogmas than to think *Theodore Parker* could have helped her. That was humiliation, and they only *pitied* her after that. It is twenty years since she found she could not believe in the doctrines of the Church in which she and all of her family had been reared. Unaided, except by her own reading, she came into liberalism; and for ten years she has been an enthusiastic Unitarian."

Where all accomplish so much along the same lines, it is difficult to select any as of special interest; but the Branch at Newport, R.I., has held very profitable meetings, with readings in which each member had some part. The Providence Branch makes a specialty of sending books and magazines to Point Judith Light, and to Manomet Point Life-saving Station. The Branch at the First Parish, Dorchester, has one hundred and fifteen members, and is one of the most efficient in all ways. It is the first to appropriate a fixed sum, $200, to the Southern work recommended by Mr. Chaney. The largest membership in a single Branch is found at the Church of the Unity, Boston. At the Church of the Disciples more literature is distributed than by any other Branch, and Arlington Street is noticeable for its large Post-office Mission.

Great enthusiasm is shown among the smaller and more widely scattered Branches in New Hampshire, whose director sends a graphic story of successful meetings, in spite of illness and wintry winds.

From the Pacific Coast came reports of much the same import as from New England. In all the churches the women's societies are loyally looking after the interests of the denomination, strengthening their own churches, and then helping others. In most of them the denominational and benevolent work is combined. At Portland, Ore., the organization meets every week; and the work is divided among committees, as follows: Advisory, to plan for the literary work of members. The

Sewing Committee has charge of work for the poor of the city. The Music Committee attends to the business with the choir of the church. The Visiting Committee welcomes and calls upon strangers in the parish. The Entertainment Committee arrange for the entertainments through the year by which they raise funds for the church music. Their work is for the intellectual and social advancement of the members, visiting and sewing for the poor of the city, and raising funds for music of the church. One meeting each month is given up to literary, social, or religious discussion.

The Southern project mentioned above is the plan of Rev. Mr. Chaney, Southern superintendent for the American Unitarian Association, of sending resident ministers on missionary circuits, each in his own section. Mr. Chaney has formulated a plan for ten such circuits, which the ministers will willingly undertake if travelling expenses can be supplied. The Alliance hopes to help in this work substantially, and appeals to each Branch to do what it can. EMILY A. FIFIELD, *Rec. Sec'y.*

THE NEW YORK LEAGUE OF UNITARIAN WOMEN.— A regular meeting of the league was held at the Church of the Saviour, Brooklyn, Friday, February 1, with an attendance of three hundred and twenty-five, —Mrs. Hooper in the chair.

After the various reports were read, Miss Low presented resolutions referring to the death of Mrs. James D. Smillie, who had served on the Executive Board for years, and been greatly respected and beloved because of her beautiful character.

A collection was taken for "our Meadville student." The subject for the day was "The Training of our Young People." Mrs. Dunn of Jamaica considered the first part of the subject, "How shall we encourage a High Standard of Mental and Moral Integrity?" Starting from the definition of integrity, she reasoned that a character, to claim that attribute, must possess a wholeness, a mental and moral completeness. Every act in life must be governed by thought, to determine not the relative, but the absolute right or wrong. There is an inseparable union between the mental and the moral; and any compromise in a question of ethics but delays the issue, as our country found with the slavery question. To inculcate integrity, the writer thought parents and teachers should insist on absolute truthfulness; on thoroughness in the discharge of every duty, great or small; and on the avoidance of shams.

Mrs. G. W. Winterburn of New York compared the influences of city and country on the development of the young. She did not favor a locality which encourages the egoistic virtues,—truthfulness, purity, temperance,—but does not call out the humanitarian side of one's nature, any more than one which affords every opportunity for the expansion of the social qualities, at the same time furnishing a snug nursery for the vices which shadow them. The extent to which an environment affects a child depends upon his sensitiveness. During the early years of a child's life, when the physical development is of prime importance, the country seems the ideal home; but, the age of adolescence attained, we invariably find the youth longing for the stimulating city life. Mrs. Winterburn deplored the condition of the public schools of New York. If children could but have the advantages of suburban homes, which combine the best of city and country! "But, failing this," Mrs. Winterburn consoled her audience, "there are compensations for every loss. If we are destined to rear our nestlings in the most distant wilds, the *habitat* has the sanction of God's creative power; while, if we must perch them on some amazing 'sky-scraper,' we are still environed by humanity. And in humanity's heart every wise being finds the conditions that minister to the highest life."

Miss Jadwin read a paper on "College Life for Boys and Girls." In her introduction she proved the value of a college training, resulting, as it did, in giving one a larger life,—more to think about, to enjoy, to do. Surely, with this broader outlook, no one would regret these four years. It was shown that the large percentage of prominent men are college-bred. This training, however, was sometimes objected to by business men as unfitting a man for active life. Miss Jadwin felt a well-disciplined mind could adapt itself to the needs of commercial life all the better for the training. And it is not at all to his discredit that a college-bred man rarely becomes a millionaire. It does not prove his want of business skill so much as his greater enjoyment of life and its possibilities to help others.

At the close of this paper a general discussion followed, Miss Lindsey speaking a word for the health of our girls. Was it right, she asked, to educate her in the dead languages and neglect her live body? Every school should teach the care of the health. Miss Hinrich urged more kindness and less threatening in dealing with the young. Mrs. Morse had a word for mothers, and related a touching incident illustrating the strength of children's right impulses when treated with tenderness.

After a hymn and the Lord's Prayer the meeting adjourned.

ALICE P. JACKSON, *Rec. Sec'y.*

"Whoever you are, be noble;
Whatever you do, do well;
Whenever you speak, speak kindly;
Give joy wherever you dwell."

GUILDS.

A LAY SERMON.

Read before the Guild of the Third Religious Society in Dorchester, Mass., by Lillian S. Bourne.

I did not go to church this morning, so I preached myself a sermon. My text is Alice Cary's simple verses:—

"How dreary would the meadows be
In the pleasant summer light,
Suppose there were no birds to sing,
And suppose the grass was white!"

(Can't you see the glare of it,—the ugly glare, with no tender green to rest tired eyes?)

"And dreary would the garden be,
With all its flowery trees,
Suppose there were no butterflies,
And suppose there were no bees!"

Best of all now, in winter, can we imagine such a summer. Alice Cary goes on to point her moral, asking her little friends to think awhile, and, when some pleasure flies, to be thankful they have ears and eyes.

We all, I suppose, imagine. If we are ugly, we dream of what the world might hold for us if only we were beautiful. The commonplace boy dreams of a high position or fame; the poor boy, of wealth; the stupid girl, of the delighted audiences who would hang upon her words, were she only brilliant. And so it goes. Do not such dreams bring discontent? What if we "suppose" in the other direction?

Born without a bird in the throat, let us not long to be Melba, but rejoice that our brains and fingers can earn for us the wherewithal to enter her presence, and rejoice that we have ears to hear the bird trill. If our dress is serge instead of silk, the remembrance of men, women, children shivering to-night in tenements, both cold and hungry, may make us ask ourselves, "What have I done to deserve more than they?" Better yet, let us ask, "What can I do, if only from gratitude, to help gladden the world?" When there is so much to be done, does it not seem sometimes as if God must get tired of us,—us to whom he has given, and who do so little to help him with his work? In our little groove we stay; and after the day's work is done, —work, too, paid for in dollars and cents, not given,—we sit back and say, "Now is the time for my pleasure." Do Gen. Booth's workers ever take time for pleasure? Their work, given for humanity, is their pleasure. Don't the young men and women ever long for a dance or concert? They are human; but, surely, their self-denial makes them heroes and heroines.

Over and over we are told not to study ourselves, not to think ourselves over; but, if each night we did pause to ask, "How have I helped any one to-day?" it seems to me I might get so ashamed of the utter silence following the query that soon, in self-defence, I would watch for each day's chances. And we need not go far for them, either. I always liked Charles Kingsley's little verse, —

"Do the work that's nearest,
Though it's dull at whiles,
Helping, when we meet them,
Lame dogs over stiles."

A cheering word comes from Littleton, N.H., where a new guild is helping on the work of the church. The secretary, Miss Jean H. Tuttle, writes that "the guild gives an impetus to our society never felt before, and is one of the best moral, social, and intellectual helps ever known in the town." It meets every other Sunday. Some of the subjects already considered or held in view are: "Judging Others," "Self-culture," "Life's Sermon," "The End of Living," "Ships that pass in the Night," "Good out of Evil," "The Inner Life."

The society at Reading, Mass., is reported as doing good work, the attendance being encouraging. Some of the topics considered on the list are: "Dorothea Dix," "John Howard," "Salvation Army and its Work," "Best Uses of Sunday."

It is announced that Rev. George H. Young of Lawrence, Mass., has nine lectures on "Noted Women," which he will give before guilds and other organizations, the terms being moderate. Louisa Alcott, Charlotte Brontë, Margaret Fuller, are among the names mentioned.

A union conference of guilds, Unity Clubs, and temperance societies will be held in Channing Hall March 13 at 10 A.M. and 2 P.M. Papers and addresses will be given as follows: Rev. E. J. Prescott, "The Guild as a Help to the Church"; Rev. A. J. Culp, "The Guild as a Minister's Opportunity"; Rev. A. J. Rich, "Unity Clubs: How to do it"; Rev. Walter F. Greenman, "A Taste for Good Literature"; Mrs. Emily A. Fifield, "Alliance Work"; Miss L. Freeman Clarke, "Study Class Work of the Women's Alliance"; Rev. E. H. Hayward, "A Club for the Boys"; Rev. W. H. Lyon, "Parish Papers'; Mr. J. G. Thorp, "The Norwegian System of License." All clubs, guilds, temperance societies, Alliance Branches, and similar organizations are requested to send delegates. All interested are invited to attend.

An editorial in the *Open Church* discusses the "Relations of Sunday-schools to Guilds." It says: "The danger is that, when young people feel that they have outgrown the Sunday-school, they will pass out

from it, not into the church, but away from it, to some other church, or to no interest in religious matters. The guild takes hold of them before they leave the Sunday-school, leads them up to a higher plane of thought, and prepares them to take an active interest in the church. The guild creates an active sympathy with the church, and pledges the young people to loyalty and devotion in its behalf."

The following subjects are from the list published by the Guild for Christian Culture, Neponset, Mass.: "Late Phases of Child-saving in Large Cities," "College Settlements," "Moral Ideals in Public Life," "Favorite Hymns," "Helps on Life's Pathway," "Great Religious Paintings."

A new society is reported at Gloucester, Mass., which has the following subjects on its list: "Florence Nightingale," "Luther," "Swedenborg," "The Crusades," "Charity."

There is an article on "Practical Work," by Mrs. Laura B. Martine, in the February *Open Church.*

The president of the Alliance calls again for items of information from all the guilds. B. R. BULKELEY.

TEMPERANCE WORK.

The following circular is being issued by the Unitarian Temperance Society, in the hope of increasing its membership and awakening the churches to greater activity along temperance lines:—

"The Unitarian Temperance Society has become incorporated under the laws of Massachusetts. In order that we may push our work forward more effectively, we appeal to all Unitarians who are interested in the temperance cause to lend us their aid. We need more memberships, and to have a larger number of people actively interested in our work. Especially do we ask our ministers to join with us as members and coworkers. The membership fee is only $1 a year. On the payment of $25 (or that sum within five years from the date of the first payment) a person can become a life member. The Richard Clap Weis Fund of $1,000 is now established, and we shall be glad of additions to it. Address membership fees and all communications concerning the finances of the society to the treasurer, Mr. Frank B. Thayer, 198 Aspinwall Avenue, Brookline, Mass.

"Our tracts can always be had free, with a few exceptions; and we desire for them as wide a distribution as possible. We wish to have the subject of temperance frequently presented at our conferences, before the churches and Sunday-schools, clubs and guilds. We hope that all these organizations will give the subject at least one hearing during the year. In these, and in as many other ways as possible, we are seeking to extend our work. We therefore ask your assistance by gifts of money, by securing new members, by interesting others in temperance work, by having this work brought forward in your church. We ask the more hearty co-operation of all those who have the cause of temperance and total abstinence at heart.

"C. R. ELIOT, *Pres.*
"GEORGE W. COOKE, *Sec'y.*"

Upon the same circular appears the list of officers and the by-laws of the society; also a list of temperance speakers,—*i.e.*, a list of persons who are ready to give addresses upon temperance for Sunday-schools, churches, societies, etc. A list of the society's publications is appended. The circular may be obtained by addressing Rev. George W. Cooke, 25 Beacon Street, Boston.

The Unitarian Temperance Society will issue a special temperance service for Sunday-schools, intended for use on the second or third Sunday in March. It will be similar in general plan to the services issued in past years by the society and so widely used by the Sunday-schools. This service will especially commemorate the life and work of Mrs. Mary A. Livermore, of whose noble work for temperance the Unitarian Church may well be proud. The service will require no "rehearsals" on the part of the Sunday-schools, as the hymns to be used will be familiar. Thus the regular order of Sunday-school lessons will not be interrupted, and the service will come to the teachers and scholars with perfect freshness. It is hoped that a very large number of our schools will call for these services. They will cost $1 per hundred.

An effort is being made by the Unitarian Temperance Society to find out just what temperance work our churches are doing. Every minister is to be asked, "What temperance work is going on in your parish?" and is specially requested that even the most unimportant work should be reported. It will be a source of great encouragement to each person interested to know that sister churches and Sunday-schools are also interested; and, if the ministers and superintendents will respond to the appeal now being made, much valuable information may be obtained.

It is proposed to issue a series of envelop leaflets upon temperance; *i.e.*, leaflets small enough to be slipped into an ordinary envelope, and brief enough to be read in a moment or two. Any one having in mind just the words best adapted for this purpose will help the cause by sending the same to the society, at 25 Beacon Street, Boston. C. R. ELIOT.

The banner which still waves above the shattered temples, creeds, and rituals of the past is the banner of a Christ-like love.

LITERARY NOTES.

"The Message of Man." Arranged by Stanton Coit. Macmillan & Co.—For excellence in arrangement, method of reference, and convenience in use, we have seen nothing better done than this collection of utterances concerning the moral life. It is of interest to all, and can hardly fail in helpfulness to any. Ministers will find the book very useful in its careful collocation of the over two thousand quotations, under headings such as "Return Good for Evil," "What serves All is Right," "The Present only is ours," "Set not thy Heart on Riches," etc. There are ninety-two of these headings or chapters, each designed for connected reading; and, as the sub-title of the book is "Ethical Scriptures," we presume they may be intended for use in the pulpit. That which is peculiar is the collector's personal preference in the choice of selections; the modifying, rearranging, and abridging of many passages; and even the omission of such words, in some well-known quotations, as have a theological significance. This effort to exclude all theology and confine the book exclusively to ethical expressions seems to us to throw a false light over many of the finest pages; for it is certainly unhistorical to quote from the psalmists, Thomas à Kempis, Francis de Sales, Channing, and Martineau only such isolated passages as bear no hint of the deep spiritual religious thought which was the chief characteristic of every one of these writers. It is instructive to note how the chief sources of these "ethical" quotations are from men most deeply steeped in theology and most wrapped in spiritual aspirations. The Bible furnishes more quotations than any other source. Then follow the works of Richard Baxter, Thomas à Kempis, and Emerson, with about sixty quotations from each. After these come Marcus Aurelius, Channing, Milton, Fénelon, Wordsworth, and Ruskin! Strange advocates these for a system of ethics divorced from religion! If ethics are sufficient without union with religion, why should all these who believe the opposite be made to bear false witness against themselves? Why not quote from another class? It seems to us the very omission of such names as Leopardi, Novalis, Machiavelli, Vauvenargues, Alfred de Vigny, Joubert, and the appearance of a single sentence only from Maudesley, Rousseau, and Lamennais (indexed as La Mennais), is a more effective comment upon the unsatisfactoriness—nay, indeed, the impossibility—of stopping short at morals, or of trying to force an artificial and unnatural disunion of ethics and religion, than any lengthier criticism.

"The Melancholy of Stephen Allard." By Garnet Smith. Macmillan & Co.—This is the private diary of a strange, striving, aspiring, disappointed, tempted, yet unspoiled, baffled, yet undefeated human soul. It is the inner story of a lofty spirit serenely heroic under "continuous disappointment and increasing malady." A recluse; a timid, retiring scholar; a B.A. of Oxford, England; hating strife, competition, all social small talk, and business self-pushing,—he can only secure the bare maintenance of himself and help his parents by accepting a very subordinate position. After six years of drudging, "an ineffectual effort to win the means to cheer my nearest and dearest," his parents died. The melancholy which haunted his life now almost subdued him; but a trifling legacy enables him, by spending the capital, to take a twelvemonth's rest at a small farm in Devonshire. This diary was written during these months, and was his sole contribution to literature; for his year's holiday ended in a chill, pneumonia, and sudden death. The most prominent characteristic of Stephen Allard after his melancholy is his meekness. The absence of egotism, the charm of gentleness, and—even in the despondency of philosophic pessimism—the sweet kindliness of tone are prophecy of the closing sentence: "I am more than my doubts, and the silence of faith is more than eloquence."

"Gathered Windfalls." Poems by Mary Chace Peckham. Memorial edition. Buffalo: C. W. Moulton.—The name of Mrs. Peckham is not a strange one to readers of the *Unitarian*. A considerable number of her poems have been printed in its pages; and, when her all too early death occurred in 1892, a short sketch of her life was printed, together with a brief estimate of her character and genius. We are glad that the choicest of her poems are now gathered into a volume, for she was a real singer.

It was believed by many while she was living that only the shrinking modesty which caused her to withhold her productions from the public prevented her from meeting with wide recognition as a poet of uncommon strength and charm. This little volume of singularly incisive, original, and attractive verses will confirm this judg-

ment. Her many friends in New England, in the Central West, and on the Pacific Coast will welcome this precious memorial of a dear friend as well as rarely gifted and noble woman. And lovers of real poetry—poetry which speaks with a clear voice of its own, and is not an echo—will prize the book for its own sake. May we not hope that this volume of poetry may be followed by at least a volume or two of prose made up of some of the fine stories which Mrs. Peckham left behind her? J. T. S.

"The Century Cyclopædia of Names." New York: The Century Company.—A reference volume of incalculable value. It is the supplement to the great Century Dictionary, having grown out of the impossibility of getting into the dictionary the mass of proper names whose importance for purposes of reference can well be appreciated by any constant writer. The names found in this royal quarto volume include not only those of biography, history, classical mythology, and such frequently needed words, but cover characters in modern fiction, noted books, streets, plays, celebrated monuments, works of art, etc. As an example, we have just remembered two great pictures of the marriage feast at Cana which we saw last summer,—one by Paolo Veronese, in the Louvre; the other, a Tintoret. But where? Is it Venice? A reference to this Cyclopædia of Names soon settles it. Three well-known pictures are indicated,—one at Dresden, one at the Louvre, and the other, by Tintoret, in the sacristy of Santa Maria della Salute at Venice.

"Leaflets for Lent." Boston: Lee & Shepard.—The second thousand of this unique arrangement of readings for Lent has been issued. The use of the previous edition has suggested some additional readings for the Sundays; and these Mrs. Laura Tilden Greene, daughter of Rev. William Phillips Tilden, has supplied, making the selections with such a fine instinct of affection that each ray of thought blends in one spiritual stream, and the book becomes indeed a lamp of light to lead every faithful reader nearer to the power of the Master.

"The Religions of Japan." By William Elliot Griffis, D.D. New York: Charles Scribner's Sons.—Dr. Griffis, formerly of the Imperial University of Tokio, and well known as the author of "Japan: In History, Folk-lore, and Art," etc., is well qualified to present a reliable view of the religious conditions in that world of enigma, Japan. But the present work is rather a history, a survey of past changes, noting the gradual evolution of faith toward the present Christianizing era. As far as we know, it is the first attempt of any American scholar to prepare such a history. It will throw much needed light upon a much misunderstood question. Dr. Griffis writes with deep sympathy, "Among the influences that have helped to shape my own creed and inspire my own life have been the beautiful lives and noble characters of Japanese."

The *New England Magazine* for February was all sold by the 10th of the month, the very last copy being sent to the *Unitarian*. It is not surprising; for, under the admirable management of Mr. Kellogg, the present publisher, the magazine ranks among our best. The article of probably greatest interest to our readers will be Mr. Chadwick's "Harvard Divinity School."

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Belfast, Me.—Unity Sunday evening class. Six Sunday evenings are devoted to the study of "Six American Poets as Prophets in Thought and Life," by Mr. Leighton. The programme of study is as follows: 1. Henry Wadsworth Longfellow,—(*a*) Biographical Sketch; (*b*) Notes on "Tales of a Wayside Inn"; (*c*) Recitation, "The Sermon of St. Francis"; (*d*) Favorite Lines of Members. 2. James Russell Lowell,—(*a*) Biographical Sketch; (*b*) The Humor and Patriotism of the "Biglow Papers"; (*c*) Recitation from "Sir Launfal"; (*d*) Favorite Lines of Members. 3. Ralph Waldo Emerson,—(*a*) Biographical Sketch; (*b*) Notes on Poems and Extracts from Essays; (*c*) Recitation, "The Concord Monument Hymn"; (*d*) A Short Story of Brook Farm. 4. John Greenleaf Whittier,—(*a*) Biographical Sketch; (*b*) Notes on "The Tent on the Beach"; (*c*) Recitation, "The Captain's Well"; (*d*) Favorite Lines of Members. 5. Oliver Wendell Holmes,——(*a*) Biographical Sketch; (*b*) Reading, (1) illustrating Humor, (2) illustrating Pathos; (*c*) Holmes as a Novelist. 6. William Cullen Bryant,—(*a*) Biographical Sketch; (*b*) Genius of Bryant's Poetry; (*c*) Recitation, "The Crowded Street"; (*d*) Favorite Lines of Members.—*Church Exchange.*

Boston, Mass.—At the Arlington Street Church the Sunday-afternoon vesper services continue to prove a source of high spiritual quickening. These successful services, held every Sunday at four o'clock, have for a good many years now shown how popular such Unitarian teaching may be made. Of course, they are thoroughly well done. The music, for example, is as good as can be got in the city; but it is never used in other than the religious motive,—nothing that is not, in technical language, sacred. There is no pandering to operatic tastes. The music is there as the worthiest

possible accompaniment of the highest religious themes. So of the simple service. So of the vigorous, brief sermons. Mr. Cuckson has thrown his own spirit and devoted earnestness into these remarkably condensed addresses. No casual hotel stranger happening by a half accident to attend one of these services can possibly fail to bear away a seed or two of the deeper life and higher faith. If such continued opportunities could be sustained in every city, it would be greatly to the advantage of the Unitarian gospel.

—From many of our pulpits words of surprise and condemnation have been heard during the past few weeks regarding the "Pastoral Letter" issued by the bishops of the Episcopal Church. Rev. Minot J. Savage preached twice upon the many aspects of the letter, and the strange attitude of the Church issuing it. He said: "You would suppose that the House of Bishops had heard of nothing that has happened since the time of Anselm. Let me say that we know to-day that the old theories of God, as a czar outside his universe, issuing his orders through prophet and miracles, are utterly swept away, and that no law of God is divine except those constituent laws by which he upholds his universe."

—The noon services for half an hour held each Wednesday in King's Chapel draw in a good attendance of business men, and add one more influence for pure Christianity in our city.

—At Bulfinch Chapel, where continuous Unitarian mission work has been active for nearly fifty years, under the veteran ministry of Rev. Samuel H. Winkley, a new movement seems to be adding itself to the vigorous old stock. This is under the inspiration of Rev. Christopher R. Eliot, who has for some months been the associate pastor with Mr. Winkley. A most interesting course of evening lectures is included in the varied programme.

Concord, N.H.— By invitation of the Women's Alliance of Laconia the president and seven members of the Concord Alliance were their guests on the afternoon of January 12, the object of their visit being to assist the new society in regard to the manner of conducting their meetings, etc. The Concord ladies were most cordially entertained at the home of Mrs. Cook, and a very pleasant time was enjoyed by all. At Rev. Mr. Phalen's suggestion the work of obtaining subscriptions to the *Christian Register* and the *Unitarian* has been taken up by the Women's Alliance. The parish has been canvassed by Miss Lizzie Young, who has secured seven subscriptions to the *Christian Register* and twelve to the *Unitarian.*

Dedham, Mass.—The First Church has issued in pamphlet form a most suggestive sermon preached by the pastor, Rev. William H. Fish, entitled "The Most Pressing Needs of the Church." These needs are, primarily: The building, the church home, its cheerfulness, attractiveness, beauty, comfort, usefulness, not omitting ventilation as well as proper heating.

Financial support,—a system that can be relied upon as a good business method, and yet obviate the feeling of natural objection on the part of the less well-to-do to accept the privilege of seats among others for which it is known a yearly rental is paid.

Social gatherings, where all classes make an effort to find points of common interest and sympathy.

More active work by the men,—this so vital for the future maintenance of the church as a social force.

Regularity of attendance. Fluctuating, uncertain congregations take the life and heart out of the best preaching.

Eastport, Me.—The chief event in our recent history has been the celebration of the church's seventy-fifth anniversary of its dedication, on Jan. 13, 1820. When the society was organized and the church built, there arose the delicate question which phase of "Congregationalism" should the minister be called to represent; for the subscribers had bound themselves to abide by the decision of the majority. Should he be brought from Andover, that "School of the Prophets," founded a dozen years before to defend the imperilled Orthodoxy of the fathers, or should he come from Cambridge, and represent that new, perhaps dangerous way, whose challenge had just been sounded from the Baltimore pulpit by Channing? By a decided majority the vote was for Cambridge; and, under the auspices of President Kirkland of Harvard, a preacher was sent. The minority felt so aggrieved that they withdrew, and founded the Central Congregational Church, which still survives.

It was natural for us to notice this interesting anniversary; and, accordingly, the pastor gave a special sermon, reconstructing the probable "creed" of the liberal founders of 1820, and tracing the changes and advances in Unitarianism to the present hour. A few days later, also, the ladies gave a parish and public supper in the vestry, followed by some music.—*Church Exchange.*

Francestown, N.H.— A correspondent says: "Though we have not been sounding a trumpet before us, we are not dead. In addition to the regular work of the church, for more than a year we have maintained a Union Literary Club, with an attendance of from fifty to seventy-five, with interest and enthusiasm as yet undiminished. January 30 we were all delighted with a lecture on 'William Barnes,' by Rev. W. F.

Greenman of Fitchburg, after which the people met him, his wife, and other visitors, in a pleasant sociable. Thursday evening, February 14, twenty-five members of the sewing circle celebrated Saint Valentine's Day by reciting in rhyme, interspersed with good music, how they each had earned a dollar for the church. No entertainment of the year has been so largely attended or, apparently, so fully enjoyed as this. However hard the road may be, we propose to go forward."—*Christian Register.*

Grand Rapids, Mich.— Mrs. Harriet Udell, wife of Mr. C. S. Udell, died suddenly on January 30 from a stroke of apoplexy. She had lived in this city twelve years, her home previously having been St. Louis, where she had a wide circle of friends. In Grand Rapids she had been active in literary circles and in the Unitarian church, and will be greatly missed. She was a woman of refined and winning character. Besides the husband, she leaves behind two children, a son and daughter, both grown up.

Hopedale and Mendon, Mass.—Evening meetings at Mendon have been gaining in interest; while at Hopedale, every Sunday at 7 P.M., the people continue to gather to enjoy the vesper service. On January 20 Messrs. E. E. Sherman, C. P. Godfrey, and Howard Bracken made interesting addresses upon "Life's Petty Worries"; and Miss Edith Brown read selections from Rev. M. J. Savage's sermon on that subject. Readings have been given at other meetings by Misses Mabel Andrew, Lilla Ross, and Marion Howe. Mr. Augustus Reccord of the Cambridge Divinity School preached in both churches on the 27th ult., and his sermons were most inspiring and instructive. On the same date the pastor occupied the pulpit of the ancient King's Chapel in Boston. At the supper on the 13th many names were submitted to be voted on as members of the parish, and many others signed the parish register.—*Our Church Home.*

Kennebunk, Me.—Rev. E. J. Prescott is preaching a course of sermons on "The Newer Religious Thinking." The following are some of the sub-headings: "The Newer Religious Thinking, and its Enthusiasm for Humanity"; "The Newer Religious Thinking, and its Exalted Conception of the Church"; "The Newer Religious Thinking at Work: Being a Review of Some of the Great Practical Reforms in our Large Cities"; "The Newer Religious Thinking in the Study: Being a Review of Some of the Newer Ideas of Man, the Bible, God, and Man's Destiny."

Memphis, Tenn.—Rev. George H. Clare has consented to take charge of the recently organized Unitarian church, and great hopes are entertained for the growth of a large society.

Milton, Mass.—Rev. Roderick Stebbins of the First Parish Church has just delivered an unusually interesting series of sermons upon the sources of the Bible, as follows: "When the World was without a Bible"; "The Oldest Bibles in Existence"; "The English Bible, Part II., Cædmon, the Venerable Bede, King Alfred, Wycliffe"; "The English Bible, Part II., Tyndale, Luther, the Authorized Version, the Revised Version."

Newburyport, Mass.— The Unitarian church, under the administration of Rev. S. C. Beane, is unusually active. From October to March, besides the regular morning service, which is largely attended, vesper services are held every Sunday at four o'clock. The meetings of the Young People's Guild, which are held fortnightly on Sunday evenings, have been unusually interesting. The attendance is much larger than last year, and more interest is manifested than at any time since its organization. The King's Daughters have held a series of afternoon teas, and one of the results of their work is a new piano in the church parlor. The monthly meetings of the Unitarian Club attract large audiences, and the programme presented is always attractive. At the February meeting Rev. C. H. Puffer of the Universalist church in Salem, and others, spoke on "The Miracles of Christ," as viewed from a modern standpoint. The Ladies' Sewing Circle, Women's Alliance, and Band of Mercy each has its share of church work.

Newport, R.I.— Unusual interest is taken this winter in the study papers of the Unity Club. The membership now numbers two hundred and sixty persons, and each meeting brings a pleasant surprise in the discovery and development of new talents among the members. The daily newspapers give a large space to reporting the readings and discussions of the club. The Sunday evening lectures given by the pastor, Rev. George W. Cutter, upon practical subjects, to young people, have attracted large audiences, drawn from all classes and churches in the city. They deal with the topics of the time in a clear, direct, telling manner, interesting alike to old and young. The average attendance at the regular morning services is constantly increasing. The Young People's Guild has just been formed, under most favorable auspices, with about forty members, ready and willing to devote a part of their serious time and thought to questions of personal religion and the culture of the moral and spiritual side of life.

Passaic, N.J.—On Wednesday evening, February 20, the Unitarian society of Pas-

saic gave a reception to Rev. Frank S. C. Wicks, whom they have unanimously called to be their pastor. Mr. Wicks will be installed early in the month of March. A graduate of the Meadville Theological School, the class of 1894, Mr. Wicks has this winter been a student at the Harvard Divinity School.

Pittsfield, Mass.—Several hundreds of people had to be turned away on Sunday evening, February 17, when sixteen Mount Lebanon Shakers, of whom ten were sisters, had full charge of the service. The morning service was in memory of the late John F. Moors, D.D., who, as superintendent for New England of the American Unitarian Association, founded this church. At the close of the sermon, in which Rev. Mr. Horst spoke of Dr. Moors as man, pastor, and preacher, the following resolutions were adopted:—

"Whereas this Unity Church of Pittsfield was founded and reared into life through the foresight and perseverance of the late John F. Moors, D.D., therefore,

"*Resolved*, That Unity Church shares in a peculiar sense the loss to the community of that ardent apostle of a liberal Christianity to Western Massachusetts.

"*Resolved*, That Unity Church desires to cherish the memory of Dr. Moors, and hereby pledges itself anew to that form of religion which he strove to embody in life, which made him honest and simple in doctrine, responsive to the duties and trusted with the high privileges of the citizen, the faithful comrade in the patriotic campaign, the zealous missionary of the simple faith of the fatherhood of God and the brotherhood of man.

"*Resolved*, That the clerk is hereby instructed to record these resolutions in the minutes of Unity Church, and send copies for publication to the *Christian Register* and the *Unitarian*."

The Unity Choral Society recently organized has now thirty members. Among these are Methodists, Baptists, orthodox Congregational, and Jews, as well as Unitarians. Monthly musical entertainments are given by them to raise money for a pipe organ for our church, of which we feel a great need. Contributions are solicited from all our friends, and may be sent to Mr. Clarence G. Tompkins, president of the Unity Choral Society.

Roxbury, Mass.—From the bright little parish paper of All Souls' Church, the *Visitor*, we quote:—

"The *Visitor* wishes to call attention to the fine condition of the organizations connected with the church. All are large, united, and doing good work. The Benevolent Society numbers eighty-six, the Alliance seventy, the All Souls' Club seventy-three, the I. H. N. Club over forty, the Lend a Hand eleven. The Sunday-school has as fine a band of teachers and officers as can be found anywhere.

"Three good parishioners. X: 'I thought, as it was a rainy day, there would be but few here, so I thought I would make an effort to come.' Y: 'Will I take a class in the Sunday-school? Yes, indeed! I have been hoping that you would ask me.' Z: 'I enclose $2 for the charity contribution. I could not come when it was taken up, but I wish always to give what I can.'

"One of our families, being about to remove out of the city, sent the minister a very cordial letter of farewell. This is a very courteous as well as pleasant thing to do. When a minister has done his best in the pulpit and in his pastoral office for a family, it seems but just that some word of appreciation should be said. The relation between a faithful pastor and his people is closer and warmer than that of a merchant to his customers, and should be so regarded on both sides. For him to lose them from his church is to lose personal friends, and he likes to know when this is the case from their side."

Seattle, Wash.—Rev. J. H. Acton, D.D., formerly pastor of the Methodist church here, was installed February 3 as minister of the Unitarian church. The sermon was preached by Rev. Thomas L. Eliot, D.D., and was a very moving address, Dr. Eliot having known Dr. Acton very intimately when they were ministers of different denominations in the same city. "Through moving intellectual and spiritual experiences," he said, "our brother finds himself, or, rather, is found of God, taking a place with the liberal Christian Church, and waiting upon God now, as he always has in the past, and wherever he is, for the living word and message of divine grace."

The address to the people of the society was made by Rev. Frank H. Adams of Puyallup, who spoke particularly of Unitarianism. His central idea was that, if the principles of the Church were not a necessity as an educational feature of the times, then, sooner or later, they must be abandoned; but, if the principles were a necessity, then all must feel the importance of teaching and preaching them. The Church, he said, should stand for liberal thought. He believed Unitarianism to be a necessity, and with a handful of supporters was trying to inculcate that belief.

Following the sermon, Joseph Shippen read a congratulatory letter to the society from Rev. Mr. Eliot, the former pastor, now in San Francisco, in which he noted his extreme satisfaction that the church, after the long interval, had secured Dr. Acton as minister. Mr. Shippen, on behalf of the congregation, extended to the new pastor the right hand of fellowship. The services were closed with benediction by Dr. Acton.

Somerville, Mass.—As the main part of the new church of the First Unitarian Society on Highland Avenue in Somerville is not yet completed, the large congregation which gathered at the opening service Sunday morning, February 17, had some difficulty in getting seats in the chapel, where the exercises were held. The sermon was preached by the pastor, Rev. William H. Pierson, who took for his text the words, "Behold, I make all things new." He spoke of the many associations connected with the old building, and expressed the hope that the new church would endure for many years upon the same sure and firm foundations. At the gathering of the Sunday-school children after the morning service addresses were made by Rev. Mr. Pierson, Frank Ware, and W. W. Butman. It is expected that the new building will be completed in a few weeks.—*Boston Herald.*

Troy, N.Y.—Rev. E. M. Fairchild has a Children's School of Ethics and Religion in connection with the Unitarian church of which he is pastor. Mr. Fairchild believes that the science of conduct should be taught as systematically as the science of numbers is usually taught. To which end he has laid out an eight years' graded course of study for his Children's School of Ethics and Religion. The primary department is a kindergarten, in charge of a thoroughly trained kindergartner. The senior department, for children of thirteen to fifteen years of age, is under Mr. Fairchild's personal care, the intermediate departments being directed by equally competent teachers. The school is based upon the pedagogical principle that the child's mind is a growing thing, and should not be forced to consider questions beyond its natural power of comprehension. Mr. Fairchild feels confident that this new method of instruction in ethics and religion will develop a nobler nature in the young than the methods of the ordinary Sunday-school. The results in his own church have been very satisfactory, and the boys and girls are interested as never before.

Warwick, Mass.—The Unitarian society at Warwick, Mass., held their annual fair in the town hall Wednesday evening, February 13. It was well patronized by the citizens and many from adjoining towns, especially from Northfield. The fair was a social and financial success, and the society feels gratified with the results.

West Newton, Mass.—The First Unitarian Society has voted six months' leave of absence to its popular minister, Rev. J. C. Jaynes, on the completion of ten years of most fruitful service. A handsome purse has been provided, and Mr. and Mrs. Jaynes are to spend their well-earned holiday in European travel.

Westford, Mass.—The services which were held here last November in commemoration of the one hundredth anniversary of the erection of the present chur[illegible] uilding have been recorded in a fitting pamphlet, including all the addresses, the hymns sung, letters received, and a list [illegible] esting relics which were exhibite[illegible] celebration.

Wilmington, Del.—Rev. Alexa[illegible] T. Bowser, at the request of the Comm[illegible] of the Delaware Union for the Prom[illegible] f the Public Good, preached January [illegible] a special discourse upon "Prison Refo[illegible] In the course of his sermon he said [illegible] the Christ spirit of sympathy and love [illegible] gradually lifting modern thought to th[illegible] point of view where we see that the relation between society and the criminal is that of the body to its members,—"If one member suffer, all members suffer with it; if one perish, all are afflicted." Thus we are coming to understand that the true object of punishment is not vengeance, "An eye for an eye, and a tooth for a tooth," but to protect the State (the body of which all are members) by reforming, curing the criminal; that is, the member of the body which is weak and sick morally and spiritually. The time is coming when the infinite value of the human soul shall be no longer an ideal prophesied by the poet and talked about by the preacher, but the inspiring motive in all the institutions of State and society, shaping and softening and humanizing all efforts to educate and uplift and ennoble men. Then our prisons and houses of refuge and industrial schools will all become places for the creation of moral fibre, supplying the defect of inheritance and early training; and, rebuilding the character, they will make new creatures of the men and women who come under their care and protection,—the dead in sin and evil being born again to happy, useful, and pure lives.

Many a church lives to-day because it appeals to and keeps alive the ill-defined fears of men,—their sense of insecurity as they think of death; but sooner or later all religion, every organization with an ideal aim, will be tested by whether it helps man to a deeper life now, whether it gives him great thoughts to live by and quickens his aspirations after justice and a just order of human life on the earth.—*W. M. Salter.*

A soul occupied with great ideas best performs small duties. The divinest views of life penetrate most clearly into the meanest emergencies. So far from petty principles being best proportioned to petty trials, a heavenly spirit taking up its abode with us can alone well sustain the daily toils.—*J. Martineau.*

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"WHAT IS YOUR LIFE?"

AN EASTER SERMON BY REV. THEODORE C. WILLIAMS, OF ALL SOULS' CHURCH, NEW YORK CITY.

"What is your life?"—JAS. iv. 14.

Men are asking that question always. They are answering it on this Easter Day with a great word of joy. For the song of the Christian Church to-day is that life has conquered, that the sharpness of death is overcome, because these poor human lives of ours have in them the power of Christ's resurrection,— the power to live forever unto God. It is the culmination of the gospel. As we interpret it in its larger spiritual meaning, the festival should renew our hearts with a quickening of hope and faith, and give us victory over the world.

But, while this Easter festival announces all that is most unworldly in Christian truth, it embodies ancient traditions which run back to the old religions of Nature, when the green springtime wakened in men's hearts a glad sense of the victory of life. Our late northern winter makes the holidays somewhat too early for that. But, surely, it is quite in the spirit of the man of Galilee to look upon the warm awakening of bird and flower, the dark earth bursting into color and song, as Nature's gorgeous parable, which teaches that winter has no lasting reign,— that death is but a transitory fact,— that He who clothes the grass of the field ever brings light out of darkness, and makes death the gloomy background from which the bright miracle of life shines the more triumphant and beautiful.

In common with the profoundest thinkers and teachers of our race, Jesus ever regards Nature as such an embodiment of divine thought that her panorama of wonder and change means more than what appears. Her lilies bring a warning to our pride and fear. The fruitful vine cries shame upon our barren selfishness. The heavens at night declare a glory not their own. The unfolding drama of creation, moving upward from the "sparrows" to the "children of God," has everywhere some forecast of the final apocalypse of love. It may be that the faith of the future will much enrich and elaborate the simple emblems of the evangelist. For in our larger universe the reviving spring is but one lovely incident in a vaster series of movements. To us there are many other ways by which Nature, using her vast pictorial style, sets forth the solemn truth that there is no reality, no permanence, in death; that life — life alone — is the omnipresent and victorious fact. As from the world of last year's leaves the springtime feeds its flowers, so everywhere in Nature death is but substructure and preparation for life of grander form and higher faculty. Whole races of living creatures pass over the earth, of whom only the imprint of their frail bodies remains in the sepulchre of the rocks; but still the chain of life reaches onward and upward,— from wormhood to the saints and martyrs. Out of those slow experiments in baser animality, patient Nature was moulding forth the forms of nobler creatures, then cast her first models by to give her better handiwork more space to be admired. All the life and death of æons past were but stepping-stones of God to the creation as it now is, and so also to the better creations yet to be. Nature affords us innumerable types of life and power, but not one example of perfect death, not one case of nothingness.

Astronomy, it is true, peeping so skilfully into the infinite, discovers certain spheres, like our moon, roll on through space a seeming image of eternal loss. Yet not one

of these is alone or motionless, but all are tuned to the rhythm of glorious and fruitful systems. We know not in what change of cosmic weather this débris of the stars shall one day be gathered up and made the groundwork of new and happier constellations. For Nature shows decay and change, but never annihilation. What we call death is but a redistribution of power. In Nature all things throb and undulate to the very heart of them. Her inimitable ether penetrates all substances, all space, that the electric impulse or the luminous wave may have something to work with. Her atoms themselves, say the master-wizards of speculative science, are but eternal vortices of irrepressible activity, forever spinning in the ethereal fluid.

Go, then, where you will, from the child's simple wonder to star-eyed Science with her vast properties, her curious record, her dizzying show of demonstrable dreams, and everywhere Nature will give her old parables, her old symbols of unconquerable life, her obstinate refusal to furnish any true emblems of death.

I know the insufficiency of such poetic interpretation to furnish full assurance of the undying life of the human soul. Analogy is not proof. Yet it is certainly important that the analogy goes so far. It is significant that Nature, which is but a secondary witness, should so lavishly confirm the deeper intuitions by which the human spirit triumphant over Nature, is persuaded by its immortality.

This is as we should expect. If the outer world of Nature and inner world of the spirit be both of one divine origin, and Nature be the tabernacle of spirit, it is reasonable that it should express spiritual truth, and yet express it imperfectly. Things seen and temporal shadow forth the things eternal, just as a temple built by human hands is an emblem in stone of the worship and aspiration of which it is the shrine.

The teaching of Christ, therefore, abounds in joyous allusion to the omnipresent prophecy of Nature concerning an eternal life. But also the words of Jesus far overpass the dim suggestions of poetic hope, and establish the gospel of immortality upon firmer foundations. His living insight penetrates from the shadow to the substance. He searches the depths of humanity, and finds ever present there, not types and images of eternity, but the indwelling of divine power, which is the actuality of eternal life within the soul.

So essential in Christ's teaching is the affirmation of life in man which cannot die that it is more often implied and taken for granted than distinctly expressed.

Consider some of the elements of immortality within us, as they are described in Scripture and verified by human experience.

First, the life of man is spiritual, is from above. Only he who lives "not by bread alone" has a truly human life. "Fear not them that kill the body, and after that have no more that they can do." Fear, rather, the power which can cast the whole man, body and soul, into the living death of sin. From this conception of what our life is there is never any wavering in Christian thought. It is also an insight won by all the higher wisdom of mankind. It is a truth as clear to our materialistic time as to any other. Our poets sing it to us. Says one of a fallen hero, fallen, so he thought, from truth,

> "From those great eyes
> The soul has fled:
> When faith is lost, when honor dies,
> The man is dead."

Another, looking upon his country in a time of danger, bids men remember that

> "By the soul only, the nations shall be great and free."

Another, in a region of purely individual feeling, declares that "the light of the whole life dies when love is done." The great Russian, Tolstoï, has written us a little story called "What Men live by," with what answer many of you know.

But not from the poets alone, not from the saints and sages only, come these solemn affirmations of our spiritual nature. It is the common story of all lives that reach any full stature of manhood. Man is a creature of high and infinite desires. Even in his degradation of sin there is an extravagance of rebellion which marks the state of a fallen being who carries a possible heaven within him. For let a man pervert his nature from its true destiny of fellowship with the Universal Life and Love, and in his monstrosities of evil he sets up a certain

false infinite as if to cheat and silence his starving soul. All vice is insatiable. The disobedient soul piles Pelion on Ossa, builds Babel till it falls, enlarges its house of sin till it breaks asunder, "divided against itself."

But, if this be in the perversion and wreck of humanity, if man carries the infinity of his spiritual nature even into his rebellion against God, much more is it evidenced in all that lifts us to our true birthright as the children of God.

Every activity of life has its outreach into a realm of being for which its earthly exercise is only preparation.

It would seem as if the chief business of man upon this earth was to show that he has something within himself which is superior to his earthly condition. At every limit our souls chafe and look beyond. Our very disappointments become the food of hope; and, when we have won the uttermost of joy and truth and power which our strength allows, the shining heights above still beckon and challenge us.

We begin the very childhood of our career with dreams of what can never be. The pleasant garden plot of youth is but an Eden overarched with awful heavens and invaded by seraphs of mighty name. Because of these

"Trailing clouds of glory,"

the trifles and toys of infancy are seized upon by little hands and innocent hearts with an intensity of passion which the circumstances do not warrant. Our children make tragedies out of lost sweetmeats, build us empires out of chips and straws, or see all dreamland in a flight of flames up the chimney.

The childhood of the human race is made majestic by the grandeur of its imaginations and the far-echoing music which fills the primeval poetry of the world. Through all the history of civilization there runs this never-defeated strife of the human imagination to burst the bounds of mortal sight, and establish the soul in a more than terrestrial order of being. Here was the impulse of all mythology and apocalypse that ever cheered or terrified the nations. Even false and superstitious visions of eternity were but the offspring, the emanations, from man's unconquerable and heavenly soul, by which, though groaning in the captivity of the flesh, he found freedom in unseen worlds. Here is the expansive energy by which all art forever overleaps its bygone goal, and sends forth creations of beauty in ever-ascending audacity of inventions. The architects have forced the heavy stone and clay into every fashion of soaring vault and tender line or flower-like harmony. The painters find ever-new possibilities of splendor and cunning; and school follows school, still attempting the unattainable expression of what nature reveals to the receptive artist's eye. Music, the freest of the arts, and poetry, the mirror of them all, may be traced through the centuries of song, ever seeking some grander embodiment of eloquent passion or some wider, deeper sympathy with the unutterable mystery of life. Through all the glory of human art runs a history of the seeking soul of man, which turns to beauty as to a world of freedom and deliverance; and in the ever-melting limits of line, color, and sound strives to body forth an invisible perfection, of which the world-nature has only prophecy and suggestion. Let art anywhere lose this energy of the Infinite in the workman's unconquerable soul, and immediately it produces mere knick-knacks and upholstery.

But all this, you may say, belongs to the imaginative side of life. Yet perhaps imagination betrays us, and leaves reality behind.

But it is also true that the evidence of man's spiritual nature appears no less in the most material aspects of his history. I read in a recent sober volume of economics that the essential difference between a man and an animal is that a man has progressive wants and an animal has not. The writer is not given to Transcendentalism, but practically suggests it is to this little peculiarity in the human creature that the marvellous material progress of the present century is due, and also the progressive discontent which characterizes every modernized population. One recalls Carlyle's famous remark about the impossibility of satisfying the "infinite shoe-black." The most characteristic phenomena of our so-called materialistic age really bear witness to the spiritual nature of man. The conquests of trade, the patience and audacity of invention, the world's endless appetite

for some new thing, even the caprices of fashion and luxury,—all these are evidence that the energy of man's infinite soul has at the present time started out upon a new career of restless exploration. I believe we shall get to the end. Not always will the "supreme Caucasian mind" be absorbed in ecstatic admiration of its own housekeeping. The future science will conquer famine, subdue pestilence, and master the Old World problem of providing the masses of men with the things man's body needs. Then, and perhaps before then, we shall return to the ancient truth which the Orient still treasures for the impatient West,—that "man does not live by bread alone." The present epoch of human subjugation to the steam-engine will pass by, and higher forms of life will grow. Problems of politics will be forgotten in the problems of humanity. But the surest hope of social amelioration springs, as I understand it, from a faith in the greatness of humanity, in the energy of man's unconquerable mind. The extraordinary success achieved in penetrating nature's laws, and subduing by a thousand marvellous combinations her hostile and hidden forces, is cumulative evidence that man is more than a child of earth. Prometheus, the first inventor, stole his fire from heaven. In the very infancy of discovery men ascribed the first steps of man's conquest of the earth to divine inspiration: the vine and olive, the horse, the instruments of music, were believed the direct gifts of heavenly beings. And now in the latest stages of the same process the truth in these old myths reemerges in the perception both of philosophy and faith that the human spirit has in it a life from above, a participation in divine thought, a spiritual supremacy over the material order by which the wonders of mechanism and civilization are alone made possible.

But ascending from the life, the imagination, and the life of the intellect as shown in art, in science and civilization, we see the same infinite energy of the human soul in that aspect of our life which is most central, most comprehensive,—our moral and affectional experience, and those powers within by which we love the good and will the right, hunger and thirst after perfection, and finally receive the "vision of God."

Here Jesus is our supreme teacher, and his truth our highest reach of attainment. Here all that is significant in human history enforces the lesson that there is something in man which cannot die.

What is your life? A dream and a vapor? Yes! in the lower levels so it is. But a dream and a vapor does not, cannot, overcome the world. It is not by any bodily organ that men make the whole body an instrument of righteousness; and, if God so will, let the body be trampled on and crucified to save the integrity of the true self, which is spiritual. What is the meaning of heroism, of martyrdom, of the innumerable host of brave souls who preferred to die rather than to live falsely and meanly? Oh, not the suicides of weakness, not the failures of earth, are all these blessed deaths, but the putting forth of a vitality which earth can neither create nor explain. The cross of Christ is but a witness to a "kingdom not of this world," which his whole life also proclaimed. If man's life be but a symphony of atoms, a transient sparkle on a boundless wave, then not only the "cross of Christ," but the whole moral constitution of man and all his nobler history, is more miraculous than the wildest dreams of superstition. "Out of senseless nothing to evoke a conscious something," and out of that conscious something to raise up a Christ-like soul, which faces the storms of time and accident, and says, "I live unto God," "I have in me an eternal life," "I give that eternal life to you,"—what fantastic myth ever surpassed the extravagance of such an evolution as that would be? We may say that Jesus added to the world-wide and ancient doctrine of immortality a demonstration of what kind of life it is that "overcomes the world." Behind the faith in his resurrection was the sense of living power imparted by his life. There was nothing in him "worthy of death." His resurrection seemed to his disciples but the final triumph of a life whose daily habit was spiritual power victorious over the powers below it. His virtue was no state of self-satisfied common sense. His life was hid in God, and ever striving and ascending toward God. He urges others to enter upon this way of ever-increasing perfection. The only soul Jesus ever curses is that which has ceased to receive new light and life: all others be

loves. He loves the man or woman just rescued from destruction, who still trembles on the outer verges of goodness with stammering prayer. His disciples are pilgrims, outcasts, lowly, superstitious, and slow of heart; but they look not back in their journey to the kingdom of God. His own life, though full of divine calm, has not the peace of the tranquil sky, but rather of the rainbow that arches over the vanishing storm. He must struggle with the tempter at the beginning; he knows weariness and disappointment; he shrinks from the bitter cup; he falls fainting beneath the burden of his cross. But through the story of his afflictions runs also the note of victory and peace, of an eternal life. Jesus has become the type and inspiration of the eternal life in man. He made men feel this life in themselves and look for it in others. His disciples went forth into the world to multiply the power of his life a many-million-fold, by walking in his spirit of unconquerable love, by dying to the lower self, by "rising with Christ" into the light of God. Wherever this heavenly form of life has appeared, the Christian faith and hope has been enlarged.

The persecuted Church gathered to its very altars the bones and ashes of her indomitable dead, and made reminders of an ever-present heaven out of these relics of heavenly lives.

Christianity is the supreme expression so far of the infinite energy of the human spirit in the realm of righteousness and love. It gathers into its deeper sympathies the martyrs of all ages, and interprets all victories of the spirit of whatever name as the manifestation in man of the will of God and the love of the Eternal Father.

Stand as far as you will or must from the embodied creeds and customs of popular Christendom, distrust, as we all sorrowfully do, the levity and worldliness of all existing churches, yet who is so unsympathetic, so unjust, as not to acknowledge the *limitless energy of love and prayer* which animates the chosen souls who are vitally touched with the spirit of the Christ?

No arguments for immortality, no reiteration of legendary sanctities, can give us that sense of the unseen world and an undying life which comes from this manifestation of the heavenly mind in even one true disciple.

Jesus brings immortality to light because he teaches us what our life is, and how precious, how wonderful is every soul in whom we have seen something of the power of God.

What are your dearest thoughts on Easter Day? Not of evidences and philosophies! But rather, because the loyal affections reign, you find yourselves sharing the heart of the festival, and reaching upward into the unseen world, from which the Easter glory descends. You hear the music of holiest memories, and faces that shine no more to the mortal eye are quick in your vision to-day. The angel stands beside some cherished grave, saying: —

"What seekest thou? He is risen. He is not here. Why seekest thou the living among the dead?"

You are thinking of the Eternal Life as you have seen it in those who were faithful to the end, those who called from your life a lavish gift of love as yet but half expressed, of the tried and true who have finished their course, of the young lives, pure, sweet, and noble, to whose early bloom God has given a summer in another land.

On Easter Day the heavens are opened, because your treasures are there.

But let us always keep the comfort of this faith in the largeness of our thought of God. While we think of the greatness of the human soul, while we think of the lives which have been with us in the depths of human love or sorrow, we need to keep their thoughts and memories very close to God. It is the love of God that assures and consecrates our hopes of heaven. It is the love of God that can raise us from our earth-bound sorrow into the sense of heavenly life which keeps us patient and prepares our affections for the better life to come.

The risen Christ ascends to his Father and to our Father. It is because we have a Father in heaven that we are one family both here and there. It is because divine love is the breath and secret of our being that we commend our loved ones to the unseen, as to another mansion in our Father's house. It is because here and now we may be "alive unto God" that we humbly trust these intimations of the Eternal Life which are inseparable from what is best, noblest, and most wonderful in human nature.

"What is your life?" As you answer that question aright, the heavenly hope and faith have meaning. Is it rich with enlarging thoughts of God's beautiful world? Is it a life of unconquerable, outreaching affections? Is it a life fixed on self, or is it a life with God? Are you drifting with the passing hour, or do you "lay hold on eternal life"?

What *is* your life? For in what it is to-day is the promise of all that is to be.

RESURRECTION.

FROM POEMS BY JOHN B. TABB.

All that springeth from the sod
Tendeth upwards unto God;
All that cometh from the skies
Urging it anon to rise.

Winter's life-delaying breath
Leaveneth the lump of death,
Till the frailest fettered bloom
Moves the earth, and bursts the tomb.

Welcome, then, Time's threshing pain
And the furrows where each grain,
Like a Samson, blossom shorn,
Waits the resurrection morn.

THE SOLID ROCK OF CHRISTIANITY.

Among the ideas of the foundations of Christianity there is one which is still sacredly held. The first is that Christianity depends upon the absolute truth of each and every statement in the New Testament, —in the Gospels especially. We are told that the Gospels—those four fragments of so great a story—are the pillars upon which Christianity is reared. In this way Christianity is made to depend upon certain statements assumed to be historical; and, if those statements are not true, the structure is ruined. This is treacherous and dangerous ground; and it is quite possible that they who stand upon it may do more against Christianity than those who repudiate the Gospels altogether.

We open the New Testament. We at once encounter difficulties. I will mention only two.

I find an opinion among the apostles that their generation would witness the end of the world, by the second coming of Christ to judge it and to vindicate the elect. One of their great moral levers, one of their motive forces, one source of their inspiration, was this fervent expectation. We find it expressed in every varying tone of hope, impatience, disappointment. We are told that the Lord is near,— at the very doors,— that it is the last time. It is affirmed in Matthew that the immediate contemporaries of Jesus would not pass away till all was fulfilled. In Matthew the judgment of the world is to take place immediately after the destruction of Jerusalem. Luke finds it necessary to allow a certain interval of time, during which Jerusalem is to be trodden down of the Gentiles; yet all is to be fulfilled within the actual generation. Jesus gives to his disciples a parable to repress their eager belief that the kingdom of God would immediately appear. But he is also most distinctly made to assert that there were some standing near him who should not taste of death until they should see him coming in his kingdom. Paul expects to see the end of the world. He leads the Corinthians and Thessalonians to expect it in their own age. Meanwhile Peter urges the Christians to abstain from fleshly lusts. The Book of Hermes, which was quoted as Scripture by early Fathers, entreats them to avoid encumbering themselves with superfluous houses and delicacies, their real home being a far-off and better city.

Here, then, is one error of opinion found in the New Testament. We note how the delay gave rise to disappointment.

The Epistle to the Hebrews appeals for a little patience: "Yet a little while, and he that shall come will come, and will not tarry." As the warm hope is replaced by a sense of failure, the Second Thessalonians attempts to account for that delay by alluding to some mysterious hindrance to the final series of revelation. As the uneasiness increased, and there began to prevail a belief that the event so long delayed would not happen at all, the Second Epistle of Clement tries to still this feeling. At length, in the Second of Peter, prolonged disappointment is found to have degenerated into downright incredulity and scoffing, which the writer can only meet by appealing to the Scripture maxim that to the Lord a thousand years are but as one day.

The second of the two difficulties I proposed to refer to is not less decisive an error. I find in the Gospels that the belief in demoniacal possession is general among the early Christians. The apostles hold it. Evil spirits enter the bodies of men. Satanic agency is in the order of nature, disturbs its regularity, traverses the workings of God. It is given to Jesus to compel the evil spirits to relinquish their unfortunate victims by the exercise of miraculous power. From that time onward the devil has played a conspicuous part in the history of Christianity. He has been God's policeman. He has been the right hand and the sceptre of the priesthood. He has been the nightmare of sensitive minds. But now science has resisted the devil; and he has fled away. For him there is no resurrection. He belongs to the past. The demoniacal possession in which the Evangelists believe is now a memory, and nothing more.

This altered condition of belief constrains every thoughtful man to consider how far the gospel narratives can be accepted as of divine authority, as an infallible revelation, as the pure unadulterated "Word of God."

The difficulty is solved by assuming that the authors of the Gospels shared the current notions of their countrymen. In that case they were not reporters of God's truth, not recipients and revealers of perfect knowledge. Scriptural difficulties are explained on the supposition of the mingling of error with truth. The Gospels are disclosed by the influence and the introduction of legends and of Eastern philosophy. There was no miraculous power exempting the Evangelists from mistake. Commentators are compelled to account for discrepancies by admitting the presence of infirmity. The dross of error is mixed with the pure truth of the narratives. Acknowledge that the Gospels are not infallible, and those portions of them that now may perplex the mind will be resolved either into poetic creations or fond traditions, which are beautiful spiritual symbols, but not historic realities. The miraculous birth of Jesus, the story of the star of Bethlehem guiding the Eastern sages, the heavenly voices chanting to the shepherds, the descending dove as being none other than the Infinite Spirit,—these are symbols which clearly have the stamp of Jewish legends. They are rich allegories of spiritual truth, but not historical facts. Paul says nothing of these supernatural incidents. His silence leads to one of two conclusions: (1) either Paul rejected the account of the miraculous nativity; (2) or it is a later tradition. The treasure is in earthen vessels.

But does this admission compel us to reject the Gospels? Not at all. I feel an invincible repugnance to the charge of forgery and fraud brought against the Evangelists by some Deists in the last century. The traditions are recorded with manifest belief in them, and with the most simple truthfulness of spirit. Circumstances which disfavor their own conclusions are plainly related. They thus exhibit a winsome candor and honesty which put their sincerity beyond doubt. They conceal nothing that is adverse to the Messianic claims of Christ. They hide nothing that is discreditable to their own character. They tell us how Jesus met with little belief among his own countrymen, how neither his words nor his works convinced his own kindred, how the multitude believed John to be prophet, but hesitated to acknowledge Jesus, how the apostles he selected did not give him their entire confidence, misunderstanding his sayings, doubting his power, and deserting him with abject, cowardly fear on the approach of danger, how the two earliest Gospels close the narratives of his resurrection with expressions of doubt and unbelief. Dishonest writers would have kept these things secret from posterity. Impostors would not have published them to the world. But the Evangelists, whoever they were, were men actuated by such truthfulness and conscientiousness that they have faithfully recounted the opinions and the circumstances current among the Christian believers; and that very fact seems to me to be one of the strongest guarantees that the Gospels contain trustworthy history. The method of distinguishing truth from error in them, as a collection of books written for intelligent men, at various times, by various authors, under varying modes of thought, is to test them in the same manner in which all writings and teachings and revelations from God are tested.

We have no doubt of the general result.

Although the early history of Christianity is in many respects inaccurate, although it is exaggerated by credulous devotion, although it is even falsified by legendary traditions, we may be sure that there are in it divine and indefeasible truths. These could not have lived through so many centuries, and spread through such various forms of civilization, if they had not their undying roots in the heart of man. In other words, Christianity does not rest upon the absolute truth of the Gospels. It is not based upon the reconciliation of conflicting texts. Its foundations are not in the provable genuineness of disputed passages. It does not lean upon the supernatural events related in the Gospels. It is not built upon metaphysical and doctrinal problems which the faculties strive in vain to solve. Though the creeds perish, though the dogmas crumble to the dust, though the histories prove to be mingled with fables which have been impressed upon the minds of millions, the foundations of Christianity are strong, imperishable, eternal, because they are not in a book, but in human nature. Christianity is grounded in human thought. Its living spiritual truths correspond to human realities, and richly furnish human wants. It appeals to, and it deepens and purifies, the best instincts and deepest affections of our nature. The cravings of the heart find in it a response. The highest aspirations are drawn out and satisfied by its power. It answers to the cry of the heart and the flesh for a living divine Father, who should gather up in himself all that is highest in man, and gloriously transcend it. No decay of creeds, no adulteration of books and documents with errors, could level Christianity to the ground, because its foundations are not in the fallible narratives of its introduction and planting in the East, but in man's sinfulness, in man's glorious capabilities, in man's aspirations toward an advancing and everlasting being.

Moreover, consider for a moment what the Gospels are. They are, as they stand, the biography of Jesus, as accepted by Christendom. They are a biography which contains simple, sublime, immortal truths, attested by our own nature, yet not without admixture of error, both in facts and in opinions,—a biography which helps us and moves us to come into sympathy with the purest, devoutest, and most exalted soul God ever sent to this earth, to feed mankind with a measure of his own holiness and love,—but a biography only; and there is an essential distinction between the basis of Christianity and this report of the life of Jesus which fallible chroniclers have drawn up. This biography is of value because, although marred by misapprehensions, it narrates for us some of the highest words ever spoken,—words which kindle us, and therefore prove their divine fire; because it presents to us truths which cast their radiance on the divinity of little children, on the sanctity of age, on the secret of a peaceful soul amidst the toils of manhood, on the healing virtue of the bitter cup the saintliest has to drink, on the preciousness and power of redeeming self-sacrifice, on the saving beauty and glory of the service of humanity, on the longing for escape from the prison bars of this house of flesh; because it touches us by the spectacle of a life which, though we know it but imperfectly, impresses itself upon us as having reached a plane of spiritual being to which evermore it beckons us, and helps us to ascend. But the basis of Christianity is not in the biography. It is not a letter: it is a spirit.

We refer, with a glow of pride, to the history of our country; and what is it that we mean? Is it the mere parchment or paper on which are written the manifestations of the faithfulness and courage and genius of our forefathers? Is it the story of pen and ink told by Macaulay and Froude, and Freeman and Green? Is it not the generous and heroic virtues, the personal character, illustrated and embodied in the deeds and trials, the struggles and victories, of the good and great of our nation, whose names are evermore a memory exceeding precious in the annals of England? The basis of England's historical development is not the tale penned by historians, and thrown off from the printing-press. These are but the record of its history. And so I hold that the basis of Christianity is not in the infallible accuracy of the gospel statements, but in those qualities of human nature which existed in it from the beginning, but which Christ translated unto man, showing us what manhood meant when he called us sons of God.

Shall I give another illustration? When I read the history of the Covenanters, I do

not say that the pages of Mr. Gilfillan, for example, are the pedestal on which that spirit stands of which the world was not worthy. But, when I see the lives, ardent with piety and bold with a holy courage, of those brave men, Selden, Harry Vane, Goodwin, Calamy, Lightfoot, Rutherford, the pith and essence and glory of Scotland; when I behold the persecuted worshipping in remote wildernesses, in sunless glens, in damp caves, on the summits of lofty hills; when I hear a thousand strong voices shouting defiance to Claverhouse from the everlasting mountains, and saying a solemn psalm of old Israel; when I gaze at Warrington tottering up the scaffold, and listen to the words trembling on his lips, "Pray, praise"; when there comes to me the echo of another's words, "Though every hair of my head were a man, I could die all these deaths for Christ and his cause"; when I see the noble-hearted wife of John Brown catching up her husband's shattered head in her lap, and hear her saying to the ruffian who shot him, "I always thought much of him, but never so much as I do this day,"—I say that these principles make the basis of the Covenanters' thought and worship, and not the historical account of them which I read. The account I fervently prize, because it brings me into communion with them, though it is not infallible. The Gospels I deeply prize as the richest of the world's religious biographies, because they bring me into fellowship with the mind of Jesus, although they are in some things mistaken. But they are not the basis of Christianity. What puts a foundation beneath it is not the document, but the religious principles of human nature which flowered most richly, and bore the most nourishing fruit in the life of Jesus.

Here, then, is the rock of Christianity. For spiritual purposes I do not care whether every statement in the Gospels is literally and entirely true. I do not inquire whether a certain set of dogmas are Scripture or not. I do not ask whether signs and wonders appear. Divine marvels are round about me every day, if I will but look for them. I do not trouble to get established beyond controversy whether the Gospels were written by the men whose names they bear. I know that there are wise and immortal thoughts in the books ascribed to Plato. What matters it if Plato did not write the works that bear his name? Are there in them ideas true and imperishable? That is the vital question. I know that there is counsel true to the eternal law of rectitude and righteousness in the conversations of Socrates. What really matters it if Socrates did not speak it? Is the counsel such that the heart and the soul rise up to call it good? *That* is the test. I know that there is certainty in the problems of Euclid. What matters if, while attributed to him, they were constructed by some one else? Are the problems sound, and the solutions incontestable? *That* is the criterion. I know that Shakspere reveals man to himself in the many-sided aspects of his being. What matters it if that name of wonder and of power were but a fable? Does the poetry of Shakspere tune forth for us in "warbles of native wood notes wild" the thoughts, emotions, passions, and workings of our nature? Does it disclose ourselves to ourselves? Is it full of the "touches which make the whole world kin"? What matters it if Matthew, Mark, Luke, and John were not the authors of the Four Gospels? Does not the Life therein portrayed correspond with all that is generous and progressive and beautiful in man? Does it not lay hold on us, and move us as only reality permanently can? Does it not find a response in our purest emotions? Does it not fulfil our highest ideal of virtue and holiness?

And for a reply to these questions I care not for historical evidences, for dogmatic authorities, for supernatural phenomena. These are needless in the presence of the witness of the Spirit; for, if we believe not the prophets of our own soul, neither should we believe, though one rose from the dead. I find the reply in the depths of my own nature. I find it in human experience. I find it in an unshakable faith in man as God's inalienable child, in God's free mercy, in God as the universal Father, in the gospel that love is precious, that justice is blessed, that mercy is sweet, that manliness is noble, that forgiveness is divine. And I need no miracles to convince me that Jesus lived a religion that is founded, not on past outward facts, but on present inward realities. The highest aspirations I have are drawn out and met by the presentation of

a living Person who fulfils them in the round of his daily life. The ideal of humanity is heightened by a real human Life which reveals, by actual realization, the spiritual possibilities of man. The yearning of the heart for a God who is not an all-pervading intellect,—impassive, insensible, incapable of sympathy, a great marble Colossus,—but a God vital with feeling and affection, with whom rich communion is possible, is answered in a personal Life and Character in which the ages have seen, in fullest attained measure, an incarnation of divinity in humanity, and a translation of humanity into divinity. The aching void of the heart is filled, the mighty unrest that possesses it is calmed, by the winning faith and quiet of that Life which went through its sorrows and sufferings still and noiseless, because it trusted utterly to the love of a Living Spirit who was around its path and encompassed it with a vital presence. The longing and reaching up of the soul for immortality are strengthened by him who himself lived in the clear light of the Unseen, and who, to our hungry heart, to our longing life, to our sense of human imperfection, spoke his own sublime faith in the reality of our undying personal being. Here is a basis of Christianity, unshaken, untroubled, serene, because the truths to which Jesus bore witness remain the same as they always were, rooted in the nature of our humanity and grounded in the being of its God. S. FLETCHER WILLIAMS.

Hackney, London, N.

A PHILOSOPHER'S MOTHER: JOHANNA SCHOPENHAUER.

I.

This lady's life was a varied and eventful one. It was her lot to live through, and partly to witness, some of the greatest events of modern times. Her earliest recollection was the dismemberment of Poland and the consequent ruin of her paternal city, Danzig. Then came the American War, which excited such intense and universal interest. Her first visit to Paris was during the mutterings of the storm which soon burst over France. . . . She lived for some years in Hamburg, and had thus an opportunity of comparing that city with its Hanseatic sister and rival, Danzig, her native place. After the death of her husband she went to reside in Weimar. She had not been there a fortnight when the battle of Jena fell, like a thunderbolt, upon Germany. She has left a circumstantial and lively account of the scenes of which she was an eye-witness at that terrible moment. At Weimar she lived in the closest intimacy with Goethe; and her house was the resort of the eminent persons who were attracted to that remarkable court.—*Edinburgh Review, No.* 155.

These lines from an article in the Edinburgh *Review*, more than fifty years ago, furnish an epitome of the life of Madame Schopenhauer, with the exception of that fact which forms the chief link between this gifted woman and our own time,—the fact that the celebrated philosopher of pessimism, Arthur Schopenhauer, was her only son.

How far she was to be congratulated upon the fame of her singular offspring is a point on which we do not pause to dwell. Even had her son remained totally undistinguished, she herself, in her later years, enjoyed a widely spread reputation throughout Germany for her various writings, which for two or three generations would have kept her from being forgotten. Beginning her literary career in middle life, her collected works of travel, fiction, and biography fill no less than twenty-four duodecimo volumes; and she was known in her own day as one of the most popular female writers of her German Fatherland.

Johanna Henrietta Trosiener, eldest daughter of a well-to-do but not wealthy merchant, was born at Danzig, July 9, 1766. In her "Youthful Life and Pictures of Travel" she gives a sparkling sketch of this quaint old Hanseatic "free imperial city" on the shore of the North Sea, of its tall houses with their gable-ends to the street and wide, flag-paved terraces in front, where the children passed many an hour. Strange figures thronged its streets,—fur-coated, long-bearded Russian merchants; Jewish traders, with bejewelled wives; and, at certain seasons, troops of "Schimkys," or wild-looking serfs, from the still unpartitioned kingdom of Poland, who rowed the corn-laden barges, and clattered along the quay with wooden shoes and savage gestures. The city retained perfect religious freedom. Catholic monasteries and nunneries were allowed by the Lutheran authorities, although only a Lutheran might hold any public office.

Oddly enough, Danzig still had a papal nuncio, who was called "the official," and, like the famous blacksmith at Gretna Green, without parental consent and previous public notice, could pronounce the blessing of his church on both Protestant and Catholic lovers in the Royal Chapel which adjoined his dwelling. The matrimonial tie was securely fastened by this dignitary, and the validity of such marriages was never questioned. Beyond the long quay was the "Speicherinsel," or "Granary Island," where the grain was stored, guarded at night by ferocious dogs. One Herr Umbach, a famous violinist, having, when half-tipsy, insisted in going alone after midnight among these monsters, found his only safety in distracting their attention by playing tune after tune until exhausted. Whenever he stopped, the dogs, hitherto friendly and uttering howls of delight, sprang to devour him; and he owed his life to the timely succor of the keepers, who had heard the noise, and gone to his rescue.

Between these granaries and the city flowed the Moldau, soon uniting with the Vistula, and pouring into the German Ocean. All through her long life Madame Schopenhauer retained her inborn passion for the sight of those sparkling waves. When far inland, she pined for them, and loved to fancy that some dim blue stretch of level cloud lying along the low horizon was the beloved sea of her childhood. Jeannette, as she was called (French names being then the fashion), was a healthy, precocious, happy child. We have not space for her vivid portraits of her parents: of her strong-willed, independent, republican-minded father, whose chief failing was his fierce outbursts of wrath, when all the household, even cat and dog, would flee before him; of her gentle, attractive, sensible little mother, the only person not afraid of his outbreaks, and toward whom he—to his credit be it said—always behaved with the old-fashioned courtesy he had acquired during his commercial visits to France. Their next neighbor was Rev. Richard Jameson, a Scotchman, pastor of the English chapel which had been fitted up in a house for the use of the British Colony. A quiet, sedate, cultivated, somewhat melancholy man, still in his prime, this bachelor soon became the self-constituted friend and amateur tutor of Jeannette, who was indebted to him for a thorough mastery of English, and for much miscellaneous knowledge. Of teachers, indeed, she had no lack. Sent ere four years old twice a day to a school kept by an old French lady, mother of the then famous engraver Chodowiecki, she narrates how her lifelong passion for painting was first awakened by this artist visiting their school-room and sketching the assembled scholars, bribed to keep "mouse still" for just half an hour. Jeannette's lively spirit soon led her, regardless of promised dainties, to creep under tables and benches until she stood beside the draughtsman, watching the work that seemed to her like magic. A couple of years later she was intrusted to the private tuition of an old Frenchman "who had forgotten his mother-tongue, and never acquired another in its place." Her father, finding that his bright child was only going backward, replaced the Frenchman by another *Hauslehrer* in the then customary guise of a candidate of theology. Candidate Kuschel is a somewhat pathetic figure in her tale. Poor, hard-working, painfully plain, and struggling to maintain his widowed mother until the far-off time when he might hope to be called to a church of his own, he was endowed with many unostentatious virtues, and became much esteemed by his many pupils, especially Johanna Trosiener, who usually besought him, when the lesson was over, just to stay a little longer. Dr. Jameson, meanwhile, never ceased petting and instructing the little girl, setting his housekeeper, white dog Frei, and black tomcat Tamerlane to work for her amusement. Her own friends, finding how fast she was learning English, kept wondering "what good in the world it ever could do to a girl."

To a girl, indeed! Poor Jeannette almost grew ashamed of knowing English, and some years later, for fear of being thought a blue-stocking, resolutely refused to learn Greek, though she secretly wished to do it.

A great change was at hand. One day in 1773 Jeannette, scarcely seven years old, observed signs of a general commotion. Her father was early summoned to the Council House: her mother sat in the parlor, the tears rolling down her face at the news just imparted by one of their intimate

friends. Then came her brother Herr Lehmann, Dr. Jameson, and Candidate Kuschel, who to-day hardly noticed his wondering little pupil. Out of doors there reigned some painful excitement: people were flocking together. Jeannette and her next sister were told to "sit down and mind their dolls." Entreated to tell them what was the matter, the nurse Kasche (a native of Thoren, where the lower classes usually spoke Polish, so that Jeannette talked that difficult language even before she did German) at last said: "A misfortune, indeed, and a great one; but you children can't understand it. The Prussians came last night."

"If she had said the lion, the tiger, the bear, I should have associated some idea with the word; but the Prussians! I could not make out what that meant, and the incomprehensibleness of the word only aggravated my terror. That morning misfortune, like a vampire, alighted on my native city, and for years preyed on its vitals till it had completely exhausted its energies."

In consequence of the partition of Poland, the once free city of Danzig, though but conditionally under Polish protection, was deprived of the greater portion of its territory, the boundary line of Prussia being drawn within a short distance of its gates. Commercial ruin was the distant result, endless vexations with new regulations and custom-house officials, even to the searching the belongings of private persons entering the town, marked the new régime from the beginning. Ladies and children often were forced to quit their carriages and stand in drenching rain while the rude officials pried into every corner of the vehicles, after which they proceeded to compel them to literally turn their pockets inside out, under pretext of searching for contraband goods. Small wonder that the very name of Prussia and of the "great" Frederick (who seems to have employed Frenchmen for these exasperating offices) became terms of loathing, or that two of his myrmidons who had repeatedly dared to enter Danzig, and affix a proclamation bearing the detested Prussian eagle to the walls of the senate house, should have been hunted, and one of them killed by the infuriated mob. Country seats were deserted by their owners, unable to endure these annoyances, and the constant presence of Prussian sentries with their brutal discipline. Bad times, present and future, formed the main topic of conversation in society and at home. Jeannette, fancying that "bad times" were a sort of childish disease, like measles or chicken-pox, innocently asked whether they could not go away somewhere, where there were not any, but received no answer. Her uncle Lehmann, in his zeal, declared that every parent in Danzig ought to deem it his duty to make his children take such an oath of hatred toward the Prussians as Hamilcar had caused his son to take against the Romans, and (wondrous liberality for a German of those days) "without distinction of sex." Gladly would Jeannette have seen her father adopt this suggestion. What it meant to take an oath she knew not, but it was an exciting theme to dwell upon. Meanwhile she grew to gratify her curiosity concerning the subject of Hamilcar, which led to enthusiastic readings about the Greeks and Romans. Unconsciously, the little German maiden was ripening into a stanch republican; while Candidate Kuschel, as she said, "took occasion to animate me, while still a child, with an ardent love for right and freedom and with a zeal for all that was great and noble."

The American Revolution had now begun, and was watched throughout its whole course by this clever child with eager sympathy. "Penn,* Washington, Lafayette, the unfortunate Major André, and all the chief names of the day, were as familiar to me as those of our nearest neighbors. How I loved them all! How I triumphed in every humiliation of the British!" But the Romans still remained her chief favorites; and she privately devoured a translation of

* Did she perhaps fancy Penn to be contemporaneous with these others? This reminds us how, when the colossal bronze statue of William Penn, now on top of the City Hall at Philadelphia, first stood in the court-yard, previous to being hoisted, one citizen was actually heard saying seriously to another, "That's the statue of William Penn, *the first man who came over in the 'Mayflower.'* " Whereupon his companion eagerly made reply, "Yes, *the very first man!*" Possibly the fame of this anecdote may have induced the authorities, soon after, to affix to the statue a placard saying that an authentic history of Penn's career might be had on application, for the asking, at one of their offices hard by.

Rollin's History she had found in a closet, besides a vast quantity of mythology, history, geography, "and much, much more of which I know little or nothing now, for when only twelve years old I was a far more learned person than I am now that I am seventy-one." Kuschel, wishing to make her acquainted with German literature, gave her Kleist's poem of "Spring." The innocent young tutor had carefully marked in pencil all such passages as he thought it best for her to pass over. "It had never occurred to the good man that, as a true daughter of Eve, I should be sure to read those passages first of all. . . . I could not understand, though I read the portions over and over again, why the good candidate had put his veto upon them." The untiring Jameson all this time was introducing her to Pope's "Homer," Shakespeare, Milton, Lady Mary Wortley Montagu's Letters, and many English authors, together with much general information, natural history, and astronomy, imparted so easily that she learned, scarce knowing how.

An episode of this period, when she was about eight years old, was the inoculation of the three little girls with the small-pox. This dangerous innovation, as it was then considered, was, at her father's urgent desire, successfully carried through by a progressive Dr. Wolf, who had already travelled far in order to spread the practice of inoculation, and soon after settled permanently in Danzig on the strength of his treatment of the Trosiener girls. One chilly April day the family drove to a forlorn house in a remote part of the city, in the top story of which several children were dangerously ill of the small-pox. There, seated in the yard (since the house must not be entered), the three sisters, surrounded by the cackling of poultry and the grunting of pigs, underwent separately eight punctures, two on each hand and two on each knee from a golden needle dipped into the infectious virus, which had to be brought to Dr. Wolf by the family surgeon, Herr Nixius, who was obliged to go up four-and-twenty times to the fourth story of the crazy old building in order to obtain fresh material for each puncture, which he from the doorway handed to a servant-maid, who gave it to Kasche, the nurse, who passed it on to her mistress to give into Dr. Wolf's own hands. The two younger sisters had the disease very lightly; but poor Jeannette suffered terribly, causing great anxiety to Dr. Wolf, who hardly quitted her until she began to improve. It casts a curious light upon what we may call the ethics of infection in those days to hear that Jeannette, while yet too weak to stand, was taken up bodily by Dr. Wolf, and carried in his arms out on to the open quay, opposite to her father's house, where he walked with her up and down, "through heat and cold, rain and sunshine. I hung over his shoulder nearly unconscious, and as quiet as a lamb, while the people whom we met looked behind, and loudly expressed their commiseration."

Jeannette was now nine years old, and in need of a governess to supply much that neither good Kuschel nor her own mother could bestow. There were no boarding-schools, nor would her parents have intrusted her to any. "They may get their learning from others, for I cannot teach them enough myself; but none but I shall bring them up," their mother used to say. Good governesses were few and far between. Unexpectedly, at this time, a Mademoiselle Ackermann arrived in the city, fresh from giving the finishing touches to a certain Swedish princess. Wishing to settle in Danzig, in order to be comparatively near to a Privy Councillor, to whom she had long been betrothed, she was soon persuaded to open what, in reality, was an afternoon school for little girls. But the dignity of this ex-governess to a royal princess revolted at allowing her class of only twelve to bear so plebeian a name as a school. It was called a "Society of Young Ladies," who met to spend three hours in sundry studies, all conducted in French, and the remaining two hours in a sort of mild tea-party, where they were drilled in manners and deportment. Neither did her handsome parlor at all resemble an ordinary school-room, but wore an attractive air of foreign elegance. Here, for the first time, Jeannette became acquainted with the enchanted world of fairy tales, in the course of their French readings from the "Magazin des Enfants"; and "I was in no small danger of forgetting my Greeks and Romans." Chance, likewise, threw into her hands a French copy of the "Tales of Mother

Goose," with a rude German translation in parallel columns. And such engravings, from Bluebeard ready to cut off his wife's head down to "Puss in Boots"! "'Puss in Boots' delighted me more than all the rest, in honor of whom the book was called Puss's book whenever I could not recall its right title. Puss in Boots was my greatest of all heroes, by whom Mucius Scævola and Cincinnatus were cast into the shade, quite in a corner of my heart."

It was time for the Greeks and Romans to be somewhat cast into the shade; for this ardent and precocious child was beginning to be over-strung. Besides the five hours with Mlle. Ackermann five times a week, she was being plied with instruction by Dr. Jameson, Candidate Kuschel, a sewing-teacher, and a dancing-master. Small wonder that within a twelvemonth the poor little girl, hardly ten years old, was dangerously ill of a nervous fever, and her recovery despaired of. Even when during a tedious convalescence she felt so weak as to seem a burden to herself and others, her mental thirst for knowledge appeared to increase in proportion to her physical wretchedness. While secretly pining for intellectual occupation, Kuschel appeared at her bedside "laden with four thick quarto volumes bound in gaudy binding, and, as soon as I turned over the very first leaf, I felt myself relieved."

What had the good man brought his little pupil? It was a large, handsome edition of Lavater's "Physiognomical Fragments," borrowed, as a favor, from the library of St. John's Church to amuse the sick child. And she "plunged at once into the study of Lavater's oracular sayings, which sounded very much like curious prophecies. They occupied me unceasingly. I read, understood a little, misunderstood much. . . . The hours flew. I was tranquil, calm, and contented enough, if they would but let me alone."

But her chief delight was in the engravings; and the immediate result was the violent reawakening of that passionate love of art which, as she says, had been first roused by Chodowiecki's visit to the school-room long ago. To learn to draw and paint became her one desire, heightened by first hearing of Angelica Kaufmann and her fame. A woman might then become an artist. Why not she? Timidly, at last she nervously, with much stuttering, besought her father to take her to Berlin to become a pupil of Chodowiecki. Alas! her petition not only was repulsed, but with scorn and irony such, as she truly says, "is too sharp, too cutting a weapon for a poor, tender, open-hearted child, it wounds and exasperates instead of instructing and improving. No one can estimate the length and duration of the scar it leaves behind on the young heart. Parents should think well of this. . . . They were all incensed that a child belonging to their family should have entertained so degrading a thought as to wish to follow a handicraft trade." Only the kindly Jameson was able to sympathize with her, trying instead of ridiculing her plan to convince her of its impracticability. It may be added that in later life she was able to enjoy the cultivation of her talent for art.

So things went on until she was just thirteen, when something happened which may be told in her own words: —

"My mother was standing on our ground floor one hot, sunny morning with a Bohemian dealer in glass, most zealously bargaining with him about the recruiting of our wine and other table glass. Down I flew into her arms, covered with blushes and quite out of breath, fluttering like a bird caught in a net.

"'Mother,' I panted out in agony, 'the candidate wants to marry me!' As if thunderstruck, she dropped the glasses out of her hand; but, speedily recovering her self-composure, she dismissed the glass man for the present, and, appointing for him a more suitable time, she immediately gave a hearing to her daughter."

Poor young Kuschel rashly had imagined that his little pupil had lost her childish heart to him, and, apparently, had really lost his to her in return. For some time something in his manners had excited vague suspicions in the girl, now quite aghast when, "on the morning I took flight, I well remember that the candidate, who had never before touched my hand, wished to embrace me, as he said, 'Well, however, you shall be my own dear little wife.' That was enough, and more than enough, to send me down two high flights of stairs, on the wings of the wind, into the arms of my

mother. I was quite bewildered with terror, and felt as if some fearful danger were close behind me, as if the wedding were immediately to follow, and I should be compelled to become a pastor's wife,—I, who was such a child of this world that, ever since the beginning of the fair, I had been delighted at the prospect of being taken for the first time in my life to see a play."

No more serious punishment was awarded to Kuschel than a long interview with Madame Trosiener, who, it may be supposed, made him well aware of his presumptuous folly. Jeannette, just now reluctant to behold him, was persuaded to face him in her mother's presence while he should prepare her for confirmation, this being thought to bring their long connection as master and pupil to a fitting and dignified conclusion, confirmation being supposed to put an end to lessons and to the period of childhood.

The ceremony itself was conducted in a manner almost suggestive of a visit to the dentist. After months of preparation "the winter wore away, and Easter approached, and at length came the solemn day when I was to go all alone to the Rev. Mr. Weidemann, who was the preacher at the old Gray Friars' Church, and who had long been my parents' father confessor. Candidate Kuschel was waiting for me in the good man's room. After an examination that was conducted very respectfully in his presence, and which appeared to the old gentleman to be only too thorough and complete, I received the blessing as a well-instructed Lutheran Christian, and returned home with a much lighter heart.... I should on no account have dared to present myself at the public confirmation, for this was thought unbecoming for the children of any but the lower class of citizens; nor, on the other hand, could the clergyman be invited to my father's house, to perform the ceremony there, in the presence of my family and a small assemblage of friends, which would have been much more agreeable. This practice obtained in the Reformed (Lutheran) Church; and the inhabitants of this Lutheran city, being firmly attached to their ancient usages, did not deviate at all from them." *

Could a more dismal ordeal by way of entrance to the Church be well imagined than this solitary examination and benediction, unwitnessed even by those nearest and most interested? Nor was this all. Jeannette, the Saturday before Whitsunday, must accompany her parents when they, according to ancient custom, went to make their confession the day previous to partaking of the communion. Why the orthodox Lutheran Church retained this popish usage may be partly explained by the fact that the fees received from this source formed a large source of the incomes of the clergy. At the door of the *Trostkammer*, or "chamber of consolation," they found a large crowd of humble people waiting until they should be admitted to confess *en masse*, each paying a groschen. Their evident disappointment at again being forced to wait till after another party of their wealthier fellow-Christians painfully impressed the young girl; and her highly wrought religious emotion received still more of a shock at seeing the sly glance of satisfaction cast by their reverend confessor at the gold coins her father slipped upon the table, one for each. Neither did she derive any benefit from their so-called confession ("my father comprised his in a few general and comprehensive words, my mother repeated a verse of a hymn, and I a short stanza out of one of Gellert's Odes") or the brief exhortation which followed. All seemed artificial and unedifying; and, when they passed back again, still more patient poor folks had swelled the waiting crowd. We do not hear whether her first communion, the next morning, helped in any way to counteract these painful impressions. Scarcely fourteen, and some two years under the usual age for confirmation, Johanna Trosiener was now considered to have been suddenly promoted to young ladyhood.

URSULA TANNENFORST.

Philadelphia.

* In the "Recollections of Friedrich de la Motte Fouqué," author of "Undine," "Sintram," and so many other beautiful romances, we are told how he was confirmed at home, in the presence of his family and friends, and in the French language of his ancestors. One cannot help pitying these young Lutherans whom a foolish prejudice condemned to such a gloomy experience of what other churches, including the Lutheran Church of to-day, unite in trying to render one of the best and sweetest events of early life, which the presence of their companions makes them love to look back upon.

APRIL. *

April laughed and threw a kiss:
Then, afraid it seemed amiss,
Quick she dropped a shining tear;
And it straightway blossomed here.
Seeing this, she then threw more,
Crying harder than before,—
A tear for every kiss she threw,
From every tear a blossom grew,
Till she, laughing, ran away,
And left her flowers all to May.

ANNA J. GRANNISS.

PHILLIPS BROOKS AS A THEOLOGIAN.

BY HENRY C. BADGER.†

The only point whereon Phillips Brooks is likely to be criticised is as a theologian. "Oh, he is not a thinker," men were accustomed to say. "He is no philosopher." "He is color-blind in theology."

Let us pause to note that the very same could be said, and has often been said, of Jesus himself. Bishop Brooks was great because he combined the large functions of a great preacher and a great bishop with the even higher functions of the high and spiritually-minded thinker and heretic.

Let me read his own words (Open Letter, pages 95, 96): "There are those who hold that from the time of the apostles . . . bishops have been consecrated by bishops, by direct touch of the hand upon the head: that so, from generation to generation, the commission to administer the Christian gospel has come down; and now in this land it belongs to no one outside the succession. You know how largely that theory prevails and always has prevailed in our Church."

"There is no line in the Prayer Book which declares any such theory. It has therefore been a theory held only by individuals. I tell you, my friends, I never could for a single day consent to that." (General Convention, 1886.)

"I do not believe that the threefold organization of the Christian ministry (bishops, priests, deacons) or the existence of the Episcopate is essential to the being of a Christian Church." (Church Congress, Philadelphia, 1890.)

"If our Church does especial work in our country, it must be by the especial and peculiar way in which she is able to bear the witness, not by any fiction of an apostolical succession in her ministry which gives to them alone the right to bear such witness. There is no such peculiar privilege or commission belonging to her or to any other body." (Twenty Sermons, page 56.)

These opinions had been published and were known to all men when he was elected bishop, and provoked a tremendous flutter amongst those Churchmen who hold that the Episcopal Church is the only Church. They knew, also, that this was a very small part of Phillips Brooks's heresy. He denied the personality of the Holy Spirit. They declared that he was an Arian or some sort of a Unitarian, and not a Christian at all. He had been baptized in infancy in a Unitarian Church, by a Unitarian heretic. The bishop of Springfield, Ill., now wrote him (in 1891), after he was elected, but before he was consecrated as bishop, pleading that he would confess his errors, and even be properly baptized now by a bishop or priest, to ease the consciences of Churchmen! (Open Letter, pages 48–55.)

It seemed a trifling thing. A weak man or a small man would have yielded to such a request. But the new bishop was as unyielding as a rock. He saw that he was called to testify for an important principle and against a silly, foolish, and hurtful error. His confirmation as bishop was pending, and the House of Bishops might reject him.

"Let them *do* it," he said, "if they like. My opinions are known to all men. My acts have never been concealed."

Bishop Seymour wrote again from the West, confessing that he himself had some hope of the salvation "of Unitarians and the heathen," and pleading still for a word of comfort or encouragement. (Open Letter, page 145, pages 62 and 138).

Dr. Brooks replied:—

My dear Bishop Seymour,—I thank you for your letter. Some day we shall meet, I hope, and talk over all this. Meantime I must say nothing, except to assure you that I am, Yours sincerely,

June 13, 1891. PHILLIPS BROOKS.

* This little poem appears in a tiny volume entitled "Skipped Stitches." The authoress is a worker in the mills.

† The MS. of this article was found among the papers of the late Rev. Henry C. Badger, and appears here by kind permission of his brother, Mr. W. W. Badger, of New York.

That was sufficiently suggestive. The fact was that Phillips Brooks stood in the Church, and stayed in that Church, only because he intended to do all in his power to make it a better church.

He saw its limitations. He saw its foolish customs and absurd teachings. He knew it to be vain to assail them from without. They could be corrected best from within. He had no intention of supporting them or excusing them. He took pains to violate the rule of his Church which refuses communion to outsiders, and the rule which keeps its friends from sharing in the services of other sects. He personally invited Unitarians like Edward Everett Hale and James Freeman Clarke to partake in the First Communion celebrated in the new Trinity Church (in 1877) (Open Letter, p. 126). He took part with Unitarians and Congregationalists in the Good Friday services in the Old South Church—both in 1891 and 1892—both before and *after* he was consecrated bishop.

He had to remove the fiction of the Infallible Book, the fiction of the Infallible or authoritative priest, the fiction of a finished and completed Church, one not now growing and improving under the guidance of a living God. He had to remove the fiction of an absent God or Christ,—one so remote as to need a vicar or vicegerent here. He needed to remove the fiction of a conjurer's salvation, a Calvinist's hell, and the whole fable of the mythology of the Middle Ages.

It was a large undertaking. The whole modern scholarly world has been at work at it for a century; but America owes a vast debt to the heretics of Boston that they have done so much. Their century begins with James Freeman, in King's Chapel in Boston in 1782.

There was then no bishop in America. The Universalist Bishop Seabury was the first. England would not consecrate him for these rebellious and heretical colonies. So he went to Scotland, and was enrobed by a Scotch bishop at Aberdeen in 1784. James Freeman was then reader and lay-preacher at King's Chapel. Seabury did not dare to ordain him. Later, Bishop Prevoorst of New York dared not. The congregation, therefore, took the matter in hand; and in 1787 the senior warden, Dr. Thomas Bulfinch, "acting for the congregation," ordained him to be, as he said, "Rector, Minister, Priest, Pastor, teaching Elder and Public Teacher." It was James Freeman's heretical but thus consecrated hand that forty-eight years later christened in that chapel the baby-boy named Phillips Brooks.

But Freeman, by remaking the English Prayer Book for King's Chapel, brought in the best form of our Unitarianism,—married the Congregational to the Episcopal Church, and gave us modern Harvard as their child, and Phillips Brooks as a grandchild of whom they are none of them ashamed. Freeman and King's Chapel showed him the vision (which Maurice and Stanley of Oxford came also presently to see) of a living, progressing, and ever-developing church,—not one merely retrospective, stagnant, and dead. To Phillips Brooks's eye his Church or diocese included every man, woman, and child in the State of Massachusetts, whether they consciously recognized Christ or not. But Freeman gave us that free and progressive church. Channing and the Universalists, a quarter-century after Freeman, flung Calvinism overboard, and proclaimed an unselfish and a universal salvation.

A quarter-century more, and Emerson with the Transcendentalists gave the world the new conception of a universal inspiration, one not limited to the Bible. That was the *third* great stride of advance. Phillips Brooks completes the century and the story by accepting all their ideas, while adding the thought of an incarnation not limited to Christ Jesus, but one in which every human creature is called to share, being called to count himself literally a son of God. This was his central idea. Phillips Brooks made so little of dogma, man's thought about God, because his God came so near to man as to touch him at every moment and at every point. God's touch did not depend on man's theory or thinking. God was not waiting for man's thought to find him out. He touched man's physical frame at every moment, at every point, and influenced every motion. He touched every affection of the human heart, every emotion of hope, of fear, of regret, every stir of fancy, every flight of the imagination.

To man's mind, to his eye, for man's best physical image or picture of God,

God's highest visible appearance or incarnation was in the form of Christ the Lord.

To the little blind child, Helen Keller, Phillips Brooks could say that "God once came down and walked on earth as a man." He knew that it was milk for babes, that he was talking to a child. He knew the Divine Wisdom had raised up Christ the Lord to speak thus to every childlike mind and heart. He also said: "God does not come and go. God cannot come to me. It is but a figure of speech when I say so." But he believed in figures of speech. He knew that man must speak, as God speaks, to every power of man. He brought it in the shape of sympathy and appreciation and encouragement. Hence he never spoke solely or chiefly to man's mind. He spoke to the human heart. He spoke to that which is active in the heart of every human being,—that hunger, that unrest, that regret and self-reproach and longing, that sense of shortcoming and unworthiness, that feeling of our deepest need, our need of a heavenly hope and of the divine help, which is always active in the heart of humanity. But because he fought, not against false dogmas, but with man's real foes,—with ignorance, with prejudice and misconception, with discouragement, with sin and shame and fear,—you must not attribute to him dogmas he did not hold.

You must not fancy that he held or taught any false or cheap or popular views as to inspiration or prophecy or miracle or the incarnation, as to heaven or hell or salvation or the Church, or as to any such subject whatever. It is not true. He came to Boston into an atmosphere where the vigorous flail of Channing and Theodore Parker had done the pounding, and had threshed the wheat clean from the chaff. There was no such flailing left for him to do. The clean new corn was ready for man's food. The call was for the constructive hand of him who could now turn it into bread. This was his opportunity and the task of his day. He took in all the best ideas of Channing and Parker and Emerson. He saw their truth. He approved them. Then he hung them as a chaplet of new, fresh roses about the brow of Christ. Religion, he said, Christian Faith, is not a dogma,—not an opinion about somebody or something. It is a personal relation. It is the personal loyalty of a son to his father, to his mother, to his dearest love. That perfect fealty of man with his heavenly Father is both shown and perfected in Christ. Christ is that union. Hence, the whole method and end of preaching is: "Bring men to Christ. Bring Christ to men." (See Yale Lectures, pages 125–130.)

He knew there must be sturdy fighting among thinkers. He knew that much of our easy tolerance to-day is merely the decay of real conviction,—indifference and the courteous and too common talking of platitudes. He meant business. "Often," he said, "we are only trying to be mutually harmless. We are like steamers lying in the fog and whistling, that we may not run into each other." (Yale Lectures, page 233.) "It is safe; but commerce makes no great gain thereby, and it shows no great skill in navigation." He would not, therefore, have called Joseph Cook, as some naughty wag has done, "the Fog Horn of Modern Orthodoxy," though he might have laughed at its fitness. He honored all religions and honest thinking. He perfectly respected individual rights in separate churches and in men. He knew that any church under his care had a perfect right to cloud its altars with incense, to cover it with candles, to have robes or bare feet or crimson lights or tinkling bells, if it would. Bishop Eastburn would not for ten years (1846–56) visit the Church of the Advent in Boston, because of its "mummeries," as he said. Bishop Brooks would find no fault with them at all; but he had no altar in his own church, and he set conspicuously alongside its central door in the main vestibule the proud legend (you could not guess what it was) "Washing Solicited," that his rich parishioners might send their laundry to the "Trinity Wash-house," where needy women could find work. And more than four thousand dollars a year was thus paid out there to honest toil. That was ritualism with the "Helping Hand." He was so hopeful, so brave, of a faith so optimistic that he could not fall into timid fears. Friends of his dreaded to see him made a bishop, lest it cripple him, degrade his influence, and fritter his life away.

A friend said to him: "I've seen an eagle in many aspects. I've seen him perched on his remote crag. I've seen him soaring in

the sky. I've seen him stuffed and mounted in the museum. I've seen him shut up in a cage. But, sir, I never before saw an eagle that was willing to come down and shut himself up in a cage!"

That was about it; but when the Prince of Wales came to visit America, and dined at the Union Club in New York, his noble escort — was it the Duke of Newcastle? — wished to say something patronizing to Dr. Bellows, whose great work as head of our Sanitary Commission during the war was then known to all the world; and, bending from his place opposite the prince at the head of the table, he said, "Ah, Mr. Bellows, I'm told that in your meeting-houses you really use the service of our Church, although watered!" "No, sir,—washed!" was the prompt rejoinder.

"You're inspired!" said Bryant, the poet, who sat beside Dr. Bellows. Inspired, certainly, our leaders must be. "Washed," certainly, our rituals must be. That noble book—the Prayer Book of the English Church—needs purging of clumsy, antique, and untrue phrases which now mar and misrepresent man's faith, without which it remains the noblest expression of our devotion, its prayers, Psalms, and services having been breathed out from the depths of the human heart long ago, mostly before the name of England was known.

But such correcting of our forms and revitalizing of our faith can be done only by inspired heretics.

Sceptics cannot do it. Conservatives will not. Christ Jesus was no conservative. He was no sceptic. He was the grandest of all the world's great heretics. The men of truth and faith are those who sweep away the straw and stubble with which timid men litter up the eternal foundation God hath laid in Christ. Truth only is both radical and conservative.

Of these heretics, Phillips Brooks was one of the wisest and one of the noblest. Timid priests trembled at the sound of his vigorous tread. When he took up, in his turn, in Boston the great work of God's heretics there, Yale College, Princeton, and Andover were parading up and down our land certain dead dogmas which they tried to believe were still alive; but they were mere mummies. Their motions were galvanic, and the religious life behind them was not spontaneous and real. With Phillips Brooks came a new era; and through him Harvard College and the Boston heretics have developed a nobler creed, a sounder faith, and a sweeter and honester religious life.

LIBERAL RELIGION AND AGNOSTICS.

What message has Liberal Religion for practical agnostics? In trying to answer this question, I would suggest in the first place that the intellectual position of the agnostic is incomplete and unsatisfactory. The world-problem demands solution. It is pressing upon us constantly. And we can as little end the matter by saying that we do not know what the solution is as by going beyond our knowledge to say that the problem is insoluble. The agnostic who is content to remain such is a thinker who has given up his problem in either fatigue or discouragement,—an issue with which an active and patient mind will hardly remain content.

But now let us grant the agnostic that we will not contend, any more than himself, that the existence of God can be absolutely proved, demonstrated as we demonstrate a problem in mathematics. We may have an inference, a chain of inferences, leading to a conviction in us stronger than those resting on half the proofs we accept. But this is not strictly a proof itself. Nevertheless, though it be granted that the theist's solution of the problem cannot be considered a conclusive demonstration, what should hinder the agnostic from accepting, provisionally as it were, a working hypothesis in lieu of a demonstration? Does he not accept working hypotheses elsewhere, and proceed as if they were, not merely hypotheses, but assured facts? And that he does not do so in religion seems to me to be a most serious inconsistency in his position.

Let us illustrate from one or two familiar examples in physical science. Let us take the atomic theory. It is taught as one of the fundamental facts of physics that the matter of which bodies are formed is not perfectly continuous, but consists of an aggregation of exceedingly small portion of matter called atoms. It is assumed that these atoms are incapable of being physically

divided; that they are retained side by side without touching each other, and separated from each other by distances which are great in comparison with their supposed dimensions; that they are exactly similar to each other; that they are unchangeable in weight and in volume; and that they are of determinate specific gravities. It is taught that two or more atoms combine together into molecules, and this in definite proportions by weight, and only so; and that these proportions, called atomic weights, are known for all the chemical elements. It is estimated that in a single cubic inch of hydrogen there are one hundred and twenty-five quintillions of these atoms. And Sir William Thompson calculates that in ordinary solids or liquids the average distance between contiguous molecules is between one one-hundred-millionth and one two-billionth of a centimetre; while the number of molecules of gas in a cubic centimetre of air is estimated at twenty-one trillions!

Here is a body of exact knowledge (and more of it might easily be quoted, if there were need) by the side of which the dogmatism of the most conservative orthodox theologian concerning the nature and purposes of Deity pales its uneffectual fire. And yet, to an agnostic, in the realm of physics can any one demonstrate that atoms exist? Have they ever been apprehended by any of the senses? Have we anything that can be admitted into court as positive evidence? Confessedly, the existence and still more the properties of atoms are beyond the bounds of our actual or even possible experience. Spencer himself says that it is impossible to conceive the existence of real atoms as indivisible elements of matter. A well-known writer on modern physics * says, "Confessedly, the atomic theory is but an hypothesis." And he goes on to show how in some respects it is a very inadequate hypothesis. But he continues; "This in itself is not decisive against its value. All physical theories, properly so called, are hypotheses, whose eventual recognition as truths depends upon their consistency with themselves, upon their agreement with the canons of logic, upon their congruence with the facts which they serve to connect and explain, upon their conformity with the ascertained order of nature, upon the extent to which they approve themselves as trustworthy anticipations or previsions of facts verified by subsequent observation and experiment, and, finally, upon their simplicity, or rather their reducing power." It is beyond question that the science of chemistry is founded upon this very atomic theory, and owes a great part of its practical advance to the use of it. And although, strictly speaking, but an hypothesis, yet so perfectly has it fulfilled the requirements made of it that another distinguished physicist says that "the evidence for the existence of atoms and their physical qualities may be called demonstrative." *

Let us take another and perhaps better example, in the theory of ether. The theory of physics, in dealing with the phenomena of light and heat, is that all solid bodies, and infinite space as well, are filled and penetrated by an extremely subtle, perfectly elastic, imponderable medium, which is known as ether. It occupies all space, yet presents no appreciable resistance to the motion of any of the heavenly bodies, except possibly the smaller comets. The luminosity of any body is supposed to be due to the infinitely rapid vibratory motion of its molecules, which, when communicated to this ether, is propagated in all directions, in the form of spherical waves, and which, when transmitted to the retina, causes the sensation of vision.

Yet no one is able to demonstrate the existence of ether. It is not an object of experience. If it exists, it is too subtle to be apprehended by any of the senses, now or ever. And it is the more undiscoverable, since, as it is supposed to fill all space, it can never be determined by the method of difference, through comparison with conditions from which it is absent. Our knowledge of it is confessedly inferential. Yet its existence is now admitted by the most distinguished physicists, and is made the starting-point for the accepted theories of light and heat. And physicists now incline toward the belief that it is concerned in the phenomena not only of light and heat, but also of electricity and gravitation. It is but a working hypothesis, indeed; yet it has the practical force and results of a demonstra-

*Stallo, "The Concepts and Theories of Modern Physics."

*Prof. Dolbear "Matter, Ether, and Motion."

tion from experience. And it is so accepted simply because it affords a better explanation of certain known facts than does any other theory, and because many phenomena of light and heat are quite inexplicable except on the theory that those are modes of motion, transmitted through a medium having such properties as are, *ex hypothesi*, ascribed to ether. "It is," says the physicist last quoted, "either this theory or nothing. There is no other one that has any degree of probability at all." "It is true," he continues, "that there are some physicists who hold rather lightly upon this belief, and who would seem to be ready in a moment to surrender the idea, unless it had been demonstrated in the same way as the existence of matter and of motion has been. But this is not the attitude of philosophic minds."

We see, then, that even in a science so exact as that of physics the scientist does not feel bound in his affirmations to abide within the limits of experience, but is even compelled, in order to any rational explanation of certain accepted facts, to go beyond those limits, into what is not only an unknown, but, for all practical purposes at least, forever an unknowable field; that is, forever beyond the range of possible experience. And we see that what he frames at first as merely working hypotheses yet explain the given phenomena so satisfactorily, are so consistent with themselves, with known facts, and with the principles of logic, furnish the basis of so correct predictions concerning the future, and are withal so simple, and bring such unity into the realm of external nature, that, although they are not without their difficulties, they are nevertheless universally accepted as true, and upon them men found further theories, and by them men determine their practical affairs in the realm of material things, with a confidence that could hardly be exceeded if there were a tangible demonstration of their truth.

And so we might, if there were space or need for it, take up almost any one of the fundamental concepts and theories of modern physics, or of other sciences, and show that there is no empirical demonstration of them, and cannot possibly be, because they are more or less concerned with the unknown or unknowable, and that yet they are accepted and acted upon with as little hesitation as though they were given us by exact demonstration. The criticism upon the position of the agnostic in religion at which we have arrived, therefore, is this: that he is unwilling in this field of thought to accept what he does not see proved,—namely, the existence of God,—although in the physical sciences he accepts some of the most fundamental things without any better proofs or any greater possibility of proof.

Now, the great universe, material and spiritual, when looked at in its completeness, offers us problems for which we need a solution. Where did it originate? What purpose, if any, does it manifest? What is its destiny and ours? How is it governed? If the primeval fire-mist is the earliest thing that we know in the history of the solar system, why did it not remain fire-mist instead of starting out on its glorious course of evolution, which has at length found issue in life, and flowered out into humanity? Whence and why creation's majestic order and unvarying law? The agnostic says that these problems are incapable of solution, because they spring out of the unknowable; and with that he stops. Yet here are precisely such conditions for a solution as are furnished in the problems of physics. Let us, therefore, meet the agnostic on his own ground, and ask him only to face the problem in the same spirit as that with which he faces those of physical science; and, if he cannot find a tangible demonstration, at least to accept a working hypothesis, provided one at all adequate be offered. Now, in answer to these world and life problems, religion offers him such a working hypothesis, if you please, to say the least of it, in the proposition that the universe in its origin and development is to be explained as the creation of a Supreme Intelligence, who was its First Cause, and is its constant Sustainer and beneficent Governor, whose thought is expressed in nature's law, whose love and care for his creatures are shown in that law's beneficence, and whose purpose is for the external universe the achievement of an ever-higher development and more perfect adaptation of part to part, and for man the attainment of that moral perfection known as righteousness.

This hypothesis, even if we are to call it nothing more, offers a solution for the great problem, finds in the universe a meaning

and a purpose, and reveals moral and intellectual order in the midst of what were else intellectual and moral chaos. And this is the only hypothesis that has ever appealed to any considerable proportion of the world's thinkers. For, as the physicist quoted above said concerning the ether theory, "it is either this theory or nothing." The plain alternative is between intelligent purpose and blind chance. The hypothesis which the theist offers the agnostic is not free from criticism, to be sure. But the progress of thought has already freed it from its worst crudities, and has pruned away many of the excrescences which have at different times attached to the form in which it has sought expression. Every advance science makes in the knowledge of the world it tries to understand, instead of weakening the general force of the theistic hypothesis, only helps strengthen it by showing it how to correct its errors. So that, however it may have changed or may still change its form, its essential teaching seems more firmly established with each generation. In short, it meets, quite as perfectly, to say the least, as the hypotheses accepted in physics, the conditions quoted above as necessary to be fulfilled, in order that the truth of an hypothesis may fairly be accepted as established.

This, then, is the message that liberal religion has for the agnostic. It does not urge him to stifle his doubts as other forms of religion often may do, nor to accept any solution of them in blind faith. It charges him to follow them up with all that earnestness and honesty which have ever marked his class, and without flagging of zeal or courage; and it only asks that in fairness he shall not demand more rigid demonstration in this field of thought, so far beyond the power of the human mind fully to comprehend, than he is willing to accept elsewhere. It meets him on his own ground, starts from his own standpoint, and asks him only to meet the problems of religion in the same spirit as that in which he meets those of science. It asks him, if he cannot find an absolute demonstration, then to take a working hypothesis, and to try whether that will not so justify itself, and so fulfil the required conditions, as to become equivalent, for all practical purposes, to a demonstration. It offers him in its pure and simple theism an explanation of the universe which is the most reasonable one, and practically the only one, yet proposed; one toward which multitudes of facts point which seem incapable of explanation on any other grounds, and one which is, by every stage of progress in our knowledge of the world, made more consistent with accepted facts, and more complete in its application to them.

And yet, while liberal religion would deal with the agnostic in this way, and instead of insisting on his accepting a dogma about God would ask him to test the thought of God as a working hypothesis rather than live without any attempt at a solution of the problems of the universe and of man, let it not be supposed that to liberal religion as a movement, or to its adherents as individuals, the idea of God seems no more than a working hypothesis. To those who have put it to the test in the experience of their lives it appeals with all the force of a demonstration. By them it is taken for granted as the idea underlying all their thoughts of the universe, of history, and of experience. They meet the agnostic in this way, simply because they recognize that he must be met on his own ground, if he is to be led to see any essential truth in religion.

EARL MORSE WILBUR.

EASTER SUNSHINE.

Easter dawns with holy gladness,
  Bringing golden sunlight here:
Now departs the night of sadness
  That had filled our souls with fear.

Men have mourned in darkest sorrow
  O'er the silent, lonely grave,
Doubting if that any morrow
  Could from helpless anguish save.

Then arose the consolation
  That the whitest life can give:
He has brought us exultation
  In the thought, We all shall live.

Death is but the sun returning
  To broad fields now hid from sight,
Where the light of spirits burning
  Shall rejoice in deeper light.

Nature works a like unfolding
  In the changes now we see,
Truly, we, her deeds beholding
  In the grass and budding tree,

Might believe the holy message
  As a fact of law divine,
And accept the pleasing presage
  That our souls to good incline.

Somehow in the heart abiding
  Is a consciousness of this,
Feeling death is no dividing
  From our present thought of bliss.

Easter fills the world with gladness,
  Making truth so dear our own,
Driving from our hearts the sadness
  That about the grave has grown!

WILLIAM BRUNTON.

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*THE EXPANSION OF RELIGION.**

BY REV. E. WINCHESTER DONALD, D.D., RECTOR OF TRINITY CHURCH, BOSTON.

The breath of God, the life of man, the heat of the heart, the vigor of the will, the liveness of the conscience, the one great hope of human nature set in this brilliant, beautiful, sad, and restless world, is still that mighty force which we call religion.

The sole condition of its possibility for every man is openness to the incoming of the Divine. The sole condition of its personal possession is sensitiveness and responsiveness to the Divine. It employs organization, it does not require it. It admits of statement, but lives without it. It welcomes the symbol, but refuses to be bound by symbol. It tolerates the most splendid and gorgeous ritual, it thrives and blossoms in the loneliest hut on the shore of the most lonely and distant sea. It stirs the heart of the pygmy in the dark forest, and animates the soul of the tenant of the Vatican.

The expansion of religion was unthinkable two hundred years ago. To have given it the ample freedom it possesses now would, to English and New England thinking, have caused it to disappear as completely as Christianity has vanished from many of those cities of Asia Minor to which Saint John wrote his striking and now pathetic letters. Religion was not trusted as we trust sunlight and storm: it was guarded like crown jewels, which, if passed from hand to hand, may be lost, and, once lost, lost forever. It was looked at through glass. It is inability to perceive what a free force religion is which explains the widely entertained opinion that religion to-day is decaying.

I am glad to believe, and I do believe, that the idolater, kneeling in blind hope or stupid terror at the feet of his hideous or fantastic idol, is as truly religious as the Romanist hushed and awed at the elevation of the host, or as the liberal passionately moved by the splendid utterance of the great divine truth of the fatherhood of God. I can imagine myself kneeling in the great temple of Buddha at Osaka or in the magnificent mosque of St. Sofia, by the side of the Buddhist or the Moslem, sure that my prayer and theirs reach the listening ear of the one Father which is in heaven, and that God answers us both. It has ever seemed to me a bit of logical folly to point to the universality of man's belief in Deity as proof that there is a God, and in the same breath declare that the god of the pagan and heathen is no god at all. Abruptly to convince the heathen that his idol god is nothing is to do one's best to plunge him into atheism, not to lift him up in the Christian theism. I think, if I were a missionary in Japan, I should begin my work of unfolding Christianity by worshipping Almighty God, Maker of heaven and earth, in a temple of Buddha; and I should explain and defend my act by quoting the words of Jesus, "I am come not to destroy, but to fulfil." Religion, real religion, is in very truth the common possession of all mankind, and varieties of religions mean simply different reports or conceptions of one universal force or fact. Religion in the *heart* of man is everywhere the same kind. The crude article is in Boston what it is in Ahmednuggar. But religion in history, in organization, statement, ritual, is as various as are the climates, civilizations, customs, and inventions of innumerable nations and tribes. Its unity is Divine, its variations are historical and human. That is to say, the unreasoned feeling or the reflected conviction that each human being is related to Deity, and that this relation can be realized by some sort of means, are at the heart of all religion. The terror of the savage is the germ of the Christian awe. The Christian's contrite prayer is the blossoming of pagan's attempt to purchase the Deity's favor by something done or something sacrificed. The sacred dance of the islander is of a piece with the jubilant psalm of the Christian, exulting in his deliverance from his material danger or his spiritual foe. All forms of religion, even

* This abstract of the first lecture in a course given at the Lowell Institute is made from the report published in the Boston Evening *Transcript*, March 12.

the religion of Jesus, if only we track them back far enough, will be found rooted in a single fact,—the soul's instinctive, fundamental, ineradicable feeling or conviction that it stands in a real relation to Deity, and that this relation is capable of conscious and continuous realization by action, the carving of an idol, the burning of a beast, the offering of a prayer. And that is what I shall mean by religion generically in my lectures. Ten years ago I might have regarded this statement as accepted and irritating commonplace; but, as one listens to many of our missionary addresses and reads a good deal of the missionary literature, he perceives the necessity of stating with a flagrant plainness that to think of religion, in its elemental idea, as anything other than one the wide world over and all the centuries through, is to slip into the pit of hopeless bewilderment or to take fatal refuge in the paddock of provincialism. That there is one God is a truism until the heathen holds up his hideous or fantastic idol and cries to the Christian, "Is this God?" until a rigid, pitiless, marvellously well-reasoned catechism implicitly asks, "Is this God, *the* God?" It is only as one sees clearly and holds intelligently to a conception of religion which is capable of roofing in every form of it that there is so much as a chance of profound and unconquerable belief in it as the outcome of the Eternal Spirit working in the human soul.

The one plain, persistent, venerable fact about man is that he has always been on the lookout for God, and the story of his search and his discoveries is the history of religion. Not as an apologist of a decaying, but as the interpreter of an expanding force, I come to speak, believing that a true interpretation of movements and achievements at the close of the century which apparently mark the recession of Christianity from the life of the people will reveal rather that religion is more and more taking firm possession of every human interest and endeavor, perpetually translating itself into organizations, enthusiasms, and struggles, which as yet are largely unaware of the true nature of the force which gave them birth, and is supplying them with the life without which they must die. . . .

It is significant, also, that with the expansion of religion into a confident conception of God as our Father the appeal to fear has ceased in many quarters, and has been almost hushed in all. A superficial explanation of this once mighty weapon in the hands of organized religion assures us that, since sin is now regarded as disease, and therefore cannot justly be punished, the necessity of the machinery of torture, whether penal, punitive, or disciplinary, falls to the ground. But it is not true. For, if anything may safely be affirmed by the student of concrete human life, it is that conscience testifies to the reality of sin as the result of self-determination, with all the vigor and unpitying sternness which have characterized its operations from the day on which the first liar uttered his lie and knew his soul was stained. That description which we read this winter of the massive frame of the New York police officer drenched in sweat as the story of his unspeakable wickedness was drawn from his unwilling lips is all of a piece with the story of Ananias falling dead at Peter's feet. Conscience works to-day in precisely the same way it worked in Judea two thousand years ago. Its testimony has remained unchanged through all the changes of the changing years. It asserts that there is as much difference between disease and sin as between color and sound, distance and time. The man or the community that counts upon the final extinguishment of the sense of ill desert when bad deeds are done is counting upon the extinguishment of humanity itself. For, besides the indignation at the costly consequences of wrong-doing, besides the hot, angry vengeance which man and society frequently wreak upon those who destroy their goods and peace, there is always a clear, strong, mordant perception of the intrinsic wickedness of the wrong itself. The permanent is the moral: the passing is the special forms in which the moral appears. The use of tobacco in Wahhabee, untruthfulness in Boston, are great sins; but, though Boston smile at Wahhabee and Wahhabee wonder at Boston, there lives in each the unshaken conviction that sin is not a disease, but is forever, while man is man, the outcome of an exercise of the power of self-determination. But, when one reflects upon the fulness and force with which the idea of the fatherhood of God has been presented in the last quar-

ter of our century, and how completely it has possessed our religious thinking and worship, it ought not to be regarded as strange that the old insistence upon the certainty of vengeance, uttering itself in the torture of the wicked, should die away. Torture and a father cannot go together. If torture is to remain, fatherhood must first disappear. If fatherhood is to be the root idea in our conception of God, then torture disappears as naturally as does the darkness when the sunshine comes over the mountain top. There was no noisy battle between the ideas of God as a father and God as a book-keeper recording the actions which one day should become fuel for everlasting fires, and the idea of God as full of paternal yearning for his children's love, and unloosing his punishments only to discipline and deter, just as there can be no fierce conflict when the innocence of childhood passes into the knowledge of the grown man. The decline, therefore, of the effort to create fear—though terror is the more descriptive word—as a means of securing man's obedience to God, and equally the refusal of men any longer to be coerced by it into acceptance of doctrines or conformity to observances, so far from indicating a weakening of religion, rather attest its increased vitality; for the obedience of love is ever more valuable, more lasting, more significant, than the compliance of fear, just as the willing obedience of the volunteer is better than the enforced obedience of the drafted man, as the free, intelligent loyalty of the citizen who never thinks of jails and fines is more significant of the city's order than the multitudes cowed by the police. . . .

It does not disturb me if I hear men claim to have found in other books what I find in the Bible. It no longer appalls me if I hear other men claim that God is more real to them as they watch the process by which nature heals the wound upon the twig or of the bird's body than he is when they stand beneath the roof of the Christian Church, if only I can see the truthfulness, purity, and compassion which live in man only as man lives in God. The great question is not, How or where do you find God, but have you found him? The moment that question is the question of religion everywhere, anything like an attempt to secure identity of beliefs by processes of mere coercion becomes a solecism. But it is becoming *the* question of mankind more and more, not because the State has forbidden the use of force in the prosecution of religious enterprise or in the persecution of heresy, nor yet because of the mysterious rise of the gospel of free thought, but because men have had the vision of God as a Father, and in that vision have clearly and, let us hope, forever perceived that his truth is to be learned, like any truth, through the rational and free and honest processes of the intellect. . . . The decline of the principle of arbitrary authority is not simply coincident with the expansion of religion; and, when we shall have fully admitted it to legitimacy, we shall love it and honor it and glory in it as a proud father rejoices in the splendid achievements of his illustrious son. . . . We shall see that Toynbee Hall and the People's Palace, the University Settlement, and the Wells Memorial, the trades-unions, the public bath and the day nursery, the discontent with alms and the treatment accorded those in whom is slowly being born the love of struggle as distinguished from that meted out to those in whom cowardly dependence is an ineradicable habit, are all symptoms of a religious purpose, as yet dim, unformed, directionless, which is really endeavoring to secure to man the conditions under which all that is best in him shall have the best chance to be at its best. Perhaps the churches may be the last officially to recognize and claim this purpose as their own. No matter. Out of the churches mainly are to come the heat and light which shall keep this purpose from dying down, or from forever stumbling blindly and wildly on its way toward the realization of itself in the sweet, happy, fruitful, peaceful life of humanity. What the special social forms of that new life shall be, what the required industrial, commercial, and political changes shall be, what the fixed influence upon it the unreclaimed and irreclaimable character of the individual shall be, how long and how costly the processess by which it is achieved may be, no man knoweth. But what I think is already clear is this: that the restless movement of our time, witnessed by the uneasy throbbing of the great heart of society, by the universal struggle to free itself from the conditions which seem at least to stunt

it, proceeds out of the conviction, articulate or inarticulate, that salvation expanded to meet the requirements of a larger man to be saved.

TO A ROBIN, ON EASTER MORNING.

The Easter morn dawned bright and clear,
The fairest morn in all the year.
The sun had shed his rays abroad
As if to better worship God,—
When on the air, so still and clear,
Was wafted to my listening ear
A robin's glad, melodious lay,
As if he, too, would hail the day.
Thrice welcome, joyous bird of spring!
Your presence here doth promise bring
Of resurrection from the dead
The leaves and flowers that autumn shed!
In every church throughout the land
Will rise up songs and anthems grand
To God, who gave each mortal breath,
To Christ who triumphed over death;
Not any songs sung here below—
No matter from what source they flow—
Will be more prized than your sweet lay!
'Twill make me happy all the day!
And he who notes the sparrow's fall
Doth also note your gladsome call!

NELLIE S. WAIT.

Farwell, Mich.

THE RIVIERA.

From Marseilles to Genoa and from Genoa to Spezia the Riviera presents a panorama unsurpassed for beauty. In this favored region, protected from the north winds by the Alps, the olive, orange, lemon, and date-palm flourish. The mountains form the background and the Mediterranean the foreground of the picture.

The Riviera climate is the most delightful in Europe, but the invalid must observe many precautions.

Warm clothing, sunny rooms with fireplaces, and hotels in some degree heated must be sought. Indoor artificial heat to the American standard of comfort cannot be found in Europe. Americans accustomed to furnace-heated houses should never attempt to travel in Europe in winter. They should settle down in comfortable winter quarters from the first of December until the middle of February, and avoid picture galleries and churches; for they are like cold storage vaults during these months.

Nice and San Remo are the most desirable winter resorts on the Riviera. Nice has the attractions and resources of a large city with most beautiful environs.

Cimiez, where the queen is stopping, is most beautiful and full of historic interest. It is the old Cemenelium of the Romans; and there are the remains of an old Roman amphitheatre, surrounded by modern villas.

It was at Nice that Charles V. and Francis I. met to settle their difficulties, and a marble cross commemorates the meeting. Charlemagne with his army passed over the road by the sea.

Stone towers built as watch-towers for protection against the Saracens line the coast.

All the towns of Italy bear witness in their architecture to the troublous times through which the country has passed, for every man's house was literally his castle. High stone walls covered with spikes and broken glass; iron gates, which would have offered good defence before the days of gunpowder; windows barred with iron; and massive doors,—all speak of a country where safety depended upon the might of the right hand and the strength of the fortress.

San Remo consists of two distinct towns: the modern town by the seashore, of hotels, parks and villas; and the mediæval town built on the side of the hill, crowned by the old church of Madonna della Casta and the ruins of a château. This old San Remo, like the other mediæval towns perched on the sides of the hills of Italy, is quaint, almost beyond description. Narrow, winding passages, partly roofed over, burrow around the sides of the hill, other vaulted lanes branch off in various directions, and way up gleams a bit of blue sky. Not a ray of sunshine can come into the houses from these narrow lanes; but they are built tier above tier on the side of the hill, and the outside windows have light and sunshine. This labyrinth of narrow but clean lanes and flights of steps lead up into the open square, where stand the public well, the municipal buildings, and the school-house.

From San Remo most delightful walks through the olive groves and over the hills lead to the quaintest of towns, each with its miracle-working Madonna, for whom the believing country people have built beautiful chapels, fit to adorn any large city.

Monte Carlo is often called the most beautiful spot in Europe. Nature has lav-

ished upon it all her gifts; and man has embellished it until the little town is like a vast garden. But, I fear, it is not for the natural beauty that the crowds seek the place, rather to visit its famous Casino.

People at a distance cannot realize how the gambling spirit of Monte Carlo dominates the towns about. The winnings and losings at the gaming tables were the main topic of conversation at our hotel in Nice. With very few exceptions every one in our hotel went to Monte Carlo, as they openly said, "to gamble."

The demoralizing effect of this place upon the world cannot be estimated. Even during my five weeks' stay in Nice I saw people go, at first apologetically, just for fun, then more frequently, until they went without apology.

Having heard continual talk of Monte Carlo and its Casino, we determined to see it for ourselves. In the evening women in beautiful toilets and gentlemen in evening dress gave the impression of a fine reception, save for the subdued voices and the air of repression, as if in the presence of some dreadful crime.

Around the tables women with white hair, who looked as if at home they might be presidents of temperance societies, were staking their gold beside men and women of most unenviable notoriety. To my surprise, there were about as many women at the tables as men.

Not a loud word and hardly a whisper was heard at the tables. There was on all the faces an expression of eagerness and an air of repressed excitement. The eager staking and clutching of the gold was positively painful to see, and the continual throwing upon the table and raking in of gold made a sight never to be forgotten. Thousands were lost and won every few minutes. I never was in such a depressing place in my life: there was not the slightest appearance of pleasure about it. Even in the ante-rooms people paced silently back and forth, or spoke in the subdued tones heard where some awful tragedy has taken place.

The Casino at night was more like a dream, with its artificial light and beautiful gowns; but by daylight the bald iniquity of the place stood out unrelieved. All in the rooms except a few, evidently spectators, were about the tables watching the turn of the roulette boards or the fall of the cards. The anxiety, the misery, the eagerness, of the faces were a study for a tragic poet. One of the ladies in our party on leaving the Casino said, "I have been in hell."

The pen of a Dante could have made of this another circle to his "Inferno," and in it, compelled through all time to stake the shining gold, put the great speculators and gamblers of all sorts of our age, with their eager wish to get something for nothing.

The great number of the tragedies enacted there are never known, so quiet is everything kept.

A gentleman told me that the newspapers all about were subsidized not to report the suicides at Monte Carlo. Within five weeks six suicides did get into the papers. The saddest of which, perhaps, was that of a young couple on their bridal journey, who, losing all their money, shot each other on the steps of the Casino, and both fell dead at the entrance. The paper reporting it simply gave the facts, and added, "For several days the Casino was almost deserted."

The immense profits made by the company can be judged by their expenses. The beautiful Casino and its grounds are open free to the public, and a fine concert is given every evening in the music-room. The Prince of Monaco receives an immense rental.

There is certainly a most deplorable amount of gambling in America, but anything like the unblushing wickedness of Monte Carlo we have not yet seen.

The homage that vice pays to virtue is of more value than we are apt to allow, in keeping ordinary mortals in the paths of decency and order.

MARIE C. REMICK.

"Be always patient and agreeable. If any one has offended you, offer to God the pain you have suffered."—*Francis of Assisi.*

"Many a one by being thought better than he was has become better."—*Benjamin Jowett.*

And every tender living thing shall feed
by streams of rest;
Nor lamb shall from the fold be lost, nor
nursling from the nest.

—*Ruskin.*

UNITARIANISM IN THE ENGLISH SCHOOLS.

Unitarians have need to be stirring themselves, to judge by the determined resistance being offered to the relaxation of the terms of the notorious Circular of the London School Board. This document, in spite of being so unmistakably repudiated by the electors last November, remains in force; and it is clear that the slender majority accidentally possessed by Mr. Riley and his friends is relied upon to keep it so.

A case well fitted to test its operation has just been brought forward; and we wish to direct special attention to it, so that friends in the country as well as in London may see what is done and attempted to be done against us and our principles. It will be remembered that on the issue of the Circular a large body of teachers under the board applied to be relieved from the duty of giving the kind of religious teaching it specified. The majority of the board, wishing, no doubt, to break the fagot stick by stick, refused to take cognizance of the teachers' united memorial, and demanded individual application from each. Although the bulk of the teachers resented, and still resent, this demand, several have made special application, among them being the teacher whose case has leaped into prominence. This teacher, Mr. Alfred Lucas, as long ago as April last, and, independently of the course adopted by the general body of teachers, wrote the following letter to the board:—

I am one of those teachers who cannot conscientiously impart Bible instruction in the spirit of the religious Circular of April 12, and must therefore ask that means may be taken *without prejudice to my position* under the board, to release me from the duty of giving Bible lessons *while this Circular remains in force*. It is very painful to me to be driven to take this step, after giving the instruction in the above school to the satisfaction of the board for nearly twelve years. To be shut out from the most important lesson of the day is, indeed, a serious position to be placed in, and I protest against it.

"I believe that religion is inward, spiritual, and practical, and can be taught to children by those who really know it, without teaching one of the many propositions concerning the nature of Jesus Christ, the composition of the separate persons of the Godhead, and the meaning and issues of the sacrifice of Jesus. I think, too, that religious teaching, given heartily and sincerely by a religious teacher, is far more likely to affect favorably the lives and character of the children than the inculcation of theological propositions which the teacher repeats lifelessly, perhaps reluctantly, in accordance with an order from the board. But, as the majority of the board appear to think otherwise, and call upon me to accept a new position and duty, which was not a part of my original agreement, or else withdraw from giving religious instruction, I most reluctantly accept the latter alternative. (Signed)

ALFRED LUCAS.

P.S.—It seems to me that those who drew up and issued the Circular are the persons best qualified to interpret it and consider applications for release from the duty of giving the Bible lessons. Hence I have applied to the board in preference to my head master or the managers.

This letter, which is assuredly marked by a spirit at once candid, self-respecting, and sincerely religious, was answered by his removal, in July, from his class during the period of religious instruction; and he has been kept at boy's work, as he says, "pottering about," during the time thus allotted.

It is specially noteworthy in the interests of the children themselves to observe what has happened to Mr. Lucas's class of boys. But let us first see what was the case as regards their religious instruction before the board's Circular was issued. Mr. Lucas was a member of a Wesleyan church for thirteen years, including the first part of his experience as a teacher under the board. During the latter half of his twelve years' work for the board he has been a member of our Bermondsey congregation. Was there any sudden, or even gradual, break between his instruction to the boys before and after his change from Orthodoxy to Unitarianism? We must believe not; for not only were his reports from the inspectors uniformly good, but his head teacher, Mr. Jennings, *who is an Evangelical Churchman*, wrote quite recently as follows: "I must say that all Mr. Lucas's lessons in Scripture for twelve years" (*i.e.*, the whole period up till the board's interference) "were given with *greatest care and reverence, and to my great satisfaction.* My only hope is that he will again resume his commendable work."

The head teacher knows what he is writing about, and under pressure of knowledge as to the inner working of these vexatious restrictions. Not only does he lose the services of an able and trustworthy man who is kept "pottering" when he might be doing excellent work, but, after vainly endeavoring himself to give the boys (Standard IV.) the prescribed lesson, he has had to hand over the whole class of seventy-five boys for religious instruction to a pupil teacher, who, poor lad, has thirty-five boys in addition of his own to look after. Fancy one hundred and ten boys of from ten to twelve years old, all lively and vigorous, receiving careful "religious" and even "theological" instruction from an inexperienced youth! It happens, to aggravate the case, that the pupil teacher is rather backward, has had to take an extra year to complete his apprenticeship, and the inspectors' reports on his Scripture during the last three years include such entries as "Fair," "Very Poor," "Unsatisfactory," "Very Poor" again, and never give better than "Fairly Good." So much for the majority's jealous care of the religious instruction of the children.—*London Inquirer.*

ONE UPWARD LOOK EACH DAY.

Sunday.

Light at Last.

Dark skies must clear, and, when the clouds are past,
One golden day redeems a weary year.
Patient I listen, sure that sweet at last
Will sound his voice of cheer.

Then vex me not with chiding. Let me be.
I must be glad and grateful to the end.
I grudge you not your cold and darkness: me
The powers of light befriend.

—*Celia Thaxter.*

Monday.

The Love that casts out Fear.

This I believe,—that all is meant for good,
That winter holds the potency of spring,
That pain is root of many a pleasant thing,
And sorrow but "a joy misunderstood."
Shall sorrow, then, make boast of hardihood,
And pain disown its penetrating sting?
Nay, we must drain the cup of suffering,
Must feel each shadow of the darkling wood
Through which we wander, and whose dim, perplexed,
Bewildering issues no one may deny.
Nathless the trusting soul shall go unvexed
By any fruitless questions, what or why;
For still to love—the love that casts out fear—
The secret of the Lord is always clear.

—*Mary Bradley.*

Tuesday.

Spring.

For thou, O Spring, canst renovate
All that high God did first create.
Be still his arm and architect,
Rebuild the ruin, mend defect;
Chemist to vamp old worlds with new,
Coat sea and sky with heavenlier blue,
New tint the plumage of the birds,
And slough decay from grazing herds,
Sweep ruins from the scarped mountain,
Cleanse the torrent at the fountain,
Not less renew the heart and brain,
Scatter the sloth, wash out the stain,
Make the aged eye sun-clear,
To parting soul bring grandeur near.

—*Ralph Waldo Emerson.*

Wednesday.

From Day to Day.

From day to day, from year to year,
New waves of change assail us here;
Each day, each year, prolongs the chain,
Where pleasure alternates with pain.

New precious obligations come,
New sanctities of love and home,
New tender hopes, new anxious fears,
And sweet experiences of tears.

Old tastes are lost, old thoughts grow strange,
Old longings gradually change,
Old faiths seem no more dear or true,
Lost in the full light of the new.

Though much be taken, much is left,
Not all forsaken nor bereft;
From change on change we come to rest,
And the last moment is the best.

—*Lewis Morris.*

Thursday.

The Heavenly Voice.

Beneath the world's discordant noise
I heard the whisper of a voice.
It spake in tones so sweet, so mild,
And bade me "trust," and called me "child,"
And said that evil, woe, and wrong
Could all be conquered through His might;
The sinful cleansed, the weak made strong,
And all injustice changed to right.
It said that truth alone endures,
That lies and hate must share one fate;
That love almighty is, and cures
All pain and heartache soon or late;
That shadow ever proves the light,
That heaven is never far from sight.

And now no more the note I hear
That mocked my hope; but low and clear,
When faint of heart and weak of faith,
The heavenly voice still speaks to me,
And, deep beneath all deeps, it saith,
"Doubt not, my child; for I am He!"
—*Charles E. Perkins.*

FRIDAY.

The World.

The world is well lost when the world is wrong,
No matter how men deride you.
For, if you are patient and firm and strong,
You will find it in time (though the time be long)
That the world wheels 'round beside you.

If you dare to sail first o'er a new thought track,
For awhile it will scourge and score you:
Then, coming abreast with a skilful tack,
It will clasp your hand and slap your back,
And vow it was there before you.

Ay, many an error the old world makes,
And many a sleepy blunder;
But ever and always at last it wakes,
With pitiless scorn for another's mistakes,
And the fools who have followed go under.

The world means well, though it wander and stray
From the straight, short cut to duty.
So go ahead in that path, I say,
For after a while it will come your way,
Bringing its pleasure and beauty.
—*Ella Wheeler Wilcox.*

SATURDAY.

Be Thyself.

Be thyself! A nobler gospel
Never in the past has been.
Be thyself: 'tis holy scripture,
Though no Bible-lids between.

Dare to shape in thought the language
That is lying in thy brain;
Dare to launch it, banners flying,
On the bosom of the main.

Then though coward world may scorn thee,
Friendship fail, and fortune frown,
Earth itself grow dark around thee,
Foes on thee in rage look down,

Heed not: there's a world more potent
Carried in thy manly heart.
Be thyself and do thy duty,—
Thou could'st ask no holier part.
—*William Denton.*

Life, with the gospel. "I bring
Up, quit you like gods!"
—*John Davidson.*

EDITORIAL.

Easter. LIGHT, hope, and life are to be found, and found abundantly, in the noble Easter sermon, by Rev. Theodore C. Williams, which we have the privilege of presenting to our readers in this issue. What is all resurrection? Union of that impulse below which strives upwards, as the springing sod toward heaven, with that appealing influence from on high, which is ever drawing, inviting, calling, the forces of earth to burst their tomb. The closer the union, the more complete the resurrection.

"Our wills are ours;
To make them Thine."

Faire et Taire. SINCE the issue of the last number of the *Unitarian* we have incidentally heard from twelve ministers that direct benefit to the interest and work of their particular parishes was due to this magazine. One writes, "It ought to be in every home of our faith, and I think it will be"; another, "Have just read the *Unitarian*, and am writing to have a sample copy sent to *every one of my parishioners*"; another, "Please find enclosed the names of fourteen new subscribers to the *Unitarian*"; another, "Such help as the *Unitarian* gives the minister of a parish cannot be overestimated." We cannot but rejoice in this appreciation, this paper has absolutely no personal ambitions, no party or section or faction to serve. It is simply interested in the denomination, in Unitarianism, in every Unitarian individual, circle, school, club, church, alike. It aims to be thoroughly representative of Unitarianism, North, South, East, and West. Its aim and effort is to carry information from one to another of what is being thought, spoken, done, in every department of our work. It strives to secure the best representative writers on every subject. It sinks its own individuality. It wishes to be useful to all, to serve, *faire et taire.*

Resurrection. A VERY interesting correspondence has been going on in the *Spectator* with regard to the doctrine of the resurrection of the body.

One writer declares that it is "puzzling and painful" that any believer should ac-

cept so "disastrous" a doctrine in any strictly literal sense.

"Any religion that demands a belief involving a demonstrable absurdity, or a miraculous interposition incomprehensible even in idea, is thereby fatally wounding itself."

The man dies with all sorts of diseases upon him. The soldier dies with all his scars, with perhaps an arm lost and an eye blinded by a splinter of shell. The paralytic dies with his power of controlling his own motions gone. Nine aged men out of ten die with enfeebled sight and hearing, and other great traces of destruction which time brings to a frame never meant to survive for more than a century, at most.

Does any one suppose that these marks of gradual decay survive after death? If so, death is indeed the conqueror, and not the conquered.

What Paul describes as the body of the resurrection can by no possibility be the very body of any previous time of life. "It is sown a natural body: it is raised a spiritual body."

Yes, that is what Paul teaches, and that is what Jesus teaches.

Bread upon the Waters. THE American Unitarian Association has a great heart. It is not a corporation without a soul. Indeed, it may be said to be the typification of soul, its whole effort being directed toward the diffusion of the pure ideal life of one soul, the Christ soul, into all souls. It draws into its own warm heart the offered sympathy of the thousands of its scattered contributors throughout the Union, and then it pumps that spiritual helpfulness out again to every distant needy corner of its diverging organism. On the banks of the Missouri and down to the great gulf, on the blue Pacific's golden coast and up in the hillside villages of old Vermont, may be found the spiritual offspring of its affectionate care.

Its mother heart rejoices in the growth to independence of each child. The last one recording its maturity is the First Unitarian Church of Greeley, Col., Rev. C. Howard Wilson, minister. This Society has just returned to the Building Loan Fund the last instalment of the sum received ten years ago; and this amount, having done its helpful work at Greeley, will be immediately sent forth again in another direction, to carry courage and cheer to some new infant still in the nurse's arms.

Irksome Authority. THE pastoral letter issued by the six bishops of the Episcopal Church, on behalf of the general council, upon which we commented last month, is arousing much resentment among the clergy to whom it was addressed. Viewed from outside the Episcopal Church, the questions at issue appear revolutionary.

The bishops merely insisted upon the proper acknowledgment of those thoroughly orthodox dogmas of a closed revelation and a miraculous incarnation for which the Church has always indubitably stood. The bishops said: We have a divine authority once for all given in Scripture, we have a definite belief established by the Church. It is for us to insist upon this authority and enforce this belief. Many of the clergy, however, declare they cannot live under such dictation. They cannot admit that revelation is something that occurred once and is since closed. They even dare to affirm that their own opinions and views do not cease to change and grow, even after having taken ordination vows, so that it is impossible for them to hold just the same doctrines unalterably from decade to decade.

Rev. Charles Ferguson, rector of the Episcopal church at Cohasset, Mass., has issued an open letter, protesting against "the false teaching that God has set up a book to be an infallible oracle of truth," "that there is a body of Christian doctrines divinely formulated, and given to the Church to keep forever untouched," "that the incarnation is an isolated event, unrelated to the course of nature."

Mr. Ferguson further denies the authority of the bishops to dictate terms of faith. He denies that the ordination vows of the Episcopal Church are intended to pledge the clergy to hold a fixed body of doctrine. We can only regard such an attitude on the part of an Episcopalian rector as revolutionary. His views are not countenanced by the articles of the Church, the Prayer Book, or the creeds.

At the same time we heartily agree with the rector of Cohasset in his desire to be

free from these conscience-chilling restrictions, and can only ask, "Why remain?"

Burst by Expansion. WHILE others have been rebelling in detail against the strict doctrine enforced by the Episcopal bishops, Rev. E. Winchester Donald, the successor of Phillips Brooks at Trinity Church, Boston, has been busily preparing a mighty blast, which seems likely indirectly to cause an explosion of the bishops' petard. Dr. Donald delivered the opening lecture in the Lowell Institute course in Boston on the evening of March 12, taking for his subject "The Expansion of Religion." In this address Dr. Donald so enthusiastically and conclusively advances the claims of a rational, natural, liberal theology that all the ancient ecclesiastical orthodox doctrines promulgated in the pastoral letter

"Strain and snap, while hearts of stone
Their natural hard, proud strength disown."

There is a noise as of an inward convulsion of nature. The rector of Trinity declares: "God's truth is to be learned like any other truth, through the rational and free and honest processes of the intellect." "The great question of the day is not the particular method, or the how or the where of finding God; but have you found him?"

The moment that is seen to be the only important question in religion, then any attempt to compel identity of belief is recognized as absurd. Dr. Donald's attitude will certainly call for some response from his ecclesiastical superiors. To us it seems like a breath of real inspiration, lifting our wearied senses above the moil of musty ecclesiastical logomachy into the nobler warfare of the eternal elements. We are able to give our readers some interesting extracts from this notable address, which will be found upon another page.

Drumming to Salvation. THE big drum is not a parlor instrument; but, in its place, it is an instrument of power. The Salvation Army has found the place for it, and has used it with power and marvellous effect.

To have done this is little short of a stroke of genius. There is a depth of human degradation which nothing but such thunderous sounds can rouse and quicken. Into these depths the brave soldiers of General Booth have descended, and have set the deadly atmosphere vibrating with hope.

This is a very noble work,—one to which we Unitarians wish the heartiest God-speed. In the report of the Army for 1894 Mr. Bramwell Booth says: —

"Our doors stand open night and day to every friendless man or woman who is willing to work, without respect to age or history or creed or prospects. All our labor points to great reformation in *character*, which is the true secret of permanent improvement in circumstances."

It is said that in the shelters established by General Booth five thousand homeless men are cared for every night, in London alone.

The aim is to "lay hold of the suffering man who has 'gone under' in the struggle for subsistence, and to offer him instant aid by offering him instant employment; and to take away the workless and idle man from the overcrowded labor market in the city, and place him on the land, 'where his labor enriches the nation, does not lessen the earnings of his fellow-workmen, and where he is engaged in an industry in which there cannot be overproduction.'"

Use of Churches. WHEN we consider that the value of church property in the United States is estimated at $680,000,000, and the total annual cost of maintaining and operating these churches at $140,000,000, one may well believe that the use of churches to the community is a very practical question. An admirable treatment of this subject was given in an essay read before the Unitarian Club of Boston by Rev. W. W. Fenn of Chicago. Mr. Fenn is not content with superficial or hasty conclusions: he goes down to the true philosophy of life. Ever essential to a proper perspective of the practical value of our institutions is the great phrase which Jesus quotes from Deuteronomy, "Man does not live by bread alone." There is a silent influence in the Church which, by reason of its silence, attracts no noisy notice, and brings no popular honor to the source whence it issues. In reviewing Dr. Parkhurst's book, "Our Fight with Tammany," a writer in the *Critic* says,—

Dr Parkhurst "has proved incontestably that Christianity is still an irresistible force in our public and moral life, and, above all, though corruption may be victorious for a time, and flaunt its ill-gotten prosperity in the face of decency, the majority of our people are clean of heart and honest of purpose."

And what has kept them so but the silent influence of the Church? No other influence except that of religion could have preserved so large a section of our people pure.

For years the stream of tendency has set strongly in the direction of low ideals and a debasing standard of morals, but the permanent protest of the churches has availed. The majority of citizens stand firm, and because they stand firm Dr. Parkhurst's reforms have been made possible. The money which the Church costs can never measure this incalculable good.

The Devil. It is a very suggestive thought that man's idea of the devil developed as his idea of God developed. Prof. C. C. Everett brings this out with his usual clearness in the article which holds the first place in the March number of the *New World*. There is no devil in the earlier Jewish writings. Eve's tempter is merely a serpent, the most cunning of animals. But in these same writings there is no very exalted idea of God. The Deity is described as jealous, angry, as tempting man, as making mistakes and repenting of them. To the early Hebrew, God was everything, the source of evil and of good.

As a potent personality, Satan first appears in the Book of Job. Here also the thought of God is immensely exalted.

Compare the character of the Almighty in Job, Isaiah, the Psalms, with that of Genesis. With this exaltation of the thought of God came also difficulties in believing him to be the source of evil: hence the rise of the great adversary, Satan. Where the light is dim, the shadows are dim; but, as the light grows brighter, the shadows grow blacker, and, if light were to become so intense as to penetrate all substance, then the shadows would disappear altogether.

So it is with the devil. He has vanished, because we see that the power and presence of God penetrate all things; and what we call evil is but the temporary quality of our present incompleteness.

With what Measure. Everything, on the dry land or in the waters, has to give an account of itself.

Paul's view that each one of us shall give account of himself to God is in harmony with nature and with reason.

It becomes, if this is true, a matter of deep interest to know on what principle God will estimate the account we shall have to render. The opinion of Jesus on this point is expressed with extreme clearness in the parable of the talents. One man brings to his Lord ten talents, and another only four; and yet to each is given the same reward. What was the measure of equality by which they were judged?

It was not the amount which they achieved, for that was very different; but the point on which they were alike was the proportion which the results bore to their opportunities. In each case this proportion was the same: in this respect they were equal.

If we are to take Jesus as our guide, this is the measure by which we shall be measured, this is the standard by which the account we shall have to render will be estimated, this is how God will judge us.

Departments.

AMERICAN UNITARIAN ASSOCIATION.

The rumor, as yet premature, that the government is to adopt our Indian School in Montana next July is working injury to the enterprise. Whatever may happen at the close of this year, everything is running in the usual order. About $2,000 is still required to balance the books at the close of the current year. If the government refuses its aid after that, or we decline to receive it, the choice must be made between the carrying on of the school independently or its surrender. Meanwhile no change has been made which should affect the gifts and good will of our constituents.

There is a streak of light in the East. Our church at Farmington, Me., closed for two years, began to feel the rising tide of interest, and now, having had Rev. William H. Ramsay for a month, has awakened to a vigorous life. From another church in Maine, reported "closed," comes a contribution for the American Unitarian Association.

$500 have been appropriated for work in Albany, and a vigorous campaign will begin

immediately. The church at Ithaca still waits for the generous gifts which will relieve the embarrassment of debt. Passaic, N.J., fostered in its early life by Rev. S. H. Camp, has settled Rev. F. S. C. Wicks, become independent, and nearly self-supporting.

The Southern Conference meets at Baltimore April 30 to May 2. Rev. John Cuckson preaches the sermon. Mr. Chaney writes, "Sink or swim, I am bound to put that conference through with power." Mission services have been held by him in Mobile and Montgomery. For the same purpose Mr. Peirce will go to Vicksburg, Thayer to Nashville, Seaton to Norfolk. "Circles, Alliances, leagues, or churches may come of every such visit."

Under the leadership of Rev. J. E. Roberts, Kansas City, the church at St. Joseph, Mo., is looking forward in hope of better things. Plans are on foot to revive the work at Beatrice and Lincoln, Neb. The work of Rev. W. D. Simonds at Madison, Wis., is reported as very successful. Mr. Simonds was formerly minister of the Independent Church at Battle Creek, Mich. The First Liberal Church of Great Falls, Mont., has been organized during the last year, called Rev. J. D. Reid, and met all their expenses for the year, except the $200 granted by the American Unitarian Association as a final appropriation.

After suffering many things, and just after a Sunday when fresh hope had been kindled, our beautiful church at San Diego was burned. Nothing can yet be immediately determined as to its future. The insurance and the land will not fully cover the debt. Even the most prosperous churches on the Pacific Coast report "hard times." $5,000 would re-establish the church in San Diego. The faithful band of workers there deserves a better fate than failure for lack of such assistance.

The heresy trials reported from Berkeley are interesting and illustrative. A student in the University of California, accepting as truth what is now taught by all intelligent scholars in all universities, is expelled from the Baptist church of Berkeley for heresy. Prof. Woodworth, for defending the young man, is also expelled. Then the Baptist minister, who had affirmed that the university was destroying Christianity, resigns because the congregation is divided and the young people are tainted with the heresy of the professor. Here in a nutshell is the epic of modern religious progress.

The Council of the National Conference, the faithful friend and adviser of the American Unitarian Association, has been considering the time and place for the next National Conference. In order, the Council considered Saratoga, Chicago, Philadelphia, and Washington. For many reasons Washington was found to be the most desirable; and the meeting has been appointed to begin October 21. The secretary and treasurer reported that social arrangements could be made equal, if not superior, to those at Saratoga. To wait three years for a meeting of the Conference seemed out of the question. To hold a meeting in the turmoil of the presidential year was also inadvisable. To meet next October, while the feeling excited at Saratoga is still at flood-tide, it is believed, would lift all our interests and activities to a higher level.

In Japan our interests are well cared for. The expenses this year are much reduced. Our name and cause were never in better repute. But no one can tell what will follow the conclusion of the war. There may be a wave of anti-foreign feeling. There may be a wholesale shifting of theological positions which will put liberal Christianity at the front.

From Hungary have come warm expressions of sympathy for the loss of Dr. Reynolds. In co-operation with the British and Foreign Unitarian Association a Unitarian church was some years ago formed at Budapest, our Association contributing $500. The British and American money put into the Unitarian institutions of Hungary have done much to advance the cause of civil and religious liberty in the Austrian Empire.

An amicable arrangement has been made with All Souls' Church, Chicago, the church agreeing to buy of the Association the lot of land held in trust by it, and also to pay over to the Unitarian Association the total amount of the contributions for the building of All Souls' Church which were put into another deed of trust. The Association, on its part, agrees to return to All Souls' Church all sums of which the donors shall make such stipulation in writing.

An appeal has been made to the Women's Alliance to assist the church at St. John, N.B., where a church building enterprise approaches its conclusion. On account of the death of Dr. Reynolds promises which he had made, and which were unknown to his successor, were not fulfilled. It was Dr. Reynolds's intention, as his letter-book shows, to commend the enterprise to the Alliance. It is in accordance with his purpose and promises that the recommendation is now made. $2,000 has been obtained from the Church Building Loan Fund, while the American Unitarian Association has contributed liberally for the support of the minister, and to meet present emergencies.

The Committee on the Reorganization of the American Unitarian Association, after considering the suggestions to make many changes in the organization of the body, decided that the simplest was the best, and report no changes in the offices excepting to make the treasurer a paid officer giving all his time to the interests of the Association. To carry out the report, it was voted

to recommend to the Nominating Committee, and to the members of the Association, at the annual meeting, the names of Rev. George Batchelor for secretary, George W. Stone, Esq., for treasurer, George W. Fox, Esq., for assistant secretary, with salaries to be hereafter named.

GEORGE BATCHELOR.

SUNDAY-SCHOOLS.

A hopeful sign of the times with regard to Sunday-school work is seen in the increased interest shown by the Women's Alliance, conferences, and other bodies. Programmes, instead of failing to show from January to December any recognition of this important phase of educational activity, now, in happy contrast, reveal special sessions given to such subjects as "The True Aim of the Sunday-school," "What the Women's Alliance can do for the Sunday-school," "The New Methods in Sunday-school Instruction," and "The Relation of the Sunday-school to the Unitarian Future."

Gradually, the awakened sense of our churches will place the responsibility just where it properly lies,—with the parents. We do not fail to see the importance of ministerial and church co-operation with the Sunday-school. They are both highly essential. But, when the homes wake up to duty in this matter, very many obstacles will be removed. There will be a larger attendance of pupils, more recruits for teachers, more money for needed use, and more progress all round.

The Unitarian Sunday School Society has no happier function than serving zealous but struggling Sunday-schools throughout the land. There are many instances of this kind found in isolated homes where no Unitarian church exists, and also in new church movements, where the pecuniary resources are small. The missionary work of the Unitarian Sunday School Society is one of its most creditable records. The better filled its treasury is, the more it can do of this upbuilding work for the Unitarian cause. Manuals, library books, *Every Other Sunday*, cards, maps, and similar helps are needed in many deserving but not strong Sunday-schools.

Now that the New Song and Service Book has appeared, it is in place to mention the aid to the proper use of it which Rev. W. H. Lyon's new tract, "Music in the Sunday-school," will furnish. This tract, No. 6 in the series for free distribution issued by the Unitarian Sunday School Society, will be ready by the middle of April. Mr. Lyon is highly competent to treat this subject in a practical fashion. The other tracts in this series, which will be sent on application, without cost, are: "What shall We Do with the Sunday-school?" by Rev. Edward A. Horton; "What is needed to make a Successful Sunday-school," by Rev. Earl M. Wilbur; "Mrs. Motherwell on the Sunday-school," by Rev. H. G. Spaulding; and "The Class a Parish, and the Teacher a Minister," by Rev. William H. Lyon.

Referring to music and the right use of hymns, I hope that, with this new book, fresh attention will be given to the accurate, intelligent use of songs and words. Some good stories are told of the superficial way in which singing is often conducted in Sunday-schools. A little fellow went singing about his home a song learned at the Sunday-school,—

> "Work makes us cheerful and happy,
> Makes us bobative and strong."

On being asked to listen more carefully the next time, he returned with a new version, sure that it was correct,—

> "Makes us goative and strong."

Some time after his mother learned that the real words were,—

> "Makes us grow active and strong."

On another occasion children were rehearsing Columbus Day songs, and one boy sang,—

> "O Columbus, the Germany ocean,"

while another at his side sang,—

> "The germ in the ocean."

We read of a child who recited,—

> "The sea and all the tinnimies."

This little fellow never asked what "tinnimies" were, but in later years found out that the accurate passage was,—

> "The sea and all that in them is."

My point is that the New Song and Service Book of the Unitarian Sunday School Society has been carefully compiled to furnish valuable words as well as good music. Only one tune is used with a given hymn, thus tending to identify clearly one set of words with one set of notes. To help out this aim of clearness and intelligence, superintendents and teachers should be careful to see that these beautiful hymns are read before singing and made plain to the pupils.

I have often called attention to the value of examination papers. It was hoped that something of the kind might be used with the current leaflet lessons on the "Life of Jesus" published by the Unitarian Sunday School Society. But it was deemed wiser, on the whole, to leave that feature for development to the Sunday-schools them-

selves. I trust that this practice has come into vogue. There is, perhaps, in the beginning of this habit a little hardship for the pupils, unaccustomed as they are to exact work in the Sunday-school. The pupils often retort that they have enough of this mental discipline in the week-day school. But there are many reasons why something should be done from month to month to clear up preceding lessons and bring out the leading facts and truths. This can be skilfully done by an apt teacher without making it a burden to the class. Unless something like this is done, the lessons will be left a somewhat confused and unassimilated mass.

Referring to memory, I think that we are drifting away from the cardinal law in mental training of any kind; namely, that memory must be drilled and developed. The new methods of instruction are valuable, but they can be carried to excess. Memorizing was carried to excess, so that a child became a mere machine, into which facts and figures went without any regard to quantity or plan. In the reaction we are depriving children, frequently, of natural rights. The memory is a leading power in childhood. Young pupils can memorize readily and retain, while in later life it is a mere surface transaction. Parts of Scripture, beautiful hymns, finely expressed truths, leading facts in Christian history, —all this should be placed, to a reasonable degree, in the memories of Sunday-school scholars.

The New Song and Service Book, just published by the Unitarian Sunday School Society, has been fully described in previous numbers of the *Unitarian*. It is firmly and handsomely bound, with leather back and cloth sides. The services are of varied character, and the music and words have been carefully culled. The aim has been to produce a good working book for our Unitarian Sunday-schools. Price, 40 cents single copy, sent by mail, postage prepaid; $4 per dozen. Colored edges, 45 cents single copy; $4.50 per dozen.

On April 15 the concluding leaflet lessons on the "Life of Jesus" will be out, finishing the course of thirty-six lessons, the subjects being "The Last Supper," "Jesus in the Garden of Gethsemane," "Jesus before Pilate," "The Death of Jesus," and "The Resurrection." In September will begin the third year's series in this one-topic graded course, forty lessons. Subject, "The Teachings of Jesus and the Beginnings of Christianity." Mrs. J. C. Jaynes will prepare forty entirely new lessons for the Primary, with choice pictures. This coming series of lessons promises to be very interesting. The lessons on "The Teachings of Jesus" will be based on the parables, and "The Beginnings of Christianity" will deal with the picturesque and interesting events in Saint Paul's life.

EDWARD A. HORTON.

THE NATIONAL ALLIANCE OF UNITARIAN WOMEN.

The National Alliance of Unitarian Women held its Executive Board meeting at 25 Beacon Street, Boston, on Friday, March 8, twelve ladies being present. In the absence of the president, who has gone to Asheville for her health, Mrs. Kate Gannett Wells presided.

The corresponding secretary reported a very pleasant and profitable pilgrimage to the Branches in Maine, where she had spoken ten times to the Alliance Branches, the Sunday-schools, and to evening meetings of both men and women. In this way she had reached four or five hundred people, and imparted to them some of her own enthusiasm and love of the Alliance.

The general work is receiving full attention from the Branches. The Study Class Leaflets prepared by Miss Clarke have proved so acceptable that a second edition of the first two is in preparation. Guilds, Unity Clubs, and Bible classes find these leaflets useful as well as Alliance Branches.

Seventy-five dollars has been sent to Rev. Helen G. Putnam this month. Miss Putnam lately preached a most interesting sermon on "Trilby," which has been very attractively published as a pamphlet by "The Literary Tea-cup," Fargo, No. Dak.

The sum of $22.50 was also received for the Japan Library, for which new books are constantly needed, as well as the completion of the original catalogue.

Two Branches, Unity Church, Boston, and First Parish, Dorchester, have each undertaken one of Mr. Chaney's Southern "circuits," while Providence, R.I., and All Souls', Roxbury, have each sent fifty dollars toward the expenses of another minister for the same work.

The director for Eastern New York gave reports of ten Branches, including a new one at Troy. This leaves the church at Trenton, the only one in this division, without an Alliance Branch; and this also is the thirteenth Branch formed since the Conference at Saratoga last autumn. With few exceptions these Branches are holding meetings with the usual regularity, and with interest and vigor unabated.

The division of Western New York includes also Toronto, Hamilton, Meadville, Buffalo, and Cincinnati.

The Branch at Syracuse follows the plan of some others where Post-office Mission work is well done, and publishes and distributes Mr. Calthrop's sermons. It lately sent a generous gift to Ithaca. Ithaca expresses much gratitude for the response made by several Branches to its appeal. The little Branch at Hamilton has also been much encouraged by friendly letters and contribu-

tions from other Branches. Most touching was a gift of $2.18 from the small Branch at Pierre, So. Dak. At Meadville the young ladies have given a series of evening "socials," which have proved a financial as well as a social success. The two Branches at Buffalo are active, and at Parkside the Unitarian belief is made a study at the fortnightly meetings. Cincinnati has devoted an afternoon to the discussion of Social Settlements, and celebrated Washington's Birthday by a children's festival.

The Orange Branch has invited the New York League to hold its May meeting at its church, and it is expected that this will be an inspiration to all the New Jersey Branches. The Branch at Plainfield has arranged to have essays on "Five Great Humorists" given during the spring. At the meeting in February the subject for discussion was the "Criminal Classes"; and the Seventh Day Baptist minister asked the privilege of attending, and added much to the pleasure and profit of the discussion by his words. At Rutherford they are working for their own church and reading "Creation of the Bible," by Myron Adams. The Philadelphia Branches are working with interest, the latest addition to that section being the Branch at Wilmington, Del.

The Western Branches have been much occupied in sending boxes and barrels of clothing and supplies to the Nebraska sufferers. The Branch at the Church of the Messiah, Chicago, is finely organized, embracing all the work in the church that is done by women. It is divided into seven sections,—the Industrial, Sunday-school, Kindergarten, Entertainment, Charity, Study, Hospitality. At the head of each section is a committee to direct its work. At the monthly meetings of the Alliance reports of the work of the different sections are given, and matters of general interest discussed. The Alliance as a whole gave a fair for the benefit of the Herford Free Kindergarten. The Industrial section is now sewing for charities recommended by the Charity section. The Hospitality section has the care of the church suppers and evening receptions. The Study section holds four meetings a week, and the different classes read Dante, Bimetallism, Sociology, and Tennyson's works in connection with Stopford Brooke's Life of Tennyson. Though there is individual work done, all the members of the Alliance are made acquainted with it at the monthly meetings.

The Southern Branches are active and genuinely interested, and preserve a strong "fellowship" through the unintermitting influence of the Southern vice-president. The Southern Associate Alliance will hold a meeting at Baltimore May 1, each Branch being desired to send delegates. On February 24 Rev. Mr. Chaney preached the first Unitiarian sermon ever preached in Montgomery, Ala.; and on the same day Rev. Mr. Seaton did the same thing in Norfolk, Va.

Two requests have come to the Alliance since the last month, one to aid the Mozoomdar Mission in India. Both Mr. and Mrs. Barrows spoke earnestly for this at the Friday meeting, enlarging on Mr. Mozoomdar's influence and power for good in India, and his special qualifications for the work. It was voted that "the Executive Board of the National Alliance present to the Branches the excellent work of the Brahmo-Somaj in India as represented by Mr. P. C. Mozoomdar and administered by the Mozoomdar Mission Fund, that he may have means to pay travelling expenses incurred in preaching and also to print his message in Bengali and Hindostanee."

The other appeal came from Rev. C. W. Wendte of California, calling attention to the missionary work done by Mrs. Sarah Pratt Carr in Central California. She is now holding services twice on Sunday at Hanford, Tulare County, where she has established a Unitarian society, and organized church work of all kinds. Thus far she has not received anything for her services, and has really incurred considerable expense. The Executive Board of the Alliance recommends the work to the Branches, and suggests that each Branch contribute one or two dollars, which should be sent to the treasurer, Miss Close, at 25 Beacon Street, Boston. If each Branch gives a little, the necessary amount can readily be raised.

EMILY A. FIFIELD, *Rec. Sec'y.*

THE NEW YORK LEAGUE OF UNITARIAN WOMEN.—A regular meeting of the League was held March 1 at the Lenox Avenue Church, New York, with an attendance of about three hundred, President Hooper in the chair.

After the minutes of the previous meeting had been read, the treasurer's report and that of the Religious News Committee were presented.

Mrs. Morse merged her Philanthropic News report into the main topic for the day, "Who are the Heathen?" Her remarks were brought home to her audience by the criticisms of the unchristian-like attitude of the community toward the colored people. They are an industrious, self-respecting class, not those who burden our public treasury, for we rarely find them drunkards, criminals, or beggars; and yet there are so few openings where they can find an honest living. Mrs. Morse felt that they needed leaders to create public opinion in their

favor, to open more avenues of employment to them. They are hungry for the right to stand among us on their real merits, the right of equality as our fellow-citizens.

The president took great pleasure in introducing Mrs. Williams of J. L. Jones's church, Chicago, who spoke feelingly for the negroes. After they have received the education our churches and schools afford, she asked, "Do you realize that in all this land these are the only people whose virtue and knowledge count for naught?" There are so few opportunities open to them to earn a living.

Mrs. G. W. Leach, of Brooklyn, considered the subject, "Is the Christian Missionary justified in his Efforts to convert the Heathen?"

She alluded to the missionary zeal of the orthodox churches as the result of their misconception of religion, of salvation. And as to the heathen,—she didn't believe in the heathen. They were always worshippers of some god—of God, and their religion corresponded to the state of their mental development. Their conduct often compares favorably with that of so-called Christian nations. The practice of missionaries who seek to induce other people to forsake the faith of their fathers was denounced as demoralizing.

Mrs. Alice May of Flushing took up the question, "Is it not our Duty to spread Civilization rather than Christianity?" She first defined her position as to what civilization and Christianity really were. Civilization is not made apparent in a nation's advance in the sciences, nor arts, architecture, literature, nor in the methods of government, nor its aristocracy, nor its skill in war, although she admitted sarcastically that, since Japan had shown herself so successful in modern warfare, civilized nations have opened their arms to her, crying: "Plucky Japan! She is one of us now." But civilization does show itself in the fraternal cooperation and organization directed toward the enlightenment of the masses. The spread of our labor-saving devices, of our methods of universal education, of the consideration of political and social problems,—the spread of all this, which is civilization, will most effectually prepare the ground for Christianity wherever the heathen is found, at home or in foreign lands.

At the close of this paper the discussion was opened by Miss Reeve, who advocated that spirit in the missionaries among our Indians which conciliated by first teaching, "Your Great Spirit is just the same as our Great Spirit." Then, having gained the feeling of brotherhood by this broader view of religion which includes both, the Indian becomes more receptive to other lessons in Christianity and civilization.

Mrs. Jackson followed with a word for the heathen in our midst.

After a hymn and the Lord's Prayer the meeting adjourned.

ALICE P. JACKSON, *Rec. Sec'y.*

GUILDS.

THE CHURCH AND THE GUILD.

Read before the Guild at Plainfield, N.J., by Edgar Huidekoper Mumford.

At this opening meeting of the William Phillips Tilden Guild, so fittingly called after the name of one of our ablest and noblest Unitarian ministers, whom I remember well as one of my father's and my boyhood's dearest friends, it seems desirable that we should seek together a definition of our enterprise. Let us look at the relations of the Guild and the Church, the Layman and the Minister, the Man and his Soul Culture.

The Guild of All Souls' Church is the practical working church itself. It is not the edifice; it is not the minister. Neither of these, the building nor the clergyman, can form the Church. The Guild, which must embrace all the people of the Church,—virtually what we call the congregation, but a congregation with a purpose to carry out,—this must help to make the Church. The building will shelter, the minister will guide and keep; but the people whom the Guild must represent have to see to it that the Church is sentient, vitalized, militant.

I wish to make it clear that, in my opinion, the Guild and the Church, while of one family, are distinct in their ways of doing. While striving for the same ends, they must work in different manner. It often takes more than one engine to move a train,—especially up a hill. Both engines take their water from the same tank, their coal from the same pile, they are identical in build, class, and ownership, and they move in the same direction. With their load between them, they form but a single train, each engine a part of the load, but automobile and locomotive; and it is wonderful how the drag lightens on the head engine when the "pusher" closes up the slack behind.

Friends, the Guild is not an independent organization, liable to be skittish and bad company. Its purpose is that of the Church, and its membership should be the same as that of the Church, and even more inclusive. Some may find in the work of the Guild an avenue for advance: they do not so readily see in what they consider the province of the Church.

For the good of our own souls, to help our own, and to be able to help others' lives, we

need, each one of us, to feel an established intimacy with our church and our minister. No trade was ever learned by watching others work, no art ever fully appreciated by one not an artist, or, at least, a tyro. No mere passenger ever felt the ship so truly to sail as the able seaman who mans the stay-sail downhaul in the flying spray of the sudden squall; and each degree of work, for any cause, magnifies the cause and blesses the worker, from the hod-carrier and his growing wall to the true minister, forgetting himself in the sanctity and glory of the Master's work of bringing God to man and man to God.

Let us therefore lend a hand to our new Guild, and know that so we lend it to our Church; and we may all of us so merge ourselves in the work of one and both as to forge bonds of sympathy like, if not equal to, those of the artist and his picture, the sailor and his ship, the minister and his congregation.

We have but one minister, and his is a small congregation. This is not his fault. Few as we are, we are forty or fifty to one. The best way to get more to be of us—the only way—is to make the Church successful.

We are the Guild, we are of the Church: we must be successful. Now, nobody is more respected, and therefore nobody is more popular, than the busy and successful man; and "nothing succeeds like success." A busy man, like a rushing train, attracts attention. Soon he creates new occupation, and needs others busily helping him. He becomes a nucleus of activity in a busy and self-helpful community.

Activity implies success.

There is nothing active or symbolic of success in an idle crowd. Even if the crowd surrounds one active man, unless it takes up his occupation, and, approving of what he is doing, shares in his activity, it is the embodiment of idleness; and the enterprising, successful citizen passes it by for a lot of loafers, called together by a fakir or a crank.

In contrast, it is impossible that such a church or guild community as ours should work at all and not achieve something; and, as soon as we begin to achieve something, we begin to succeed, and the natural result, a popular, well-attended, and public-spirited parish, follows.

In looking thus particularly at the practical, material aspect of our Guild, in its relation to our Church, as if we were answering a question from a cynic who had asked, "What is the use of the Guild, anyway?" and persuading him by its tempting possibilities, we must not forget that the work of the Guild is not for glory or even, necessarily, for tangible results.

We are right in hoping that, by the new and as yet unaroused energy which will find its useful application to work in the Guild, we may help the Church by making it more attractive to the many who believe that "by their works ye shall know them." We are right in the endeavor born of the hope. But we must at no time forget that our Church is, by every sacred association and precedent, a church,—a church with a church's holy work to do. We need, and our friends of other denominations need, constant and effective reminders that the Unitarian religion is a reality; that Unitarians love and reverence Jesus Christ; that they would, before all things, follow his teachings and share in the efforts of their fellow-Christians of other faiths to further his divine influence on the world, and to make plainer to men, by teaching and example, the practical, every-day morality of Christ's precepts.

The Guild is not to popularize the Church by refinement of literary or culinary art, except it use these for the one end of guiding and attracting to the house of God. Do not think I paint a monkish clan, girdled, cowled, and forbidding, living in the shadow of the tomb, and pointing to the sanctuary as a labyrinth in the course to a last great tragedy. Our Guild shall help to make a sparkling and a living Church, —a true Unitarian society of active, helpful Christian workers.

Between the branching paths of social and literary culture exclusively and the, at first sight, perhaps, less interesting straight, strict, and unbending church work the Guild may find pastures green and woodland free, as yet untrod, where lessons may be had from stones, books, in the running brooks, and good in everything.

Betake we ourselves to this new land,—new, though full of familiar objects as yet unstudied, hardly noticed, except casually in the daily course to business, literature, and society, and the weekly journey to church,—and look about us.

How many of us see—much more take—our denominational paper, the *Christian Register?* If we do not take it, and read it, what can we know of what our fellow-Unitarians in other parts of the world are doing? Question for our Guild: Do we not owe an obligation to the faithful and talented men and women who weekly lay this valuable paper before us, and can we not do something to enlarge at once its subscription list and its influence upon ourselves? and how?

Look again, this world is wide; and there may be other paths than ours in the field and woodland, which, running transversely to our own, we see only as we look askance and casually.

Here's another path: suppose we follow it. It seems well trod, and leads to a large

successful church family's abode; and here and ever and anon let us study the true causes of success in churches of our own and other denominations. Let us study the churches, their organizations, their Sunday-schools, and their preachers.

Take such examples as the thronging houses of Talmage and Plymouth Church, under Henry Ward Beecher, and old and new Trinity, under Phillips Brooks.

In most cases you will find a wonderful development of the man in the pulpit by his sympathetic and co-operative congregation. Talmage could not get up and keep up his fiery and dramatically earnest exhortations to the right, did he preach to empty pews and echoing walls. Beecher would have lacked the inspiration to his extempore eloquence, had he not seen visions of his eager congregations, and worked all the week under the spiritual influence of a church filled with helping, bounding human hands and hearts. Phillips Brooks, Christ's greatest late apostle, preached, under one of the strictest of our so-called orthodox creeds, the great infinite mercy of God and the liberality and universality of the love of Jesus Christ, and his kinship to the common Father of us all, supported and defended against and amidst unbounded resentment on the one hand, and diverting and tempting adulation on the other, by a great church family as many times devoted to Phillips Brooks as men and women in it.

Let us study the problems of living in the community about us, too, to learn if there is not use for practical Unitarian religion and philanthropic morality.

Let us study and learn all these and many other things; and, when we have them right, let us straightway proceed to put them into existence in our own church-fold, keeping ever before us, as our standard, the unity of the Church and the Guild.

We are pleased to note that Rev. J. W. Day has arranged for fortnightly Sunday evening meetings, especially for the younger people, in the Unitarian church at Hingham, Mass. The meetings are held in the very attractive parish house, and all are invited, the service being of a somewhat informal character. Opportunity is given for questions and discussion, and a question-box invites written queries. Some of the subjects taken from the published list are: "What is it to be a Christian? Other People's Answers, Our Answer"; "What is the Use of Going to Church? Would People be just as Good without any Church? The Value of Habit"; "What can We Do for our Church? Real Loyalty. Joining together to make this World Better."

The second union conference of the National Guild Alliance, the National Bureau of Unity Clubs, and the Unitarian Temperance Society was held in Channing Hall on Wednesday, March 13, there being two sessions, at 10 A.M. and 2 P.M. The guild topics were discussed in the afternoon session. There were interesting addresses on "The Guild as the Minister's Opportunity," by Rev. A. J. Culp of Winchendon, Mass., and "The Guild as a Help to the Church," by Rev. E. J. Prescott of Kennebunk, Me.

It is reported that the meetings of the Young People's Guild of Newburyport, Mass., which are held fortnightly on Sunday evenings, have been very interesting, the attendance being much larger than a year ago.

A society has been organized in the Channing Church of Newport, R.I. It makes a very auspicious beginning to have forty members, when, as we learn, they are "ready and willing to devote a part of their serious time and thought to questions of personal religion and the culture of the moral and spiritual side of life."

We learn that there is a young people's religious organization called the W. P. Tilden Guild in the Unitarian church at Plainfield, N.J. A recent meeting is reported, in which Miss Caroline Barber led the service, and discussed the subject of "Loyalty," considering it in relation to the State, nation, home, friends, and church. A number of the guild took part in the conference which ensued. We feel that this organization must be a very helpful part of the still new church.

B. R. BULKELEY.

LITERARY NOTES.

"A Creedless Gospel and the Gospel Creed." By Henry Y. Satterlee, D.D. New York: Scribner's Sons.—This book is written under the strain of a sense of ecclesiastical duty. Dr. Satterlee says in his preface that he has been compelled to bear this witness to the truth through the state of popular religious opinion which has been clearly revealed by the World's Parliament of Religions at Chicago. That popular opinion it is Dr. Satterlee's purpose to refute. It was exhibited, he declares, in the enthusiastic approval of the Parliament of Religions by statesmen, poets, ecclesiastics, college presidents, and prominent men in every walk of life, and even by the religious press. Such approval denotes, in the author's opinion, a truly terrible condition of unbelief and unfaithfulness to the Church of Christ. "With the exception of the refusal of the Archbishop of Canterbury to participate, scarcely another voice was raised"; and yet "there was a distinct principle involved as to whether a Christian who believes that the religion of

Christ is a revelation from God, while other religions are not, could consistently take part without disloyalty to Christ." Dr. Satterlee maintains that to strive to stop the spread of infidelity by rendering Christianity as comprehensive as possible is pouring oil upon the very flames; for he sees, as we think, with great clearness that the whole tendency of modern religious development is toward breadth, inclusiveness, and liberality. It is this he sets himself to combat. One smiles as though a mouse should lift its little paws against Niagara. But Dr. Satterlee is very much in earnest,—so much so that his book will probably create a good deal of feeling against the unchristian attitude he defends and the bigoted party he represents, if there be any party willing to accept Dr. Satterlee as a spokesman. The title of the book is completely misleading as it stands, and could only indicate the real contents of the volume if it read "The Gospel Creed Triumphant over the Creedless Gospel."

"Searchings in the Silence." By George Matheson. New York: Anson D. F. Randolph & Co.—The blind author of "Moments on the Mount" shows in these searchings an insight so profound that one feels how little physical vision assists the heart. The purpose is devotional. The spirit is, as all readers of Dr. Matheson's other works will expect, broad, sympathetic, tender, lofty. The volume contains ninety-five brief yet complete meditations, rich in thought, evidently not the extemporaneous utterances of the moment, but the deliberate result of much preparation and experience. Epigrammatic sentences abound, flashing with wonderful suggestiveness to the mind of the reader. "Love rises by shedding its blood, but culminates by diffusing its kindness." "Until I have been taught to love, I have not been taught to pray." There is much food here for every hungry soul. There is help for all searchers.

"Early Bibles of America: A Descriptive Account of Bibles published in the United States, Mexico, and Canada." By Rev. John Wright, D.D. New York: Thomas Whittaker.—Dr. Wright has produced an exhaustive work upon his special theme. He has visited all the collections of Bibles in this country, and is able to give descriptions from personal observation of every rare edition. Excellent photographs are reproduced of the title-pages of all the Bibles described. In addition to the history of each Bible, many interesting anecdotes and curious incidents are recorded.

"Pushing to the Front, or Success under Difficulties." By Orison Swett Marden. Boston: Houghton, Mifflin & Co.—A book of inspiration and encouragement to all who are struggling for self-elevation along the paths of knowledge and duty, a book to cheer on every worker in every sphere of life. Crammed with the history of golden deeds, noble efforts, heroic sacrifice.

"Thoughts on Religion." By George J. Romanes. Edited by Canon Gore. Chicago: The Open Court Publishing Company.—The Open Court Publishing Company has done an admirable service to the cause of intelligent thinking in issuing this small volume of the late Prof. Romanes's notes upon religion. The editor, Canon Gore, seems to have had considerable difficulty in arranging his material, given him in an incomplete condition. On the whole, however, and with the aid of foot-notes, the evident intention of the author is made clear. Romanes in early life published "A Candid Examination of Theism," and the present work was intended as a modification of the agnostic conclusions reached by the earlier essay. These modifications, Romanes says, were due to further development of his own thought, especially to the ripening experiences of life. He thinks his own processes of reasoning have been sound, but he has become convinced that it is too commonly the case that we allow mere syllogistic conclusions to carry the weight of absolute conclusions. For instance, the metaphysics of Christianity may be all false in fact; and yet the spirit of Christianity may be true in substance. The main force of this reconsideration lies in the effort to so purify the agnostic method as to insure no false conclusions, and this leaves almost all the doors open for spiritual faith to come in and possess the soul of the otherwise unpossessed inquirer.

"The Preaching of Phillips Brooks." By Henry G. Spaulding. Boston: Damrell & Upham.—The admirable article which Mr. Spaulding contributed to a recent number of the *New World* has been reprinted, and forms an invaluable addition to the Brooksiana so many collectors are forming.

"Some Modern Phases of the Doctrine of the Atonement." By G. Vance Smith. London: Philip Green. This little book of forty-four pages is a brief, but lucid and very satisfactory treatment, from the Unitarian standpoint, of theories of the atonement put forth within the past few years by such orthodox writers as Gladstone, Prof. Fairbairn, Dr. Dale, Dr. Horton, and the author of "Lux Mundi." These theories are examined in the light of Scripture, ethics, and reason, and found seriously wanting.

Men do not become holy by a careless wish: there must be study, consideration, liberation, and earnest inquiry.—*Spurgeon.*

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

NATIONAL CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES.—At a meeting of the Council of the National Conference held at 25 Beacon Street, Boston, on March 14, it was unanimously voted to hold a meeting of the Conference in Washington, D.C., October 21, 22, 23, and 24 of the present year. This action was taken after careful consideration had been given to a report from the secretary and treasurer, who at a previous meeting were appointed a special committee to visit Washington and ascertain whether suitable accommodations can be found for the Conference in that city under such circumstances as to give opportunity for social meetings and conferences resembling those at Saratoga, and upon what terms these can be obtained.

The committee reported that Metzerott's Music Hall has a sufficient seating capacity for our largest gatherings; and, with its large committee-rooms, it affords excellent accommodations for the meetings of the Conference. Its acoustic properties are good. The Council voted to enter into a contract for the use of the hall at a rental of $400.

The committee also reported that they were able to make arrangements for the accommodation of over two thousand persons at the large hotels in the city at prices ranging from $2.50 to $4 per day,—a reduction of from one-third to one-half the regular rates. Excellent accommodations can also be found in many of the large boarding-houses at prices as low as $2 per day.

On the recommendation of the committee the Council voted to make the Arlington Hotel the Conference headquarters during the meetings. This hotel, which is easy of access to the guests of all the other large hotels, most of which are in the immediate neighborhood, offers its superb accommodations for all the social gatherings of the Conference; and its accommodations are even more ample than those afforded at Saratoga. The other hotels which offer a reduced rate are the Ebbitt, the Shoreham, the Riggs, Willard's, and the National. Full particulars as to the rates at all these hotels, together with all other necessary information, will be given later.

After careful deliberation the Council adopted the main features of a programme for the Washington meetings, which, when worked up in all its details, will insure, it is confidently believed, a very successful meeting of the Conference,—one which will mark the beginning of a new era of constructive work.

D. W. MOREHOUSE, *Gen. Sec'y.*

THE Western Unitarian Conference will hold its annual meeting May 14, 15, and 16 in Chicago, at the invitation of the Third Church (Rev. J. Vila Blake, minister). Every church contributing $10 to the treasury of the conference is entitled to representation by three delegates. An interesting programme is promised, but not yet announced.

UNITARIAN GROVE MEETING.—The annual meeting of the Unitarian Grove Meeting Association was held in Manchester, N.H., March 4; and the following officers were elected: president, Rev. Frank L. Phalen of Concord; treasurer, Mr. J. C. A. Hill; clerk, Mr. J. W. Fellows. The next session of the association is to be held, as usual, at the Weirs, beginning July 28, and closing August 4. A committee, consisting of Rev. Mr. Phalen, Rev. Mr. Staples, J. C. A. Hill, C. A. Danforth, Miss M. A. Downing, and Rev. S. C. Bean, was appointed to arrange for the meetings. It was the sense of the meeting that a layman's day be arranged some day during the week, and Friday was the day suggested.

Rev. John Hayne Acton, having satisfied the Committee on Fellowship of his fitness for the Unitarian ministry, is hereby commended to our ministers and churches.

W. L. CHAFFIN, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

Augusta, Me.—Early in February we had a delightful visit from Mrs. Robert Davis of New York, who spoke to our ladies of the work of the Alliance. She told us much that was new and interesting of the good accomplished by this Branch, and we hope her enthusiasm will serve to kindle new interest among the women of our parish. Her own courage in coming to Maine in this coldest of our winter months ought to inspire us with new zeal.

On Saturday afternoons in February we repeated our experiment of last year by offering for sale at the church parlors cake, rolls, pastry, candies, and other home-made delicacies. The display of tempting edibles prepared by the deft fingers of our skilful cooks brings many a dollar to the treasury of the Ladies' Aid. In addition to this work in the parish Mr. Newbert is preaching on Sunday afternoons to the soldiers of the National Home at Togus.—*Church Exchange.*

Belfast, Ireland.—In the course of lectures under the new "Forward Movement" now being delivered here, Rev. John Basil Barnhill, formerly of Marblehead, Mass., is one of the speakers.

Belfast, Me.—The parlors of the Unitarian parsonage were filled on the evening of February 14 with a large and brilliant company, the occasion being a reception ten-

dered Rev. and Mrs. J. M. Leighton by the members of the church and parish. The rooms were beautifully decorated with evergreens, smilax, and hot-house flowers, festooned with yellow and olive-green ribbons, and presented a scene of great beauty. From 7 to 10 P.M. Mr. and Mrs. Leighton received their friends of the parish, the local clergy, and the press, standing under a canopy of smilax and roses. In the adjoining rooms a dainty lunch was served by the young ladies of the parish. An orchestra stationed in one of the upper rooms discoursed sweet music throughout the evening. The Belfast *Age*, commenting, says, "The popularity attained by Rev. and Mrs. Leighton during their sojourn among us is not confined to their own parish, but embraces the whole community."—*Church Exchange.*

Boston, Mass.—The arrival in this city of the man who holds in his hands supreme authority and control in the immense Army which he has created, Gen. Booth, has been the subject of deep interest in all religious circles. To understand Gen. Booth as a man does not seem difficult, but to explain the striking popular success of the movement he inaugurated is more than to explain the man. Indeed, the General himself seemed at a loss to account for his Army's extraordinary growth. When catechised by Mr. Joseph Cook in behalf of rigid Orthodoxy, the General acknowledged that the doctrine of eternal punishment was a prominent factor in the army's evangelizing efforts, going so far as to say that without the emphasized fear of hell the Army could not exist. Yet the General's own public platform addresses are directed to practical applications of religion to this life; and the whole effort of the vast scattered forces of daily workers in the Army seems in the direction of expressing love and forgiveness, present help and present salvation.

—Remarkable interest has been roused by the unexpected breadth and progressive attitude taken by Dr. E. Winchester Donald, rector of Trinity, the successor of Phillips Brooks, in a series of lectures just begun in the Lowell Institute course. People have been regretting that no prominent leader in the Episcopal Church seemed prepared to pursue the liberal course initiated by Phillips Brooks, and that no one arose to withstand the retrogressive tendency of the recent pastoral letter. The attitude taken by Dr. Donald in these lectures, however, is even more liberal than Phillips Brooks ever attained. The course is entitled "The Expansion of Religion"; and in the opening lecture Dr. Donald emphasized the naturalness of the Christian religion, saying that the sole authority in any religion is truth verified.

—The March meeting of the Unitarian Club was made notable by the delivery of an unusually powerful essay by Rev. W. W. Fenn of Chicago. Mr. Fenn's subject was the hackneyed one of "The Use of the Church"; but it was treated with such a clear grasp of its wide issues, the details were so admirably marshalled in progressive groups, there was so sound a philosophy beneath the exhibited order, and so brilliant and eloquent a climax, that the much discussed, continually confused, and ill-understood subject received new interest and, it is to be hoped, a deepened intensity of meaning to all who had the good fortune to hear the essay. Mr. Fenn took a brave stand for the highest uses of the Church. The realization of personality, individual personality and the personality of the universe; man's own soul life, and the soul life of the Infinite; ideality inspiring character; spirituality; religious meditation; the thought of God,—these things the Church lives to foster and emphasize. At the same meeting Rev. Eugene R. Shippen made an address. Mr. Shippen is the son of Rev. Rush R. Shippen of Washington, and has recently been installed as pastor of the old Meeting-house Hill Church in Dorchester. Mr. Shippen argued that the efforts of the Church should be directed toward teaching the great lesson of social democracy. Rev. Frank A. Gilmore of Haverhill also spoke with great force and many humorous illustrations in behalf of the Christian religion in the churches as a power for social reform.

—The real test of a sermon is not the number of minutes occupied by its delivery. While twenty-five minutes to thirty-five is fashionably proclaimed to be the correct limit, Rev. Minot J. Savage goes on into the twenty-first year of continued service in the Unity Church preaching forty-five to sixty-five minutes, and holding one of the largest congregations in the city.

—The half-hour noon services in King's Chapel every Wednesday are better attended than ever before, and largely by business men.

—At Bulfinch Place Church, in addition to the Sunday evening lectures which have been well attended, a Monday evening class has been formed for popular debate about city problems. During April the following subjects will be considered: April 1, "Is the Tendency toward Collectivism (Socialism) in City Administration to be encouraged?" April 8, "Shall we give Greater Power to the Mayor or to the Common Council?"

—The energetic parish workers of Christ Church, Dorchester, who have only just parted with their minister, Rev. W. R. Lord, having quite determined that they would not for a moment allow the important field their church occupies to be neglected, have already extended a unanimous call to Rev. Benjamin A. Goodridge of Harvard, Mass., to become their pastor; and Mr. Goodridge has accepted.

Concord, N.H.—The topics of some of Rev. Frank L. Phalen's recent sermons have been: "The Ascension of Jesus: Was it a Miracle?" "The Satan of the Bible," "The Patience of God." On Sunday, March 3, he gave as his subject "A Word about Ourselves," and spoke of the history, work, and aims, and of the future of the church of which he is the minister.

The annual parish meeting was held in the church parlors on Tuesday evening, March 5, with an attendance double that of any previous meeting for many years. C. C. Danforth was chosen moderator, Thomas W. Little clerk, and the old Prudential Committee re-elected, as follows: George F. Underhill, Gen. Frank S. Streeter, Louis C. Merrill, Mrs. Ella J. Hill, and Miss Mary A. Downing.

The annual reports of the various church organizations indicated unusual prosperity and bright prospects for the future. Rev. Frank L. Phalen reviewed the church work for the past year, and read the report of the Channing Guild. Other reports were as follows: Women's Alliance, Mrs. George K. Hazeltine; Female Benevolent Society, Miss Mary A. Downing; Sunday-school, Miss Gertrude Lawrence; Parish Fund Society, Louis C. Merrill; Senior Ten King's Daughters, Miss Amy Comins; St. Theresa Ten, Miss Jessie Prescott. Previous to the meeting a supper was served by the Parish Fund Society.

Mr. Phalen is preparing a manual of services for the use of the Channing Guild, which now numbers forty-five members. The guild meets in the chapel every Sunday evening, and the attendance is good. The pastor is giving a very interesting series of Lenten talks on the Lord's Prayer.

Des Moines, Ia.—At the Unity Club meeting March 1 a letter was read from the chairman of the Finance Committee of the Young Women's Christian Association, being established in this city, asking financial aid subject to the following conditions. The form of contract entered into between the association and the subscriber is given in full:—

We, the undersigned, agree to pay the amount set opposite our names for the first year of the Young Women's Christian Association of Des Moines, if organized on the following conditions:—

First. That the equipment shall consist of:—

1. Well-furnished rooms, located in the business portion of the city.

2. A regular secretary, who shall give her whole time to the work.

Second. The membership shall be divided into three classes:—

1. Active, consisting of members of evangelical churches. Dues, $1.

2. Associate, consisting of any young women of good moral character. Dues, $1.

3. Sustaining, consisting of any persons who shall pay the annual fee of $5.

After the reading by the secretary of the foregoing, the following resolution was adopted:—

"*Resolved*, That, in response to the appeal sent by the Young Women's Christian Association, asking for aid toward the proposed building for the benefit of the young and working women of Des Moines, the Unity Club would express its hearty sympathy with the humanitarian zeal manifested in such a purpose, and also its thorough appreciation of all the practical work and moral teaching which such an organization may do.

"But, on the other hand, it very deeply regrets that the conditions of membership in the proposed organization are such as to exclude a large number of philanthropic-spirited people who might willingly give of their means, but who could have no voice in the direction of its use.

"Unity Club protests, and will continue to protest, against what seems to it to be illiberal religiousness; but it will not on that account refuse to lend a hand to help a good work."

Groton, Mass.—The annual meeting of the First Parish Church, Groton, Mass., the two hundred and fortieth since its organization in 1655, was held last Monday, March 11. All the activities of the church —Women's Alliance, Sunday-school, Post-office Mission, and the Guild of the Disciples—were reported to be in a healthful condition: all the irons were in the fire, and the bellows were always in motion. One of our oldest societies,—its face toward the east, nevertheless; and hope, not memory, is its bright, propitious star. At the meeting a very considerable addition was made to the pastor's salary; and Rev. Dr. Young starts on his twenty-first year of a happy ministry with this people with eye not dim, nor his natural force abated.

Kennebunk, Me.—The winter now fast drawing to its close has been one of unusual activity in the old First Parish. The young people of the society have given several pleasant entertainments, which have been a financial as well as a social success, and have helped to supply some long-felt wants. The receipts of one of them, supplemented by a generous gift from two interested gentlemen, made it possible to remove the antiquated seats so long in use in the Sunday-school room, and replace them with comfortable folding-chairs from the Harwood Manufacturing Company. The proceeds of another of the entertainments were given toward a piano. The Ladies' Society contributed $50, kind friends came forward with substantial aid; and now a sweet-toned Ivers & Pond baby grand adorns the platform of the Sunday-school

room, and is a great help in the Sunday-school as well as a source of pleasure in the social gatherings. The December fair of the Ladies' Society was largely attended, and was an enjoyable occasion,—net proceeds, $135, which will go to the parish treasury for current expenses. While our efforts have been attended with material success, the spiritual side of our church life has been most ably sustained. In the autumn Mr. Prescott began a series of interesting sermons upon "The Evolution of Christianity." The first sermon on "The Preparation for the Coming of Christianity" was followed by some seven or eight others, which, beginning with the simple teaching of Jesus, followed its course of development through the early Church to the present time. The slow, steady growth of Christianity in its doctrines and in its practice in the Church was studied in a careful and thoroughly reverent manner. This series was followed by another on "The Newer Religious Thinking," the aim of which was to give in a simple and popular manner an idea of what the great practical religious sentiment of mankind is achieving to-day in all the lines of its work; and the large audiences which listened to these sermons could not fail to be benefited by the clear and earnest manner in which the subjects were treated. The evening services have maintained their interest; and, the audiences having outgrown the vestry, the meetings are now held in the Sunday-school room.

The Young People's Guild has taken a new lease of life, and is doing better work than ever. The subjects for the monthly meetings were arranged early in the winter, and have thus far been presented in a very interesting manner. The January meeting occurring on the one hundred and twenty-first anniversary of the dedication of our present church edifice, Mr. W. E. Barry read a carefully prepared paper on "The History of our Church," from its organization in 1750 up to the present time. March 10 the subject was, "Is Morality Enough?" Several well-written papers were read; and the conclusion of all was that morality alone is *not* sufficient, but that morality and religion are inseparable in the formation of a perfectly rounded character. The Women's Alliance has also shown an increase of activity. The meetings have been better attended than usual, and a large amount of bedding and clothing made, which was sent to Montana and Tuskegee. A class has been formed for the study of the higher criticism, which is under the leadership of Mr. Prescott and promises to be very interesting. Much inspiration was received from a visit from Mrs. Robert H. Davis, the national secretary. A very pleasant meeting was held, when Mrs. Davis gave an earnest and instructive talk to members and friends on "The Work of the Alliance."

The Sunday-school maintains its numbers and interest, but sorrow as well as joy has come among us. Early in December death entered our midst and took from us one we could ill afford to spare, Mr. E. E. Bourne, who had been the superintendent for twenty years. Quiet and unassuming in his disposition, faithful in the performance of every duty, loyal in his friendships and to the church in which he was a constant worshipper, he will long be missed. Mr. W. E. Barry has lately been chosen superintendent for one year.

London, England.—The committee which has had in charge a "Forward Movement" among Unitarians in London is to be congratulated on the success attending this helpful and legitimate form of revival. The advertising a list of Unitarian churches in the public journals, it is hoped, will be continued. The "five simultaneous lectures" have reached very many outside usual Unitarian channels, and the spread of Unitarian literature has carried the thought seed far and wide. That the good work thus initiated may be continued is the wish of every liberal. The *Inquirer* voices the general sentiment in the following comment:—

"There are still, we are convinced, many who are unaware of the real nature of the Unitarian faith. Some, we fear, are holding back because they think they will miss the richness of spirituality for which they hunger and thirst. It is especially these that, for our own part, we should like to see won to our cause. Again and again in our story the channel of our religious life has been deepened by the incoming of converts who have not parted with their warmth of enthusiasm for the cause of God and Christ and humanity in parting with the old conceptions about them. They have sometimes shamed by their exertions the languid interest and scanty activity of some who were nurtured in Unitarian principles; and they have revealed to these sons of the faith a glory in their heritage which was too long unperceived. Now for many such rebirths! Now to go farther forward than ever before! We want to kindle hearts with the love of God and of man, to build homes of refuge and nurture for struggling souls, to establish and enlighten minds that are doubtful and dark, to make on earth a kingdom of heaven, to speak and work and live in the spirit of Christ. Who will come over and help us to do this better than hitherto?"

Los Angeles, Cal.—The Unitarian society here bought its present church building six years ago, and went in debt $27,000. Since then it has paid off $16,000; and on Sunday, March 17, at the regular morning service, in response to the appeal of the pastor, Rev. J. S. Thomson, $6,000 more was subscribed. The congregations average seven to eight hundred. The Sun-

day-school, Church League, Unity Legion, and all the branch organizations are in a flourishing condition.

Manchester by the Sea, Mass.—For several years the summer visitors and several interested resident families have discussed the possibility of erecting a Unitarian church here. Before the summer season opens this year the church will be a reality, and no longer only a hope. It will stand upon an excellent site on the corner opposite the famous Masconomo House.

Portland, Me.—Mrs. Robert H. Davis, corresponding secretary of the National Alliance, visited the Portland Branch February 17 to 20. Mrs. Davis, who was entertained at the Columbia, where Mrs. and Miss Stevens are spending the winter, met the parish at a reception given for her Saturday evening; also the Alliance, for a business session, on Monday at 2.30 P.M. Our Branch reaped much pleasure as well as profit from Mrs. Davis's addresses, and also from informal talks with her. The large objects for which the Alliance is working, as well as matters of organization and co-operation, and the best ways of carrying on both in Maine, called out earnest discussion. A general toning up for new endeavor resulted, and warm thanks were extended to our visiting officer.

An effort to send some writings of Dr. Hill's to the Tokio library, and to gather Cheerful Letter members from the young girls of the Sunday-school, were immediate practical results. Other inspiration will follow as the outcome of this successful Maine circuit.

On February 24 Rev. S. C. Beach preached a sermon in the First Parish pulpit on "The Five Points of Unitarianism." It was listened to with great interest and profit. Many have testified to the help it gave them.—*Church Exchange.*

Roxbury, Mass.—Sometimes new societies have new enthusiasm, but very frequently the oldest churches do more than the youngest have any expectation of accomplishing. Take as an illustration the old First Church in Eliot Square, Roxbury, gathered in 1631, its present building dedicated 1804. The present popular minister, Rev. James De Normandie, has successfully led the society for the past twelve years. Among its organized efforts, in addition to regular calendar of preaching services, communion, Sunday-school, Bible classes, etc., this church supports a bed called the Putnam Ward and Free Bed in the New England Hospital for Women and Children. It also furnishes a room in the Boston Port and Seamen's Aid Society. It also supports the Printing Department of the South End Industrial School, and, by the generosity of a parishioner, the Primary Sewing Class in that school, and in every way has been one of the largest contributors to this admirable charity. And more than half of its invested funds are from the legacy of a devoted member of this church.

The Roxbury Charitable Society is in a special sense the child of this parish, although its executive committee is now made up of members of the several churches. For a century it has been the instrument through which thousands have preferred to give their charities; and, as there is always a demand, so its doors are always open to receive garments, food, and money for the poor, the sick, and the suffering. The three generous legacies forming the Davis, Snow, and Williams Funds of over $140,000, and making almost the sum total of its investments, were from members of this parish.

The Roxbury Female Benevolent Society was organized in 1827, and ever since has been a very efficient aid in the charities of Roxbury. It gives employment in sewing to a large number of women, and distributes many garments to the needy. It meets for its work at Putnam Chapel every Monday morning at ten o'clock. It has an employment committee and a loan and gift committee. It has invested funds amounting to $7,600.

Rutherford, N.J.—During Lent Rev. George H. Badger preached a series of sermons on "Phases of Modern Scepticism," "The Religion of Little Things," and "The Religion of Six Short Poems."

Salem, Mass.—The union services of the Unitarian churches for March were held at 4 P.M. on Sundays at the North Church. On Sunday, March 3, at this service, Rev. E. B. Willson spoke of the "Past, Present, and Future of the Salem Fraternity."

—The Alliance of the North Church kindly invited members of other Alliances to hear Rev. G. D. Latimer lecture on "Robert Browning: The Man and the Poet," at a recent meeting.

—The Barton Square Alliance has had lectures in March by Rev. W. H. Lyon, on "Mary Carpenter," and by Rev. Albert Walkley, on "Theodore Parker," and has arranged for Rev. Alfred Manchester to give illustrated lectures on "Egypt" and "Palestine," March 25 and April 1.

—The East Church has adopted the Saratoga platform, "The religion of Jesus,—love to God and love to man."

—Rev. E. D. Towle has recently preached to the Salem Cadets in his church, and Rev. George C. Cressey is soon to preach to the Grand Army of the Republic in the First Church.

San Diego, Cal.—Our beautiful church is burned to the ground. This means the labor, effort, devotion of years suddenly consumed. Eastern friends, the Association, Women's Alliance, have all done so much for us in the past, we cannot give up now. And yet the situation is deplorable

and well-nigh overwhelming. Hard times have pinched our city; and where can we get $5,000 to procure a new building?

Scituate, Mass.—Although our church attendance has been made small the past winter by bad roads, cold weather, and storms on Sunday, yet the religious, moral, and social interests of our people have been pretty well cared for by their action in various other ways.

There have been two side organizations whose work, we think, is worth recording. The Browning Club of a year ago renewed its life in November, but took up the study of Shakspere's works. Since then we have had meetings every week, and have carefully read a number of Shakspere's dramas. We use Hudson's pamphlet editions of the separate plays, study and discuss the various notes and comments that we find in these books. Some of our members prepare essays giving further illustration and elucidation of the plays or their chief characters; and then, with characters assigned, we read the play as sympathetically as may be. Our club numbers fourteen members, and the average attendance is very high. All the members are Unitarians except the Methodist minister and his wife, Rev. Mr. and Mrs. Van Natter, who are very constant in attendance. The president is Mrs. E. O. Cooke; the secretary, Rev. Mr. Weed.

The Unity Club of a year ago could not be continued as it was, but a debating club of young men and boys was organized in its stead. This has been well attended in its weekly meetings, and the boys have made noteworthy progress in the knowledge of parliamentary law and the understanding of how to make off-hand speeches. They have also inquired into and become much interested in several of the mooted social and moral questions of the day. On the evening of March 11 they appeared in an exhibition, which consisted, in part, of a public debate on "The Norwegian System of License." It was conducted in the form of a session of the legislature, in which the "bill" coming up for consideration was quite thoroughly discussed on each side. This club numbers some eighteen members.

As most of our people reside about Scituate Harbor, some two miles from the church, the need of a Sunday evening meeting in the neighborhood of the harbor for the benefit of the young people has been felt by many. In the latter part of February arrangements were made to use the parlor of the Satuit Library building, and the meetings were begun. Four of these meetings have now been held. The attendance is large, and the interest seems strong and increasing.

All these things which are additional to the regular services and Sunday-school lead some to think that the church of the First Parish of Scituate has not yet seen all its best days.

St. Paul, Minn.—The installation of Rev. William R. Lord as minister of Unity Church took place on February 27. The services opened with prayer by Rev. Carleton F. Brown of St. Cloud, followed by Scripture reading by Rev. F. C. Southworth of Duluth. The first address was by Rev. Samuel M. Crothers, who set forth the work of a Unitarian church as the duty to demonstrate the possibility of a vital religion in an atmosphere of perfect intellectual freedom. He referred to his own work in St. Paul as an epoch-making period of his life, and named the traditions of Unity Church as those of fellowship and helpfulness. Letters were read from Rev. John R. Effinger and Rev. W. C. Gannett, former pastors of the church. Rev. Henry M. Simmons of Minneapolis spoke for the Unitarian churches of the State, welcoming him to the oldest church in the conference, not solely in the Unitarian name, but as one who believes that beneath all sectarianism there is common humanity. Rev. Edward P. Ingersoll, D.D., of the Park Congregational Church welcomed the new pastor to the city, emphasizing their unity in purpose and aim. Mr. Estabrook, chairman of the board of trustees, gave the last address of welcome, outlining the history of the church since its founding in 1872. Mr. Lord's response was brief, but earnest. At the close of the meeting there was a reception for Mr. and Mrs. Lord in the church parlors.

Sturgis, Mich.—There have been two intellectual movements here of recent origin which seem worth mentioning. One consists in an Evolution Club, set going by a member of the Unitarian society, but drawing upon members of orthodox churches for about half its membership. It is interesting to note how thought familiar to the average Unitarian comes to our orthodox friends, generally speaking, with a new face. The other intellectual enterprise is the organization of a "Woman's Club." This is due to the efforts of Mrs. Buckley to arouse the interest that has started it. The outlook is very promising. The spirit of the Unitarian society here is to do under its own name all the good it can, but what it cannot thus do, to do under some other.

Troy, N.Y.—The success of the Children's Neighborhood Library established by the Unitarian church has been remarkable. The library was opened in a small room of the church building on March 23, 1894, and kept open only one hour and a half each day, until the second week in September, when it hired a regular librarian, and kept open four hours each week-day. The circulation up to the present is 4,601. 811 children have made use of the library. The room is well patronized as a reading-room, and about one hundred a week are now reading papers and magazines in the library during the evening hours.

Washington, D.C.—Rev. Rush R. Shippen writes: "At All Souls' Church last evening Rev. A. D. Mayo gave to a goodly congregation a very able and instructive discourse upon 'Educational Statesmanship, or George Peabody and Robert C. Winthrop, and Education in the South.' Eloquent tribute was paid to Hon. Mr. Winthrop and his later years' noble service in this direction, so strangely forgotten in obituary notices at the time of his recent death. The lecture was one of Mr. Mayo's best papers, and, but for straitened resources, would probably be published by the United States Bureau of Education. Mr. Mayo's own educational work in the South is held in high esteem by Commissioner W. T. Harris, and by his predecessor, Gen. Eaton. Sustained by the bounty of liberal Northern friends of education, as an able speaker of large experience in school matters, Mr. Mayo visits Southern schools and workers, asking no personal favors, but carrying the word of friendly helpfulness, and is very welcome wherever he goes. He has now gone to Kentucky. They who sustain him are doing good work, which I cordially commend to the aid and support of all generous Northern friends."—*Christian Register.*

Wollaston, Mass.— On Washington's Birthday a fair was given under the auspices of the church, with an entertainment afternoon and evening called the "Festival of Holidays," at which the number in attendance was so large as to tax the capacity of the vestry to its utmost extent. A sum of over $200 was realized.

The Unity Club, which has for its main feature this season the study of Irish authors and literature, is a very important annex to our church; for it does not confine itself alone to its educational work, but tries in various ways to make itself a useful influence in the community, sending flowers and kind messages to those sick and in trouble, donating new chairs to the Sunday-school, and supplying the walls of our vestry with some pictures of favorite Unitarian authors, being some of the kind offices it has already performed.

The Guild of the Good Shepherd, which, like the Unity Club, was organized by the present pastor, Rev. James E. Bagley, is doing good work among the younger portion of the community. It is held Sunday evenings, and has a good and regular attendance. The young people conduct the meetings in turn, and read papers of their own composition upon religious topics, invariably treating them in an interesting and attractive manner.

Sunday, March 3, began a series of vesper services, to be held in the church at 4 P.M., at which the singing is rendered by two quartettes. These services promise to be very popular.

TYPES OF THE SPIRIT.

Space extends away from the earth without limit. The capacity of the soul does the same.

All things suffer change. It is not all sadness, not all gladness. The change is from gladness to sadness, from sadness to gladness. Thus evolution works its sure way along to greater life.

An infinite boon is life. Blessed is the mystery of life. If the mystery could be found out, it would not be life, the work of the illimitable Creator. The mystery is deeper than the sea, higher than the stars, loftier and wider than the imagination. Let the imagination go deep, still deeper, even to an infinite depth, and there would not be the slightest peep of incubation that would hatch divine wrath and endless misery.

'Tis noon, twelve o'clock. No, no: it was twelve a moment ago. This point of time will never come again, never, so much eternity God has to deal to us all, so many things to show to us.

Quietude and loneliness do not close the mind. It is an opening for the soul, for him who will, to converse with God who is speaking evermore. Hear, O man! With God is eternal serenity. Live up to that serenity. WILLIAM M. BICKNELL.

HEART QUESTIONS.

I often think, and I sometimes say,
I will do this task some other day.
I often hope, and I sometimes pray,
For a path that would lead some other way.

I often wish, and I sometimes sigh,
For happy days and youth gone by;
But days of sadness and nights of tears
I would leave in the grave of dead, past years.

Could the love and friends that are mine to-day
Have entered my path by another way?
Would the hopes and treasures all my own
Be mine to prize, were the tears unknown?

Would the pictures of love my heart that fill
Dwell there, had the years of life stood still?
Would the song I sing, though a broken strain,
Be sweeter if I could begin it again?

No: I think the task belongs to the day,
And the path may lead to a broader way;
And even the chord I lost in the song
I may find again as I journey along.

RACHEL B. MACMULLIN.

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SHORT AND LONG VIEWS.

SERMON BY REV. CHARLES F. DOLE, OF THE FIRST CONGREGATIONAL SOCIETY OF JAMAICA PLAIN, BOSTON, MASS.

"I will lift up mine eyes unto the hills."

An acquaintance who has large dealings in business, speaking lately of the prevailing uncertainty in all financial matters and of the wrecks that strew the shores of the business world, said with a little touch of bitterness in his tone that "one has to take very short views of life." I shall try further on to recognize the measure of truth in my friend's remark. Let us see first, however, what it is that gives us all a sense of dissatisfaction when any one makes "short views" the ruling motto of life. The picture appears before us of a little boat on an unknown coast, without chart or compass, making its way through the fog, no one knows whither. A jutting headland appears where the waves break, and the boat alters her course. The sea booms on a reef on the other side, and the course is altered again. So the boat makes its perilous way till the night overtakes it, no nearer to the hoped for haven. So human life seems for those who take "short views" for their motto.

The fact is, "short views" is the motto of the whole animal world. The bird and the beast live for the most part without apprehension for the morrow. In the great slaughter houses of Chicago the endless procession of creatures march to their fate without a fear. It is only with regard to the care of their offspring that the animals begin to show a wonderful foresight for the future, as though nature had here a gleam of prophecy of a higher and spiritual intelligence.

Our young children also naturally live by the same motto. We would not have it otherwise. They take the pleasures of the day, careless of what the morrow may bring. It is because they still live in the animal realm. All savagery has the same blissful condition. The savage characteristically takes short views of everything. He consumes all his food, perhaps in a single feast, regardless of where the next day's provision will come from.

On the contrary, all civilization has its beginning in men of long views. Far back in the dim past we descry the figure of Abraham in the plains of Mesopotamia, lifting up his eyes unto the hills of the unknown country whither straightway he proceeds to march. He and his little group of friends proceed to live no longer for their immediate needs, but with reference to the welfare of future generations. Again, later, in the low valley of the Nile, you see the majestic figure of Moses, the law-giver, lifting up his eyes to the hills of Palestine, far away, whither he himself shall never come. Beyond his own immediate needs of the day he steers his life with long views toward justice and the welfare of his people. The history of civilization is the story of the words, the deeds, and the visions of such men who took long views of life.

The individual man always tends to pass through experiences like those through which the race has passed. The little child begins with short views of life. The dawn of the growth of the soul is when the child begins to lift up his eyes with long views toward the distant hills. The time comes with the child when, at the sight of some great and beautiful life, in the reading of some memorable book, in the presence of some noble historic personage, as though his spirit had been awakened, he sees for the first time with distinctness the long lines of human destiny. He knows now what he proposes to do. As Emerson ex-

pressed it, he "hitches his wagon to a star." I will model my life, he says, after that great and noble life that I saw in my vision. I will march toward the hills of God. Before this time, whatever fine qualities the youth had, you were apprehensive for his future. Now that he has thus lifted up his eyes unto the hills, you dismiss anxiety. One of the best men that I ever knew was accustomed to say that he never could feel at ease about his children till this memorable awakening had come.

We see now precisely what the trouble is with what is sometimes called "the Bohemian life." A somewhat fascinating book has lately been written, which is filled with the gay scenes of this sort of life. Why is it that the book soon wearies the reader? It is not for the want of likable characters, it is not for the want of many generous deeds; but the trouble is that, almost without exception, the people of the book are living by short views. Except for the high-minded devotion to art, of certain individuals among them, no life proceeds on long and noble lines; and the reader's soul at last is weary with pictures of mere commonplace existence. The fact is, he who lives in the Bohemian land is, for the most part, an exile from the sight of the hills of his fatherland, for which the human soul longs.

There is a similar reason why life becomes petty and narrow in the opposite realm of Philistinism. We mean by Philistinism the conventional life of those who use the names and phrases of morality and religion, without the sense of reality or earnest purpose. Philistia indeed lies close to the hills. You can see them from the low-lying plains. But, though the people of the Philistine land are used to the sight of the hills, their hearts are not moved by them. They live almost as though the hills did not exist, least of all do they move toward them. So little worth are the long views in the life of man, except as they are the mainspring of endeavor and action.

I go on now to speak of a very remarkable quality in all long views to which men devote themselves. The lines always run out into the infinite spaces. The soul capable of these views partakes of an infinite and immortal nature. It was so with the exile in Babylon, who is supposed to have uttered the words of our text. He did not actually see the hills of which he spoke in the remote fatherland: perhaps he had never seen them, but had only heard of them at his mother's knee. Nevertheless, the vast walls and palaces of Babylon were not so real as those restful hills which he only saw in his vision. All life became different to him, worthier, more divine, of an infinite range, because of his sight.

An interesting story in the autobiography of John Stuart Mill illustrates the same fact. There came a time, he tells us, when he imagined that society had secured the material advantages and equality for which men habitually strive. He saw in his vision the great, prosperous, well-fed multitude living this mere earthly life; and his soul revolted in weariness. There was that in this noble soul, characteristic of man's higher nature everywhere, which could not abide within the limits of finite sight. There was that which must lift up the eyes to the infinite hills of God.

We have a clew here to understand why the strange and curious phenomena of what I may call material spiritualism fail to satisfy many of us. It is because they leave us with short views. They give us many petty details of an existence no whit worthier than that which we live now. They introduce us into a perpetual Bohemia of triviality, whereas our souls are only rested by the long look, though perchance very dim and distant, of the infinite hills.

The course of history is now seen to be a perennial conflict between the men of short views and the men of the distant vision. Every great epoch in the world's history is marked by a group of men and women who, because they lifted up their eyes unto the hills and ordered their lives by the sight, guided the march of mankind. Take, for instance, the memorable case of the unknown prophet who is sometimes called the second Isaiah. Around him was a great population living by short views, eating and drinking, as if for the day. Many of his own people took short views, like the rest, with easy compromise, without settled principles, without sight of great ends. As the solitary astronomer in his observatory above the sleeping city watches the magnificent sweep of the stars in their courses, so the solitary prophet saw the sweep of the divine and eternal forces of justice. To his view all things

worked for righteousness. The day would surely come when all must obey the law of right. The men of short views laughed at him, perhaps persecuted him, but, lo! he was right. Because he and others like him saw and held the far-off view of the hills, the whole world to-day is coming to see what the prophet saw; namely, that no evil thing can succeed and no righteous thing can perish.

Later the men of short views stood around Jesus. They did not believe his doctrine of love. They said that men might love their friends or their kindred, but they could not love strangers, enemies, heretics, Samaritans. They thought love had its price, like the commodities of the market. And Jesus, standing on the height of his spiritual observatory, in the presence of the majestic movements of the planets, answered back that pure love, God's love, the genuine mother's love, the true friend's love, never failed nor admitted of compromise: it was infinite and immortal. Men laughed at him, they dragged him to death, they thought his cause had perished; but presently, as though by a real resurrection, there was more love in the world than there had ever been before. A brotherhood of men and women arose to tell the story of such love and to do its heroic deeds and to transmit its victorious spirit forever.

The great conflict goes on still around us between the men of short views and the men of the long view. It goes on in our own hearts. There are those who take short and disgraceful views of business, who act by the exigencies of the day, who still imagine that the merchant may compromise with his principles and escape his fate. And, lo! when such short views prevail, we lift up our eyes unto the hills, and our souls are overborne with the majestic certainty and grandeur of righteousness.

There are those who take short views about their children. They wish for their children ease and comfort, money, and position in society. They will not be too particular how these things are obtained. And then, as we overhear these trivial wishes for the sake of the children, we lift up our eyes unto the hills, and distinguish their shining and eternal peaks of Truth, Fidelity, Reverence, and Love above them all. In the presence of these things we cannot dare to wish for our children anything vain, superficial, conventional. Nothing will satisfy our love for them but the enduring lines of reality.

It is now evident what the long views do for a man. Man is a unity. The body itself is only a servant of the mind and the will. The body is not at its best till the man himself is at his best in heart and purpose. The short views weary us, annoy us, rasp our nerves. The long views—great thoughts, a noble purpose—rest us and refresh us. They bring our whole being into unity and harmonious working. Short views are the fertile cause of the modern malady of nervous prostration. But the sight of the distant hills of God makes the weary nerves quiver with restful joy.

We may now see what the truth was in the common idea of "short views." Man cannot live in the observatory or in the closet. He must earn his daily bread. His life is involved in all manner of details and dusty routine. It is a true prayer, "Give us this day our daily bread." All the same each day the short views may be bound together in the unity of one mighty plan and purpose. As the great cable is made up of a myriad little wisps of hemp, and each wisp contributes to the strength of the whole, so a single life running out into the infinite spaces is made up of a myriad little endeavors, momentary actions, single ventures, individual thoughts and words.

We had at the start the picture of a little boat floating aimlessly on an unknown and dangerous shore. We have attained a new, more beautiful and encouraging picture. It is of a stout ship, coming in from the ocean, making its way up the great ship channel, tacking with short runs from point to point across the channel. On either side are shoals and ledges. But the pilot knows them all, and with wise skill keeps the ship where the water is deep. And ever as he changes the course, winning his way onward, he casts his eyes as he steers toward the distant hills that mark the way toward the friendly city before him.

A beautiful life of one of our great citizens may serve to fix my meaning more clearly. It is the life of Mr. George William Curtis. About him, through all his career, were men and women who took short views. They thought that it was worth while to

get money, though one sacrificed his honor to get it. They took short views of politics. You could not afford to be too scrupulous if you wanted office and place. They took short views about justice. They surmised that a nation could afford to oppress the slave, and they tried to quote Scripture for it. They took short views of social conditions. One had better not take too much trouble for such matters as woman's suffrage, if he wanted to be popular in society. Mr. Curtis, for a little while in his youth, seems to have tried what the Bohemian land and its freedom from care were worth. And then he had lifted up his clear eyes to the hills, whence thereafter he drew his strength. He gave his life and his labor to keep his business honor and integrity unsullied, and to make his simple word golden. He gave his splendid equipment and his eloquence for the cause of the enslaved, and for the enfranchisement of woman. He did not even try with short views to get wealth, popularity, position. At every noble venture he threw away his chances for cheap things, and staked his all on the great ends; and the eternal powers did not suffer him to fail or starve. The stars in their courses fought in his behalf. He saw the realm of righteousness broaden. He saw justice and truth coming down to the earth to take their abode. Already his name is illustrious. But here is only one life out of a great and growing multitude, some famous, many humble and obscure, but all of like divine quality, who have lifted up their eyes unto the hills, and found the inspiring presence of God.

A UNITARIAN GOSPEL.

I have been asked to give a statement which shall be in answer to the question, What is the good news that a Unitarian wants to bring to the world? I may say by way of preface that we have no reason for being at all, if we are simply repeating another man's story. If we are simply setting another church in a community more filled with churches than the treasury of the community is with taxes from the churches, then we are simply adding to the expensive experiment of a divided Christendom. If we think we have the whole truth, and are, therefore, inclusive of all others, we would have no reason for existence, because of our self-conceit. An inflated opinion of that sort finds but little room, in the ranks of common sense, for its reception. But, if there is *a Unitarian gospel*, if there is a message which we are burdened to deliver, then it becomes us to be able to say exactly what it is, and to see in what degree we may make a claim for attention upon the part of any minds ready for that word. For it must be remembered that, when the gospel was preached by Jesus and his disciples, everybody was not comforted or convinced: it had only value for minds waiting for its reception. That is so of every body of truth. Now, I desire to make a very simple and plain statement in answer to this question: why it is that I, for instance, who am perfectly able to do some other work, and who could make quite as good living at it as I am making under the present conditions, have still the conviction that I am doing the very best possible thing with my life in putting it into this vocation; that I have a distinct message which I, in common with a body of some five hundred men in this country, and the same number perhaps in England and Transylvania, and with a great company in the early Church before the age of heresy set in, believe is good for man to hear and to live by. And I might say, by way of further preface, that I was intellectually convinced for five years or more of the thought-side of the Unitarian gospel before I thought it worth while to declare the things that had come to me as speculation, satisfactory speculation, in a new place and to a new audience. For the reason that I make a vital distinction in religion between the thing that is speculatively true and the thing that is *spiritually efficient*. That which satisfies the conditions of right thinking must indeed precede the conditions of right living, for the thought-side of life must be clarified. It must be made satisfactorily self-conscious. A man must be able to give an account of himself to himself. Then it becomes him to apply the method of his own life, so far as he has derived that method from the thought-side and the deeper convictions of his life, to the work of life for the help of men. What, then, is the message that we have for the world? I quote you, as the very essence of it, these

words of Jesus, in the fifteenth chapter of John and the eleventh verse,—

"These things have I said unto you, that my joy might be in you and that your joy might be full."

I say that *to you* at this time. These things I am going to say to you, "that my joy may be in you and that your joy may be full."

What, then, is the good news we have to tell? For the gospel means simply glad tidings. It is as though in the mind of the person using that phrase "glad tidings" a great wave had reached the shore of his consciousness out of that great sea of thought and influence that lies without the human mind, within the Mind Eternal, and, when the tide had subsided, certain things were left upon the shore of his thinking, and they were messages from the Universal Mind, they were "good tidings." They are things that came in with the tide,—like full freighted barks from foreign ports, full freighted with rich provision for the land that they had reached. They were the things that had come in with the tide, and they were good.

First, then, we make *the reaffirmation* of the fatherhood of God as the essential truth of religion. It is that which gives us our claim to universal religion. If we simply affirm the Deity of Jesus, if we simply affirm the doctrine of the Trinity, if we simply affirm that God was like this or this or this, making certain distinctions in God's being and trying to account upon some theory of metaphysics for the nature of God, then we would be dealing, not with universal religion, but with some aspect of it. But, when essential religion is for us a belief in the fatherhood of God, that is the statement of our relation to a universe in which there is nothing contradictory, though all is not understood. It is the statement that, whatever the aspect of things may be, one aspect does not finally contradict the other. But in a world given over to any doctrine of dualism, a world that has simply a divided antagonism between good and evil, between light and darkness, between flesh and spirit, between God and the devil, in that world there is no universe. That is simply a jarring of contending forces seeking mastery. In such a world as that there can be no doctrine essential to religion, there can be no fatherhood of God; for, if it be a division between the fatherhood of God and diabolical forces struggling for the soul of man, then it is a universe in which there is no God. For a divided empire is anarchy, considered from the standpoint of the Universal Spirit. We declare, then, for a reaffirmation,—mark you, I say, a *re*affirmation of the fatherhood of God; and I am here to say that, in spite of all the struggle of good men to have it otherwise, in spite of all the struggle of saintly lives that have really apprehended the divine paternity, the fatherhood of God has come nigh to being a doctrine lost in the Christian Church. What gave Phillips Brooks his power in the message he had to deliver? The great doctrine of the fatherhood of God, infinitely fatherly; and the people to whom he spoke in all the churches held it as the announcement of a renaissance of faith. It was the reaffirmation of a forgotten truth: it was a truth that the Church knew, but had put out of use. It was a truth that Jesus lived upon, as he said, "Ye shall be scattered, every man to his own, and shall leave me alone; and *I am not alone, for the Father is with me.*" Driving back to his ultimate refuge, he leaned upon the breast of God as certainly as John leaned upon his at supper, in that last celebration of the Passover. If you doubt this that I say, that the fatherhood of God is a doctrine well-nigh lost in the Christian Church, open any average hymn-book and see how many prayers are addressed to Christ; how many prayers deal with the return of the sinner by virtue of something that Christ has done to a father who is waiting to receive him after the provision has been made for his return; the fatherhood of God in its human aspects, in the household sense of the word, is almost obliterated from the pages of current theology, and dropped out of the worship of the churches. Read the prayers of the churches, creeds of the churches. In the Apostles' Creed, for instance, there is the utterance of the word "Father"; but there is no superabundant, overwhelming, overmastering sense of what the fatherhood of God means in any one of them. So we declare that a heart of love unestranged is the heart of the world; that a fatherhood that has never been offended is the fatherhood of God; that a divine paternity makes all

the relationships of life included within itself, until you can hardly call God father for wanting to call him mother, too. All the divine original is in the word; and all the outrush of domestic home life and love is in the word. It gives us a universe. The anthropomorphic view of God disappears under our treatment. God is not enthroned somewhere, remote and regnant, after the manner of the Roman emperor, with a carefully administered court and jurisdiction,—not at all. It is a universe, and love is the heart of it, and love is the method of it, and love, in spite of all our misunderstandings, is to be the end of it; and from centre to rim, from core to surface, from first to last, from beginning to end, the universe has no significance to us as religious men and women, except as the expression of the infinite fatherhood of God.

This is the teaching of Jesus of Nazareth, this is the gospel that is to be delivered to men,—not a father seeking to be reconciled, but a father never estranged. This is the teaching of the New Testament. We, taking up Paul's word, say to you, "We, then, are ambassadors for Christ,—as though God did beseech you by us,—we pray you, in Christ's stead, be ye reconciled to God." The unscriptural perversion of this doctrine is trying to find some way of reconciling God to you. Now, I say that this message which we utter is a comfortable message to send to the world. It at once repudiates every doctrine of atonement which makes a reconciliation of God with his children necessary before the return of the child. It is a doctrine of the fatherhood of God that has for its essential truth the story of the Prodigal Son. Is there a line in that story about the anger of the father? Is there a line about his ever having given up the boy? Is there a line about impatience at his absence? Is there a line about somebody persuading him to be kind if he shall possibly come home? Is there anything, except just one cry from afar and the heartbeat that answers it? That is Christ's doctrine of the atonement, the bringing into one of the wanderer and the heart that waits him.

This doctrine of the fatherhood of God carries with it the unity of nature. For we can never have a religion that is theologically defensible without being scientifically demonstrable. That is essential. You cannot have one method for your theological thinking and another for your scientific thinking or your historical thinking. It all goes together. No truth that is a truth can be inconsistent with any other truth in the universe. And the unity of nature is carried in the bosom of the doctrine of the fatherhood of God. In other words, there is nothing in nature from which God is absent. There is nothing waiting for him to come in from the outside. There is no outside. George MacDonald said, very wisely and beautifully in commenting upon the passage, "I will cast thy sins behind my back," as the Old Testament says; George MacDonald's comment is, "That is very good, for behind the back of God is nowhere," because he fills all things. There is no atom of which he is not the soul. There is no planet of which he is not the light. There is no unseen rein drawn upon the careering planet in its orbit that does not end in his hand. And so we come back to the fine saying of that 139th Psalm: "Whither shall I go from Thy spirit, and whither shall I flee from thy presence? If I ascend to heaven, thou art there [it is thy home]; if I make my bed in the underworld, thou art there [for there are none dead with God]. If I take the wings of the morning and fly to the uttermost parts of the sea [as if my own feeble strength had winged its way thither], it is thy hand that hath led me, and thy right hand has held me" in all the perilous passage to that farthest bourne.

Through the unity of nature there is no contradiction in the world to us. There is no natural law that is not sacred. There is no accident or slip or mischance in the world. It is ordered by divine intelligence, upon a plan that is sane, to an end that is gracious. This is the first message, then,—the first element in our message to the world,—that God is all and in all; not as a statement of philosophy, but as a most comfortable truth. And it is just as natural for us to say "'I am that I am' is his name" as to say "Thou art the dear companion of our days"; for distinctions of great and small are lost, distinctions of there and here are lost, distinctions of far and near are lost in a nature absolutely at unity with itself and with the reverent soul. Every-

thing is sacred, and every duty is a sacrament.

Is it worth while to tell that truth? I think so. Because it answers the current danger on the one hand of materialism, which is faith's ghost. On the other hand, it answers the current dissonance between religion and science, which only has existed in the imagination of the unscientific and irreligious. To be profoundly religious is to know that this is God's world, and to be profoundly scientific is to find that God is the soul of things. I might, if there were time, give you sentence after sentence to show that, for every physical axiom, for every scientific formula, there is a religious correlative. Take this, for instance. Take the fine saying of Herbert Spencer, —I now quote its application by Henry Drummond,—"If there were no changes in the environment but such as there are adapted changes to meet in the thing environed, that would be eternal life and eternal peace." That is the scientific statement. Take the statement of Jesus: "My Father is greater than I." That is environment. "I and my Father are one." That is correspondence. "I do always those things that please him." "This is the eternal life, that they may know thee and Jesus Christ, whom thou hast sent." To know the correspondence between the soul's environment and the soul,—this is eternal life. Take "the correlation of forces" as an axiom in science, and it simply is the statement that, in terms physical of the spiritual truth, "The Life was the light of men." Take the conservation of energy as a statement in science, and it is, in religion, correlated to the statement, "who is above all and through all and in you all." Take the attraction of gravitation as a working hypothesis in science. Its religious correlative is that celestial attraction by which all souls are kin, and God is centre for all. Take the statement of the nebular hypothesis. Its correlative in religion is, "In thee is light, and in thee is no darkness at all." Take the statement of the hypothesis of evolution in science, and it is but the statement of the ascent of man, according to that final word of the apostle: "Till we all come, in the unity of the faith and the knowledge of the sons of God, unto a full grown man, unto the measure of the stature of the fulness of Christ,"—that is, "the ascent of man." And so throughout the whole scientific world every correlated truth in religion finds in science at least an analogy that is comfortable and persuasive. There is no dissonance, no discord, no war, between science and religion in this aspect of things.

2. *We reaffirm the divinity of man.* We do not simply reaffirm that man may be saved. We say he is doomed to be saved. That is his doom. He cannot help himself. I do not know through what long reaches of suffering he may be saved. I do not know by what intricate and far-reaching processes that salvation may be wrought out. But the day in which one human soul is lost, that human soul will celebrate the death of God; and it, the lost soul, will be regnant in an orphaned universe dropping into chaos. If you can prove to me, holding the faith I hold, that there is in hell, anywhere, in any hell, one unforgiven, never-to-be-forgiven soul, then I should leave my vocation, and count the humblest work and hardest that might be given me to do with my hands in daily toil and pain the best possible release from the imposture of speaking of a world that God governs, but in which he cannot save his own. No, we are saved because of the assurance that the divine nature—the life of God—is in us. We cannot die. I do not know what that thing is that happens to us which you call death. I know what Jesus says about it,—that to God all live. That is his statement. They came and asked him curious questions about the future state. He said marvellously little about the future state. They said: "Whose wife shall she be in the resurrection, for seven had her to wife?" Pure speculation! Curious, rather singular, speculation! And he said, "Ye know not the scriptures nor the power of God; how in the resurrection they neither marry or are given in marriage,"—that is the accident, the incident of human life,—"but are as the angels of God," pure in spirit. "Have you never read," said he, "what God said unto Moses in the story of the holy, flaming bush? I am the God of Abraham and of Isaac and Jacob; for God is the God not of the dead, but of the living. For all live unto him." Tremendous, matchless statement of the ever-present Spirit, and the spirits moving in it as their home!

We assert the divinity of man. Now, it is hard to believe it of some. There are natures so shallow they seem not deep enough for any plummet to sink in them. There are natures so slack they seem not firm enough for any material work to be done. There are natures so free from all that we call divine, with our small knowledge of what that word may measure in the microcosm, since we measure it only in the macrocosm, that we know not what instruments of search God may use in the débris of common life to discover the semblance of himself. I remember going through the palaces of the Cæsars in Rome, one day. A friend was with me who knew marbles well. He had hundreds of varieties of marbles in his collection. And, as we passed along, he kicked out of the dirt there at his foot a bit of gray stone with an irregular edge. He said: "That is a bit of rose marble. We had better take it. It is rather rare. No quarry of it is now known." Just a bit of what you would call now a moulding that had passed around one of the rooms of the palaces of the Cæsars, that had been probably faced up with porphyry or some white marble perhaps; and this was fastened, as you would place a picture moulding, at the top of the wall. It was a strip of rose marble with a fluted edge. I took it to a polisher; and the unsightly stone began to blossom, to blush, to come red, began to suggest the beauty that was in the room where the walls were papered with marble and finished with rose fluting along the edge. All that it needed was proper treatment to recover itself. It was dirty and scratched and soiled. It had been kicked about in the excavations there of the palaces of the Cæsars. I tell you there are folk that look very mean to our eye; but God knows a way of bringing the color out of them,—bring it into them, if you will, by the processes that we call retribution and the discipline of the spiritual life.

So in this doctrine of the divinity of man we get the unity of all human work. Nothing is lost. That was a brave dash at the truth that was made by one of the old writers when he said, "Thou shalt make the wrath of man to praise thee, and the remainder of wrath thou wilt restrain"; that is, all of the soul's effervescence that God could use as wine he would use, and all that was mere dregs he would keep back. The wine came from the dregs, in the last analysis. It is an audacious figure, this statement of how God could find out for us "the moral uses of dark things." All human work, then, is saved in this aspect; and a new zest is given to life. There never was one of our faith,—since I have been asked to speak upon this matter, you will pardon the denominational form in which it comes,—I think there never was one of our faith that asked that stale question, Is life worth living? Why? We know it is. Our only trouble with it is that we cannot live five hundred years. That is our only regret,—that we cannot run it out five hundred years, not because we are afraid of the end, but because it is so immensely interesting. There is such zest in it. Everything in it is worth while: its joys are clean, its sorrows,—well, even out of them we will wring joy as God wrings rainbows out of showers and sun, and spans the heavens with the prismatic color. If your religion does not add zest to life, you have either the wrong article, or you haven't enough of the right kind. The other day, when I heard one of our men say to an audience in Albany: "I am in love with life. I am in love with death. I like to leap off in space,"—he spoke simply our common thought, that we are not afraid. The unity of all human work makes life full of zest and sparkle and reality. Deep calleth unto deep: the divinity of man recognizes the Infinite Divine.

3. We make the reaffirmation of the value of goodness in all worlds. Now, men have been driven out of religion by the score by this one difficulty: that people have used the word "good" as applied to God in one sense, and as applied to man in another. That is often done, too often done. We have thought of God under terms in which we could never think of any human being for whom we had any reverence or respect. And, then, we have brought in some operation of reconciliation, readjustment, by which God himself was first converted before anybody else was regenerated. They have not been conscious of this inconsistency at first; but there have come coherent thinkers of this thought. And Martineau's description has been illustrated by them: "Men have stretched the symbols of religion until their meaning broke, and then the

coherent thinker takes up the fragments to show there is nothing in them." And so the coherent thinker who had been told that God was good, but he was remorseless; that God was good, but he must have his price; that God was good, but the sacrifice of Christ was all that saves the world; that God was good, but he had a hell, bottomless, with pains incurable; that God was good, but that some are saved, and others were lost,—having heard this, he said, "That is not the way I use the word good. If God is like that, he is not good." And so men have turned their backs on the church and on God, as they thought, not knowing that God was ever before them, leading them by their very revolt, leading them in the ratio of their noble resistance to that irreligious perversion of God's goodness. We say that "good" means the same in all worlds; that moral values cannot be changed by saying that it is God or man; that even the relationships between human souls are like those that exist between God and the soul. Marriage is but the relation of two souls. It is not the mere relationship that we call domestic life. It is the soul that saves it from degradation, the soul that lifts it to its divinest prerogatives. Friendship is the relationship between souls. Says Emerson, "I meet my friend with the same sincerity with which one chemic atom meets another." It is a part of nature's process in the soul that gives us friends. And so all goodness becomes the realm in which God and man live together; and the unity of all is the assured.

This gives us our sympathy of religions; they are judged not by their antecedents, but by their contents. Their purpose is ethics,—human relations made possible by goodness.

So that all religions are not equally true, but are true in the ratio in which they are saving and regenerating. And the universality of religion makes God speak all languages, and all souls hear him in their own tongue in which they were born. Is not this affirmation of eternal goodness good news?

Is it not worth telling?

Now, finally:—

4. *We reaffirm the simplicity of religion.*

When people say that they cannot understand our doctrine, it is because they are sophisticated by prejudice or some preconceived notion,—their minds are like a part of the house which is given over to all manner of junk and unused stuff. Is there anything we do not know a use for, shove it in there! A man's mind may get just in that condition. It may be so full of the outworn systems of theology that it cannot understand a simple truth. Its contents must be dumped out before there is room for any new and simple truth.

We stand for these two or three simple truths of religion that I have named, and this is our attitude. We are the ambassadors of Jesus Christ. Teach his system? He did not have any speculative system. He just lived a life. He was his doctrine. That was a great statement made in the Fourth Gospel. "The life was the light of man." And, when he wanted to talk about the deathlessness of the human soul, he did not say simply, "I will raise him up at the last day," but he said, "I am the resurrection and the life." And so one of those who loved him said, "He hath brought life and immortality to light in the good news that he hath told." They said he "was not made after the law of the carnal commandment." It was not his body they thought of; it was not his bodily life they were thinking of. He was not according to the law of the carnal commandment, but according to the power of *an indissoluble life.* You take a piece of asbestos and put it into the fire: you can't burn it up; it is indissolubly dead. Take the contrast to it, and you know what the indissoluble life is. The threads in it are so matted together, so twisted, so woven in, so intricately massed together that death has no power over it. He could not be touched by death nor "holden of death." The Church insists upon building itself upon an empty grave; why does it not build itself on that full life instead? He—the man—never went into the grave. His body was buried; but he was no more caught by the tomb than was Socrates, who said, "You may bury me if you can catch me."

So we stand for this simple attitude of Jesus Christ to the world. There is only one attitude, the attitude of the full grown human soul. We are to re-establish the life of Christ in the world. They said: "Teach us to pray." And, when we have learned,

we will hold the same attitude toward God that his dear Son of Nazareth held: we will pray like Christ, we will love like Christ, humanity and God its ideal. We will work like Christ. When I say "like Christ," I mean simply that ideal life which to us is ideal for character and behavior. I think the world needs to be told that it is not to be saved by something Christ is to do for it, but it is to be saved by doing for itself the thing Christ did for himself; that the life of God is in us as it was in him; that we stand related to the eternal Father just as he was related. That is the teaching of the New Testament. In word after word he uttered it himself: "I am the light of the world"; "Ye are the light of the world." "The things that I do shall ye do also; and greater things than these shall ye do, because I go unto my Father." "When the Spirit of Truth has come, it will lead you into all truth; for it shall take of the things that are mine, and show them unto you."

That is the tremendous, beautiful truth of Christianity,—that we are to make God's Christ appear in the world. Now, is it worth while? I am sure it is worth while. In this aspect all fear is removed, humanity is restored to its rights, salvation is by character, and the religion of Jesus is his personal religion, re-established, reuttered, reconceived in the world.

THOMAS R. SLICER.

THE NEW EMANCIPATION.

One of the auspicious signs of the times is the desire on the part of woman for broader development. She demands to-day more independence and individuality in the home, participation in the affairs of government, and the representation of citizenship in this free republic of the United States. In short, her aspiration is for naught less than the rounded and full expression of all the faculties of her being. The benefits of the "old protected condition" have lost their charms, from which the souls of women have already revolted; and the old order of inequality and servitude, which seemed to many grounded in the constitution of nature, is now beginning to totter and fall from the very rottenness of its foundation. The situation is very alarming to conservators of the old régime, like Mr. Boyesen; and dissolution and disintegration seem near at hand. Amid other direful consequences predicted by such interpreters of the new emancipation, love is relegated to the dim vistas of the past. The question, Where does love come in in your philosophy? Who cares for Hamlet with the prince left out? is answered with the assurance that, amid such loud demands for self-assertion on the part of woman, "The shy god will hang his head in shame, if he is not frightened away altogether."

But first, let us ask, What love is meant that is such a sly-boots, and that will be driven from his throne in the human heart, where the highest homage has been paid him since man began to walk the fields of Paradise? Is it the love of ancient time, when woman was sacrificed upon the altar of man's lust and selfishness? Or in the mediæval times, when she was enthroned as the goddess of sentiment and chivalrous adventure? Or is it the conception of love so exquisitely foreshadowed in the Transcendentalism of our own time, where love is represented as self-sacrifice and self-renunciation, as a spiritual intuition, an eternal bond continued through æons of being; in its last analysis, a symbol of the infinite yearning of a First Cause, a type of infinite love limitless and unbounded?

Let us aspire to the highest, and acknowledge that the lower phases of love are impermanent and unreal, that we need the spirit of ideal love in modern life, that man and woman may find in each other the complement and supplement of their own natures, and yet their equals. That man may find in woman the counterpart to his own nature; that he may find his equal in her individuality, "which should command his respect, and which should be held by him in such honor as to be sacred and inviolable." Every person, married or single, has a right to his or her own reserves, and to live his or her own life. The snuffing-out process, the domestic tyranny of mind over mind, has too often existed in the past; and its presence stalks like a demon of darkness in many homes at the present time. And, when I speak of equality, I do not mean likeness or sameness of nature, but equal privileges before the law, equal freedom in speech and action, the liberty to exercise

the spontaneity of one's nature, unbiassed and untrammelled by other minds. Equality is greater complementary perfectedness. There must be very one before there can be very two. When the man is at one with himself, self-centred, with aim steady and sure, he is a whole man,—not necessarily like any other, but equal and harmonious in his individual capacity. An extension of the individual in his utmost altruistic capacity is the revelation of the God in man. This higher development is greatly enhanced by the experiences of the married relation, where the close contact of life with life and heart with heart interprets each nature to the other as nothing else can, through the varying vicissitudes and trying circumstances of wedded life. But it may be that you will say that the love I have referred to is the highest friendship, and not love, as it is generally understood. Be that as it may, I would not exclude the idea of friendship from any true conception of marriage, which is a union of soul and soul, a union of all high and noble qualities; in its ultimatum, "a purification of heart and of life." Love must include friendship and idealism, if we consider it in its highest sense, as a spiritual element. Our truest friends are those who are constantly held by us at our ideal point, and who exact ideals for our advancement in their turn. So, in the marriage relation, each party has a right in the other to an ideal.

Upon this basis alone does spiritual progress become possible. If we admit that marriage is something more than a fidelity to the lower observances, then do we strengthen, and not weaken the bond, in making "each stand for the other's best friend,"—the friend who shares the prosperities and halves the adversities of life, the supporter in one's weaknesses, the rebuker who points out his failings and shortcomings. This idealism and friendship compels each to *do* and *be* his best, because of its uplifting and elevating power. It shames half-heartedness and low aims and paltry purposes; and this claim will not be diminished, but intensified by the extension of woman's privileges. But picture to yourself for one moment the homes where husband and wife are unbefriended by each other! The isolation of husbands bereft of the high and holy confidences of the women to whom they have pledged their love! The desolation of wives worse than wifeless! Did you ever read Harriet Hunt's "Found Frozen"?—

"She died as many travellers have died,
O'ertaken on an Alpine road by night,
Numbed and bewildered by the falling snow;
Striving in spite of failing pulse and limbs,
Which faltered and grew feeble at each step,
To toil up the icy steep, and bear,
Patient and faithful to the last, the load
Which in the sunny morn seemed light. And yet
'Twas in the place she called her home she died;
And they who loved her with the all of love
Their wintry natures had to give stood by
And wept some tears, and wrote above her grave
Some common record which they thought was true;
But who loved her first and last and best
I knew!"

Woman's new position will be stamped with the seal of love, for the very responsibilities she assumes will be altruistic in their aims and ends. Nor will self-sacrifice be a stranger, Mr. Boyesen to the contrary notwithstanding. But first may I ask what we mean by self-sacrifice. Does it mean giving up selfish preferment, petty gratifications so long esteemed necessary to the sex, hours that have hitherto been devoted to gossip and frivolous amusement? Women *can* do that: many do *that* now. But ask her if she shall relinquish her ideals, her principles, her very soul? No, she cannot do that! It is her birthright. That is the reason she was created, to bear witness to that soul within her. The world had need of an organ there and she was created to fill that place and fulfil that destiny. That she is *here*, unique in her capacity, differentiated from man in her activity, *shows* the need of her being here with all her womanly attributes. Deplorable it is for any human being not to be a "unit," not to live the life designed for one to live, to have no aims, no furtherances, no inner beckonings, no ideals other than those which have been imposed by others.

Independence is loyalty to one's highest and best self, and this does not imply selfishness; for the highest self finds its own good in the good of others. But its methods, its

aims, its bias, must be unique, must be its own. Suppose another comes to you for a candid opinion or advice upon some pressing matter. In order to be true and preserve your independence, what course do you pursue? Do you anticipate his opinion and reflect his decision, or do you express unqualifiedly your own inmost conviction? If a husband or wife seeks the other's advice, do they expect an echo to their own thought, or flattering remarks, or perverted judgments? Their friendship should be loyal and true beyond the slightest dissimulation or prevarication. Do not tell me that physical gratifications, that beauty or wealth or power, can compensate for the lack of friendship in the marriage relation, and that self-sacrifice will not be tested to its utmost capacity. But, while we are facing this matrimonial problem and advocating the need of more instead of less independence on the part of woman, I cannot but feel that her dependent and limited position to-day is largely due to herself. She has pronounced the curse upon herself, and within herself must she look for her redemption. I shall say what I think: she has often taken undue advantage of the stronger physical nature of the other sex. She has been bought by gew-gaws, by flowers, by protestations and entreaties. She should have asserted her individuality long ago. Because of the fact that woman is fundamentally endowed with a finer nature than man, she is more in harmony with the new light which is now dawning, and *to* which she must bear witness. This is a woman's age. Woe be to her if she prove false to her high prerogative! Nor think you that enfranchisement by ballot will bring about the new order of things without direful consequences in its train, if woman, not renovated herself, attempts to renovate society around her. If extended legal privileges are granted her, additional responsibilities are proportionately involved. Women will need to evince greater loyalty than men have done, in order to improve the present status of affairs. For bad as well as good women, the ignorant and unsophisticated as well as the womanly women, will use these political advantages. If politics are to be purified by extended ballot, then a course must be taken diametrically opposed to its past history. The best, the purest, and not the most eligible women must bear the responsibilities of office and fill positions of authority, and not use these places of trust for selfish and personal ends.

But, be our fears what they may regarding these new issues, we know that justice and equality are right. God is just. The universe is not a chance-machine. The world is predetermined to moral issues, and justice will ultimately prevail. It is time for woman to arouse from her sluggishness and limited sphere, and lend her shoulder to the wheel of state, to esteem these privileges God sent, and to feel that her part as helper and coworker with man in all the avocations of life is God-appointed. Let her not shirk her task. There have been noble women in the past: there are noble-souled women now. The era of the soulless women has long gone by. The Adam and Eve rib-story has already been relegated to the realm of myth and allegory. Even the later conception that God made man in six days and rested on the seventh, and then made woman and has never rested since, is a Masonic joke.

Woman's soul has been tested: we know that it is loyal and true. There is no devotion like a wife's devotion: there is no love like mother-love. For the sake of that equality which is justice, for that equality which is wholeness and not halfness, we need the woman, the mother element, in the affairs of life. We need a stronger assertion of her nature in the home life, that the physical may be refined and purified, that she may establish the same standard of purity for her boys as for her girls, that no "Oh, it is human nature," will be accepted, when she *knows* it is human nature in its lowest phase, that no excuse of "sowing wild oats" will exonerate her sons for trespassing the sanctions of morality and social purity. We need a more positive assertion of her individuality in the Church to-day, not because she is more credulous and more susceptible in her religious nature, but we need her *illuminated reason*, and not a blind credulity, that the Church may be purified, and that the Christ spirit may prevail. We need women in school legislation, because she has borne the children that are to be educated and controlled, and should have a voice in determining their moral and intellectual surroundings. Yes, the world needs

the modifying and refining influence of women. Other ages have demanded other gifts; but *this* age demands the loyalty, devotedness, and consecration of its women to the cause of right and truth. And every woman is needed to help reform the abuses with which society is infested. This work will not be quite done without the help of even the humblest individual. God needs your humble service and mine: we are the hands and feet by which this power is made manifest. The world cannot be bettered without the united help of *all* its men and women; and no future postponement will atone for the present neglected opportunity.

ESTHER C. JENNINGS.

THE QUIET CONSUMMATION.

To the serf who but wakes to crouch,
To the slave who wakes to the lash,
To the soldier whose slumber's yield
To the sabre's charge and clash,
To the weary who wake to toil,
To the mourner who wakes to weep,
To the prisoner roused to chains,
To the hungry who eat in sleep,

To the guilty who find remorse
Ever lying in wait at morn,
To the injured whose sense of wrong
Is with every day new born,—
The breath of the morning is chill,
They rise from their fitful sleep
With a pang, and they face the day
With a dread which is strong and deep.

But even to these, with a pang,
Would come the thought of release
By the quiet, covered way,
Which gives to all woe surcease.
They would linger long on the brink
Ere they plunged beneath the wave,—
They would shrink from an endless sleep
In the solemn crypt of the grave.

An instinct within forbids
Them to pray for eternal rest.
In the very essence of life
Is revolt against death's behest.
It is life, life, life, that we want,
Life with stronger and fuller breath;
Ah, God! but one way thou hast shown
To this life,—'tis the way of death.

HATTIE TYNG GRISWOLD.

PRAYERS WITHOUT WORDS.

Theories in regard to prayer are not altogether very satisfactory. This is owing to the fact, no doubt, that it is one of the most difficult of questions for the reason that it is so transcendental a one. In the beginning one ought to recognize the fact that there are several classes of prayer. It may be adorational, consisting of worship, adoration, or praise; and, surely, any one who believes in a Divine Being would find no difficulty in accepting this kind of prayer as a proper and natural expression of thankfulness from the spirit of man to the Supreme Spirit of the Universe. Then there is contemplative prayer, illustrated by many of the Psalms and other religious writings. This is simply the communion of the human spirit with the Divine Spirit. There is also penitential prayer; and it may be presumed that, whatever view one may hold concerning the nature or possibility of an atonement or forgiveness of sins, any theist would naturally believe that a spirit falling away temporarily from the ways of truth and right into evil would, in the nature of things, become separated from communion with God, and could not regain that communion until that soul was in the spiritual attitude of which sorrow and penitence are the natural expression. These constitute a very large portion of all prayer. Some one once said that he always felt it to be a blasphemy when he saw any one praying. But one must not conclude, when he sees anybody upon his knees, that he is necessarily begging, although it is with this kind of prayer, the petitional, that most people find difficult. If people recognized more clearly the fact that there are other kinds of prayer than this, and that prayer does not stand or fall simply on the merits of petitional prayer, by communion with God through the other kinds of prayer, one's spirit would be strengthened, directed, and elevated, and brought into its true place and its true attitude toward the universe.

To one who accepts the Bible as a supernatural guide the fact that it recommends prayer for specific gifts is sufficient reason for belief in prayer of such kind. Such a person may wish to inquire into the philosophy of the matter; or, on the other hand, he may consistently say simply that it is the revealed will of God that we should ask him for certain gifts as a necessary condition of our receiving them. But one who does not see sufficient proof that the Bible is a divine revelation has to base his belief in such prayer simply on the philosophical prin-

ciples that appear to be the truest and most reasonable, aside from any possible revelation of the divine will in the matter.

How can the mere request and desire of a finite being influence the action of God, who is all-wise? If the thing asked for is something that ought to be done, would not God, who is all-good and all-powerful, also, have done it already? If it is not best, who would think of pleading with God to do wrong? This seems to be the alternative. The mere fact of prayer may create a condition in the one who prays such as will open the way to the granting of the petition, and render that possible or advisable which, before the prayer, was not so. For instance, God may see that it is best to withhold from us many things until one's spiritual condition is of such a nature as will render the possession of the gift beneficial to ourselves and to others. The gift of good health or of some particular species of power to a man whose tendencies were bad, and who would make use of it for evil ends, might be unadvisable. But, if that man could so essentially change his disposition so to be able to pray humbly (that is, putting his own limited will and desires in subordination to the will of the One who sees the good from the beginning), the very act of prayer would be the natural expression of a change within himself that would render the granting of the request advisable.

As regards prayer,—that is, petition or any other kind of prayer,—it may be equally impossible for many kinds of minds to accept any of these. It was to such that this article was written, in the hope that the thought that it was possible to pray without words as well as to sing without words might be of help. This thought first occurred to the writer when she was a young girl on a visit to Germany, and was committing to memory the "Vater unser," or Lord's Prayer. As she repeated it over and over again, according to her method of memorizing, the thoughts first came to her, "How does God know whether I am praying or not; and what is prayer?" It clearly was borne in upon her that prayer was not the mere muttering over of words, but a state, a spiritual condition. As Herder said, "A wish, a sigh, which gently stirs the heart, and which no lip can speak, is a prayer." This is intended only as a hint for any who may have intellectual difficulties in accepting the great problem of the efficacy of prayer. JESSICA TYLER.

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*A MINISTRY OF FORTY YEARS.**

Of the ministers who officiated at my ordination or who were invited to my council, twenty-seven have passed away; and of the ministers of our denomination who were settled when I was ordained, and who now hold their pulpits in or near Boston, all are gone save one dearly beloved saint, Rev. Samuel H. Winkley. After my ordination I became a member of the Cambridge Association; and I think that of this Association, as it then stood, only two members remain, —namely, Rev. John M. Marsters and Rev. Fred W. Holland. My immediate neighbors in the Association were Rev. Dr. Newell, Rev. Henry F. Harrington, Rev. John F. W. Ware, Rev. A. R. Pope, Rev. Samuel Abbott Smith, and Rev. Fred W. Holland. Rev. Dr. Newell was a man well known for his large scholarship, his gentle and winning ways, and his wonderful skill both as a poet and a writer.

Brother Harrington gave his time chiefly to education; and yet in the pulpit he was noted for his dramatic powers and impressive utterance, and he secured each Sunday a large number of hearers.

Brother Ware, who first settled at Fall River, and then went to Cambridgeport, and afterward to Baltimore and the Arlington Street Church, Boston, in all his pulpit work displayed wonderful power. I remember very well how one of his sermons, delivered soon after his settlement in Cambridgeport, attracted a great deal of attention and a very large amount of criticism, and, for those conservative times, aroused a great opposition, not among his hearers so much as among the other churches in Cambridge and Boston. His own hearers admired the man so greatly that they were ready to accept almost anything that he said. The sermon to which I refer is one that would be received to-day without much comment. He spoke against the improper way of cele-

* Extracts from an essay read by Rev. Caleb Davis Bradlee, D.D., before the Boston Association of Ministers, Jan. 14, 1895.

brating the communion. He said: You do in your churches what you never would do in your homes. You all drink out of one cup; but who at any house would have only one cup from which all the guests would drink? I must confess that the words, although I rebelled against them, have been in my mind ever since; and, strange to say, only quite recently one of our physicians has declared that this practice at the communion is a false one and very dangerous, and that each communicant ought to be provided with a small cup, that he could use only by himself. Thus Brother Ware only anticipated by about forty years what would be sure to be said as time rolled on. John Ware's great work in Baltimore has made him immortal. His white tracts, like angels' wings, went everywhere, and always brought a benediction. I do not think that Mr. Ware's ministry in Boston was as decidedly successful as it deserved to be. A young man who hardly ever went to church, and who had but very little faith in ministers, told me that he made it a rule to go very frequently to the evening lectures given by John Ware. He spoke of these lectures as being exceedingly interesting; but he added that what astonished him was that hardly anybody was there, and he could not understand why the people did not find out that Mr. Ware was a man of uncommon ability.

Rev. Fred W. Holland, of East Cambridge, held at the time a very peculiar position; for he was one of the very few ministers who had visited Palestine, and he was noted for his lectures upon the East. And, if we all took a special satisfaction in knowing that he had visited lands of whom his brethren had only heard, our pride was certainly to be pardoned; for travelling then was not as it is now. It was a month's journey to Liverpool by packet-ship, and a very hard journey from England to Palestine,—a journey that only a very strong man could possibly take. Brother Holland was an effective writer, an interesting preacher, and an earnest and attractive lecturer. He still lives in Concord, Mass., and, although I think over eighty years of age, preaches, or has preached until within two years every Sunday in one of the institutions of Cambridge.

At the time of my settlement the whole arrangement of our churches was different from what it is to-day. A great deal more work was required of the young men on Sunday and a great deal more visiting during the week.

The ministers, as a general rule, when I was settled, had very little to do with outside matters. They were expected to accept a position on the school committee, but were considered rather out of place in any other position; and the men who dared to attend an anti-slavery meeting or a political meeting were ostracized at once.

The parish work in the pulpit and among the families was considered the chief duty of the pastor, and the laymen were expected to look after outside matters. I was especially charged by Dr. Walker to look after my own people and the schools, and to let other things alone.

Theodore Parker commenced to preach in Boston not long before I commenced my work in Cambridge, and some of the members of my society were with me in the morning and with him in the afternoon. Also at this same time Tufts College was founded, and I well remember how a large number of people ridiculed the idea of another college with Harvard so near, and even Starr King himself said that it was a great mistake, and that the movement stood in great danger of proving a failure; but could these opposers have looked forty years ahead, and seen the high position that is now held by Tufts, they would have been ashamed of their fears, and would have regretted their hostility.

In 1856 I was invited to attend the installation of a clergyman who had been asked to take charge of the South Congregational Church in Boston. He was a man that I did not know, whose name was only familiar to me as a pastor of a church in Worcester; and I was simply asked to be present because I happened to be a pastor of a church in Cambridge. I then little thought of the close fellowship that I should hold with that man for nearly forty years, nor how the one then chosen was to become one of the leading clergymen in our country, one of our most distinguished writers, a man universally beloved, an authority in theology and in charity, well versed in history, and a student of political science. I dare not say more, for he still lives; and we hope that he may live for fifty years to come. It was

on that day to which I refer that I met Edward Everett Hale when my pastor, Thomas Starr King, gave him the right hand of fellowship and my teacher, Rev. Fred. D. Huntington, preached the sermon. The coming of this new man to Boston was the beginning of a change in the work of the churches. Of course, the change was slow, but sure; and year after year the people of Boston began to realize that a working minister was quite as important as the man of mere thought, and that both the thought and the work should be joined together. They found out that the preacher should not only be in his study or a visitor among the members of his society, but that he should also be the friend of all men, the adviser, the consoler, the helper of all strangers, the teacher of young men, the founder of all charitable reforms, every way the organizer and the director of every good movement. They found out that the minister selected by them was not only to be their minister, simply for them, but was to be the child of God, the disciple of Jesus Christ, and guided all the time by the Holy Spirit; and much of the real life of our churches now is due to the change that was commenced in 1856 by a new thinker and worker. Nay, more. The churches that are now so popular, that are called the "every-day churches," and are set before us as something new, are but the echoes of a church that was established nearly forty years ago by Dr. Hale and others, called the church of the Good Samaritan,—a church that had a work for every day in the week, a church of brothers and sisters and mutual helpers, and a church that has been the means of rescuing hundreds of souls.

Of course, when I was settled, there were a great many more Unitarian churches in what was then called Boston than we can find to-day; but Dorchester, Charlestown, Roxbury, West Roxbury, Brighton, were not then a part of Boston, so that, if you add the churches in the greater Boston of to-day, you will find that we have not really lost our prestige. We have only changed the location of our churches, a movement that was required on account of the shifting of the population.

Duty is severe, but it is the greatness of the soul.—*S. A. Brooke.*

KHASI HILLS UNITARIAN UNION.

On my return from Cherrapoonjee I visited Nongtalang, where on the 10th of June ten persons were received into our communion. At a special meeting of the members at Nongtalang it was resolved that the meeting-house there should be roofed with corrugated iron to protect it from fire, it being surrounded with huts of the villagers, and also for various other reasons. It will cost about 500 rupees (about $170). I told the brethren that they should first of all raise as much money among themselves as they could, and that, if they could raise 70 rupees, I would pay a personal donation of 50 rupees. The timbers used in the meeting-house at Nongtalang are very good and strong, mostly of jack-fruit trees, and may last for a generation. Our cause being a new and still unpopular one, it is difficult to raise here even half the amount required for roofing the meeting-house; and I appeal to friends and sympathizers abroad to help us.

On the 15th of June I went to Raliang, which is about eighteen miles to the north-west of Jowai; and the journey had to be performed on foot, for we have no railways there. On the 16th a meeting was held in the house of Brother David, and three men (Methodists) were formally received into our society. On the following day, Sunday, we again assembled in the house of Brother David. After the usual prayer and hymns a sermon was preached by me to a number of people, which included also Methodists and Roman Catholics. There was a local conference or "district presbytery," as they call it, in this village last Sunday, the 10th of June. It was attended by five European missionaries. There was a very hot discussion between the missionaries and Brother David, a part of which is given below, as related by Brother David to me:—

R. E.—"David, before I left Shangpung for Wales last time, I administered the Lord's Supper to the members at Shangpung, including yourself; and, when the congregation rose to sing during the supper, you wept, and could not stand like the rest. After such display of devotion to me, how could this heresy arise in you?"

David.—"I do not deny that such was the case, and that I could not withstand the

emotion produced in mind when I contemplated the passion of Christ; but even then I was in the dark as regards the Trinity, and in fact I never understood it."

R. E.—"How came you to know of Unitarianisn ?"

David.—"From reading the Bible and the Unitarian literature."

R. E.—"Oh! Satan is still alive, I see, and exerts all his power at the present time to seduce the believers."

David.—"The Unitarians also say that Satan is still living."

J. C. E.—"Do you believe that the Bible is the word of God?"

David.—"I believe that it contains the word spoken by God as well as that spoken by man."

J. C. E.—"If the Bible was written by men, is it *inspired?*"

David.—"I believe that it is inspired, according to *my* interpretation of the word, but not according to *yours.*"

R. E.—"Who was Jesus Christ?"

David.—"*The Son of God*, but *not God the Son.* He was full of God, although a man of Nazareth, son of Joseph and Mary."

R. E.—"If Jesus was a man, then he must be the worst being for daring to assert that 'they shall honor the Son even as they honor the Father,' and 'I and my Father are one.'"

David.—"He also prayed that his disciples might be one with him. If he were God, his disciples must also be God. As regards the Trinity, if there is really a Trinity, at least one plain text to that effect would be found in the Bible; but nothing is said of it."

R. E.—"I see, you are wiser than God because you want one additional text to prove the Trinity."

David.—"No, I am not wiser than God; but you pretend to be so, because you say that there are four or five parts in God, and you seem to possess a spiritual telescope to see the parts of God. I am only a frail human being, a creature of God; and I am satisfied to know that there is only ONE GOD."

R. E.—"Have you ever heard us teaching that there are *four* or *five* parts in God?"

David.—"You may do so by and by, seeing that you now teach that there are three parts in God."

On the following evening Rev. R. E. came privately to David's house, and said that he did not want any more discussion, but wished to converse on friendly terms with David. Rev. R. E. said to David that, before he would converse on other subjects, he intended to inform David that, if he would rejoin the Methodists' church, he had arranged with Rev. W. M. J. to take him back in his former post as a preacher, and would give him the same pay as before. Mr. David said that, even if he were to return to the Methodists' church, he would not do so for money's sake, because, in adopting the Unitarian faith, he did not accept for money's sake.

On my way home from Nongtalang, on the 11th of June, I met a man on the way, carrying a number of hoes on his back, apparently returning from his field; and, on learning that he could read Khasi, I gave him a Khasi tract No. 2, and explained to him, in a few words, what our faith was. He then walked on along the main road, while we went straight to Jarain by a short cut. After proceeding some distance, I saw him coming straight to us, walking at a quick pace. As soon as he came to me, he offered me to take back the tract, and asked me, "Is the religion propounded in this tract that of the Church of Rome?" "No," I replied. "The religion of *one true God* is explained here," I rejoined. "Please take it back, this leaflet. Is the religion taught in this paper that professed by the Rev. Jones?" he again asked me. I told him: "It is explained here of the *one true God*, the maker of heaven and earth, our creator and the creator of all things. How many Gods are there who made you?" He replied, "*One.*" "Then," I said, "this leaflet is about that *one God.*" "No: however, take it back," he said. I then took it back. My friends who were with me explained to him that it was not meant to convert him to any form of faith by giving him the leaflet, but rather that he may know what other people believe besides the Methodists.

On the 24th of August, 1894, we celebrated the first anniversary of the Jowai Unitarian mission school. There was a good gathering of friends and sympathizers. The school-house was decorated with pictures, many of which were sent by Miss A. E. Howard of Boston, U.S.A., and with flowers

and evergreen. After singing the "national anthem" ("God save the Queen") and many other songs and hymns, the children entertained the audience with recitals in verses, and performed the "Physical Exercises" to music.

The required funds for the school were provided for by the Unitarians of England and America. The school-house was, by the help of kind friends, erected amid the pelting rains of July, and was opened on the 7th of August, 1893; and Mr. Mar Singh at once began the work of teaching the children. The school was started with one teacher and twenty-two children, composed of thirteen boys and nine girls. Most of the children were then reading Khasi alphabets, and some were reading Khasi words composed chiefly of two letters. We now again leave the future of the school in the hands of the Almighty, with two teachers and thirty-nine children.

Our annual meetings took place at Nongtalang in October last. The whole day on Sunday, the 7th of October, was devoted to religious meetings. Sermons were preached by H. Kissor Singh, U Mar Singh, U Heh Pohlong, U Kiri Tongper, and U Tymmen Pdang. Many of the villagers, men and women, came to hear us, inside and outside the meeting-house. In the last meeting held in the evening, many elderly villagers, having returned from their work, came inside the church, and heard us attentively. There were about two hundred persons. In one of the meetings, during the daytime, three persons were received into our communion. The business meeting was held on Monday morning, and the report in Khasi for 1893–94 was read by U Heh Pohlong of Nongtalang. During the year 1893–94 branches of our union were formed at Nartiang and Raliang, and the membership was reported as follows: Jowai, twenty-one; Nongtalang, twenty-nine; Raliang, five; Nartiang, six; detached branch, three. Schools exist at Jowai and Nongtalang (now one school has been started at Raliang also). There is a post-office mission at Jowai, and English tracts and pamphlets were sent out to Lushái Hills, Calcutta, Madras, Bombay, Quetta, Lahore, and other places in India. The circulation of the liberal religious literature was due to the advertisements in the *Indian Messenger*.

Later on we went down to Nonglamin, and had a very warm and cordial welcome from the Unitarians of that village. A meeting was then held; and there were seven males and twelve female members of our union there. It was decided that the brethren here should form into a separate branch union, distinct from that of Nongtalang, put under the charge of the lay worker at Nongtalang.

At Jowai, every Sunday evening (with very few exceptions) after all the meetings are over, we use to go to the village to preach, generally accompanied by some of the children of our school, whom, I am glad to say, I have found very useful in mission work; and I have much hope in them. Schools are the only sure means in these Hills for enlightening the ignorant demon worshippers, and bringing them under the influence of the "religion of God." The field is very large, and our cause is becoming more widely known; but we cannot break fresh ground and establish new preaching stations, because there is no regular and competent superintendent of the Mission, and none of our day workers are as yet fit to be intrusted with the work of a missionary superintendent. And we hope the English Unitarians will soon send one to this country.

HAJOM KISSOR SINGH.

SIXTY YEARS.

(Lines written for the sixtieth birthday of a dear friend, Rev. ———.)

Far away on English soil,
  Sixty years ago,
In a home of loving toil,
  Sixty years ago,
Opened two blue baby eyes,
Blue as England's bluest skies,
Opened with their first surprise,
  Sixty years ago.

Loving mother's precious boy!
  Oh, the sixty years!
How leaped up her heart with joy!
  Oh, the sixty years!
Who can paint the wordless bliss
Mothers know in hours like this?
Mother's first dear baby kiss!
  Oh, the sixty years!

How the hurrying years have flown
  Since that long ago!
Baby boy to manhood grown
  Since that long ago!

Joys and sorrows, smiles and tears,
Rainbow hopes and cloudy fears,
Drift across the flying years
Since that long ago.

Oh, what truth the time hath taught,—
Sixty, sixty years!
Oh, what riches it hath brought,—
Sixty, sixty years!
Husband's love and father's pride,
Service true and knowledge wide,
Earth's best joys and God beside,
In these sixty years!

Mother's hair is turning white!
O that long ago!
Soft her step and dim her sight!
O that long ago!
But her hope is just as new,
And her heart-sky just as blue,
And her mother-love as true
As in long ago.

I behold another day,
Sixty years to come!
Beckoning all — not far away —
Sixty years to come!
When, earth's scenes and sorrows past,
Earth's worn vesture from us cast,
We shall meet in heaven at last,
Sixty years to come!

Then what matters time's swift flight,
Sixty years or one?
Day approaches! pales the night!
Sixty years or none!
God is in his heaven above,
Let us trust his changeless love,
And to duty faithful prove,
Sixty years or one!

J. T. SUNDERLAND.

Ann Arbor, Mich.

JOHN FARWELL MOORS, D.D.

EXTRACTS FROM THE FUNERAL ADDRESS AT GREENFIELD, MASS., JAN. 30, 1895, BY REV. H. H. BARBER.

Of Dr. Moors's work and characteristics as a minister there is small need that I speak here. Yet I carry through forty years a vivid remembrance of what it was at their beginning, and doubtless has continued to be, only growing fuller and richer as experience unfolded maturer thought and developed more varied capacities and gathered increasing power. Dr. Moors preached, as he lived, to serious and definite practical ends. Little speculative or controversial, usually, his sermons sought to enforce some needed truth of life. He had unusual power to gauge the motives and meet the comprehension of the average mind, and so became an instructor and inspirer for common duties and virtuous living. He thus fulfilled Emerson's injunction for spiritual help,—

"Tell them what they knew before,
Paint the prospect from their door."

Yet there was no lack of elevation or devoutness in this interpretation of the familiar things of daily life and its nearest duties. On the contrary, he was always a religious preacher. As one has said, he gave you back your own thought spiritualized. Few men speak more closely to the conscience, or set forth more genially or persuasively the transcendent worth of religion in connection with the common life. There was a directness and solemnity in his appeals, I well remember, that sometimes stirred the conscience very deeply. And there was a quality of sympathy and pleading earnestness in his prayers that made him seem to be born to be the comforter that many have sought and found in him.

Another characteristic of his preaching was an unusual freshness of interest, that belonged, perhaps, somewhat to the manner, but quite as much to the preacher's own living interest in his work. Dr. Moors had no part in the allusion that sacred things are made more sacred by severe and formal utterance. His cheery and human aspect did much to commend the word he had at heart to enforce, and the touch of wit gave frequent pungency to his word. As I have said, he was eminently a spiritual interpreter of the common thought, a minister of religion to the practical life. And to that life he had always a gospel to bring, a message to speak. It was the gospel he lived by, the message he had heard from the beginning, —the new-old gospel of divine sonship and of divine brotherhood in the One Fatherhood. Conservative of that, he was in all progressive,—perhaps, increasingly progressive in the last half of his public life. Certainly, he rejoiced with us all, as he told me, in the happy settlement—or shall we say transcendence?— of our denominational differences at the National Conference last fall, and the prospect thus opened for more hearty and united practical advance.

It accorded with the genius of Dr. Moors's mind and the bent of his whole nature to subordinate forms of thought to truths of life. He did not despise theology, as some among us affect to do,—no man

more urgent than he for clear thought and rational statement in religion, as elsewhere. But he knew that truth advances more by the witness and revelation of life than in the balancing of terms or the debates of sectaries; and he knew that all our speculations are but far approximations to the divine reality of Being. And so for him, as for most, the studies most helpful and the fullest revelation were closely joined with the nearest duties and the help of men, in the ways that seek to enlarge and sweeten and uplift the common lot. I return to this ideal because it sums up the story of the ministry of my friend, and holds the secret of his power and his large service. He was a student of life, that he might be a helper of men. So he grew by unwearied energy, effort, and enterprise to fitness and adequacy for the various public duties that the exigencies of the times brought to his hand.

Dr. Moors was no enthusiast or rash experimenter in all this. There are few men so little subject to illusion. His prudence was as great as his energy and activity, the coolness of his brain as the ardor of his heart. Indeed, perhaps I should have said thirty years ago—many I know have thought so—that balanced judgment and conservative common sense were his most distinctive mental qualities. But, if this were so, they were fused and energized by a deep spiritual purpose and living interest in all that concerns humanity. And so his work was strong and effective, as well as enterprising; and he came to be the man to whom many turned for counsel and leading. We had constantly to revise and enlarge our estimate of him, as we saw what he attempted and accomplished.

Dr. Moors's active and practical habit made him to be in demand in many circles. It was not strange that when the Fifty-second regiment was enlisted, largely among his parish and neighbors, he was wanted as its chaplain. As was to be expected, his service in this capacity was eminently efficient and valuable. All the reports have told us that nothing could have been more hearty and helpful than his efforts to serve the comfort of the men, and soften the fatigues and hardships of the camp, the hospital, and the march. A ride on the chaplain's horse, we were told, saved many a tired man from falling out. And in the days of wounds and sickness and death he was a cheery and comforting presence, a friend and comforter, whose word was not official, but vital and hearty. From the colonel to the color-guard comes united testimony to his untiring efforts and helpful cheer. The presence of so many comrades and fellow-soldiers here to-day is a fit remembrance of a good soldier's service to his country and his fellows. He was one of the "good chaplains," of whom there were not too many, but of whom we are glad to reckon an honored and efficient group among our fellowship of ministers,— Scandlin, Staples, Ball, Fuller, Babbidge, and others among the living and the dead. Dr. Moors was also the excellent historian of his regiment,—a regiment which has been especially fortunate likewise in having its story told by one who has come to hold a high place among the literary men of the country, in "The Color Guard," one of the best books the war produced,— and he was always looked for and welcome at its reunions. The affection and appreciation of his comrades were shown by their frequent calls upon him for pastoral service to the end of his life, and he found a considerable part of his widely scattered outside parish among them.

Dr. Moors was repeatedly called to serve his fellow-citizens in the legislature and in both its branches. And you know that he was a valued and always active member, and that he also served the State on important boards of charity.

But he never held a position to which he was better suited or in which his energy and wisdom were more effectively employed than that which he laid down only when he felt that his earthly work was done,—that of superintendent for Southern New England of the missionary work of the American Unitarian Association. His appointment coincided with the most enterprising and fruitful period of church extension in our body hitherto; and most heartily and efficiently did he enter on this work. I know that Secretary Reynolds (who, but for his own lamented death, would have spoken this tribute of remembrance) chose Dr. Moors for this work, with strong conviction of his fitness for it, and that he always found him a most valuable coadjutor and safe and helpful counsellor. The trouble

for Dr. Moors was not to found new churches: it was to leave them when well started in other hands. He found that the new churches were strenuous to have him stay with them as their pastor, and more than one was profoundly disappointed that he could not. His years in this missionary service were among the most active and fruitful of his life,—too active and arduous, as it proved, for his already shaken constitution.

A few years of weakness and broken work, then the long waiting, and now the end. Yet to the end there was hearty sympathy with the work he could not longer share, and kindly remembrance of the friends he often could not see. To the end, too, the old heartiness remained, and much of the old brightness and stalwartness of temper. Trustfully expectant, though not pretending to see beyond the veil, he faced the coming shadow humbly, yet with courageous cheer. Here, as always, he was

"One who never turned his back, but marched breast forward."

I said that his life has been fortunate. It has been the good fortune of constant growth by laborious and faithful service, a good fortune self-constituted and assured. Nature did much for him in happy temperament, quick discernment, and ready sympathies; and he conserved and improved her gifts, to his own increase and the great advantage of us all. "As a wise master-builder," he laid deep the foundations of personal character, and so grew to fulness of service in rearing the structure of the church and of Christian society,—"a workman that needed not to be ashamed."

Several years before closing his work in Deerfield, Mr. Moors had been active in Unitarian missionary work, and had begun regular services in Greenfield on Sunday afternoons. The earlier Unitarian church here, ministered to by Rev. Winthrop Bailey, and perhaps others, had been for many years defunct. But there were several Unitarian families here, and others who sympathized in general with them; and Mr. Moors conceived it possible to build again the old waste places. How well he conceived and how efficiently he worked, the growing success of his active ministry of twenty-five years here bears witness. The story of this ministry is in all your hearts, and will doubtless be retold by one who knows its events and outcome better than I. But I know how his work grew, and how, sowing and reaping, you rejoiced together in it. It was his last service for you, and his last satisfaction, to plan and build with you this beautiful church; and we all were glad with you, and with him, that he lived to see it completed. At the dedication services, three weeks ago, no voice, I am sure, spoke more impressively than his silent presence, and no heart more gratefully and devoutly besought its consecration to the pure service of God and man.

His last service for you! Surely not then, nor now when he speaks of all his word and life have spoken before, from these memorials, and from the sacred associations and remembrances that gather with us. Being dead, he yet speaketh, and will speak. "The memorial of virtue is immortal. When it is present, men take example from it; and, when it is gone, they desire it. It weareth a crown and triumpheth forever, striving for undefiled rewards."

A wise master-builder! The structure he has reared will stand. There is nothing so secure as a good man's completed life. There is no work of man so abiding as the work in human hearts and lives. This fair structure he rejoiced to build with you will crumble; but the characters he has wrought to form, the lives he has blessed, are an imperishable memorial. This religious society, which he gathered and rebuilt, remains, and will bear witness of his energy, his wisdom, his devotedness, as of the faith and the divine ideal he lived by and for. In it he fulfils and inherits the promise to the servants of God of old: "Ye shall be called the repairer of the breach, the restorer of paths to dwell in."

Farewell, good pastor, helper, worker, friend, master-builder in the structure of character and of social and spiritual service! We—builders all, in our little or larger spheres—will build more bravely and plan more nobly and trust more cheerily and completely in the memory of thy finished work. Farewell!

The human soul cannot lose its essentially moral constitution.—*James Martineau.*

IN SPRING.

When Spring with flowers and whirr of wings
  Comes close to greet our earth again,
And in her train such beauty brings,
  We quite forget our care and pain.
We children are in God's good world,
  And breathe the air of love on high.
To native joy our souls are stirred,
  And heaven doth all about us lie.

'Tis selfishness and lack of love
  That fills the earth with sense of gloom;
But, when the skies are bright above,
  Then we escape the winter's doom.
We have the freedom of the bird,
  Pure peace and bliss we can descry.
Our souls to happiness are stirred,
  For heaven doth all about us lie!

WILLIAM BRUNTON.

REV. WALTER CLIFFORD MOORE.

In the death of Rev. Walter Clifford Moore at Trenton, N.Y., on February 25, the Unitarian church of that place, as well as the whole town, suffers a great loss.

Born at Belfast, Me., in the year 1857, he was cut off at the early age of thirty-seven. His education was received chiefly at Meadville, Pa., where in 1886 he received the degree of B.D., and soon after was settled over the Unitarian church in Pepperell, Mass. His second settlement was as pastor of the Unitarian church in Trenton, N.Y., in the year 1893. Here he was meeting with great success, and had made himself greatly beloved by the people, when he was stricken with the fatal malady which, after six months of weakness and pain, at length removed him.

He was a man entirely free from affectations or the smallest effort at self-display or personal glory. He was sincerity itself, his word invariably true, and his deeds straightforward and above-board. His conscientiousness was exceptional. He never spared himself, even when physically feeble, but exerted himself to the utmost of his strength, not infrequently beyond it. When the spirit was not depressed by the burdens of the body's infirmities, he was full of vivacity, geniality, humor, and enthusiastic interest in whatever was beautiful in art or nature, or whatever literature or society had to offer that was innocently enjoyable and uplifting. The atmosphere in which his spirit habitually moved was ever pure, sweet, and refined,—an atmosphere that those in his company instinctively felt should not be soiled by any coarse word or thought. His simplicity and purity of nature, his modest and unassuming spirit, had the same rare charm as the shy grace of a woodland violet. His affections were warm, tender, and true,—a devoted son and brother, an earnest worker for the cause of Christ, a true Christian,—in a word, a good man, in the fullest and most unreserved sense.

The most notable element in Mr. Moore's character, however, was his deep religiousness and reverence of spirit. In these days of doubt, when the spirit of scepticism, more or less open, oftentimes invades even the pulpit, it is pleasant to record his simple and unwavering faith in the spiritual world and the fundamental realities of the divine existence, love, and providence. Through all his long hours of illness and suffering it was this that enabled him to bear his pains with such patience and serenity. The shining shore beyond the veil was to him a bright reality, a sunny land filled with familiar forms; and he talked with his friends with beautiful trust and resignation about his approaching end.

As he said to a friend on the morning of his last day on earth, he always had, from his youth up, an instinctive faith in the future life. It never suffered eclipse, and his regret for his premature cutting-off from the land of the living was only for those dear to him and dependent upon him. For himself he had no fears, but took with confidence the Father's hand, to follow his leading through the deep waters to the heavenly home beyond.

JAMES T. BIXBY.

OUR LONDON LETTER.

Our London Unitarian churches have been engaged in a "Forward Movement." It has taken the form of a course of Sunday evening lectures on God, the Bible, Jesus, Christianity as the salvation of society, and heaven and hell. These have been delivered simultaneously from all our pulpits in the metropolis. Great preparations were made for this unwonted enterprise. Advertisements were inserted in the principal London papers. Two special pamphlets were prepared, giving a sketch of the history and principles of Unitarianism. These pamphlets, from the pens of Rev. Dr. Brooke Herford and Rev. W. G. Tarrant, B.A., editor of the *Inquirer*, are brightly and attractively written, and are of permanent value. They tell the story not only of the old, but also of the new Unitarianism,—not only of what it has been, but also of what it is in relation to the light thrown upon religion by science, history, criticism, and the philosophy of evolution. The week prior to the first lecture thirty-five thousand copies of these pamphlets were distributed from house to house in the immediate neighborhood of our

churches. In some instances they were returned with comments which betrayed neither openness of mind nor the sweet reasonableness of the Christian temper. But these indignant rejectors of the narrative of Unitarianism were few. In most cases the pamphlet and the printed invitation to the lectures were courteously received.

The results? In respect to the numbers drawn to the lectures, disappointing. On the first night the weather was arctic in its severity. Everybody about and above middle age was huddled around the household fires: everybody below that age was skating on the lakes and ponds, even some members of the "Lord's Day Observance Society" being affected with the exhilaration. Neither Unitarian nor Trinitarian preacher was warm enough to draw from the fire nor bracing enough to draw from the invigorating sport. But the audiences increased as the lectures went on; and they were largest of all at the last one. We left off as the appetite had become excited,—perhaps good policy. At any rate, we are by no means discouraged. It is not likely that the movement thus begun will be suffered to die out. In the autumn it will doubtless be renewed. Our armor has been brightened up, and will not be allowed to become rusty. Some good has been done. Whatever the effect on "outsiders," in the sense of making converts to our gospel, the co-operation of our churches in this work is a distinct gain. Our churches, as well as individuals, have been units, each going its own way. This movement has at least brought them into line, given them a sense of unity, linked them arm in arm, and helped them a little nearer to the realization of their being really "one body." Then another influence cannot return void. Besides the pamphlets I have referred to, other pamphlets and tracts explanatory of Unitarianism, to the number of many thousands, have been distributed from all the churches. In the case of each church, these publications have been placed on tables in the vestibule, and have been taken away in great quantities; while in many instances our literature has been voluntarily, and even eagerly, asked for, and in all instances has been freely given. Probably the results, in additions to our churches, will be very limited, indeed. Those of us who have had a good many years' ministerial experience do not look intently for rapid and numerous accessions to our congregations. These outward and visible signs of our work are not vouchsafed to us. But that we are powerful among many powerful factors in modifying the old Orthodoxy, in creating the new era of a rational and spiritual interpretation of religion, who can doubt? Thought has worked miracles, and will work innumerable more; and the Unitarian thought, carried into thousand of homes on the wings of the printed page, will work its way into many a thoughtful, quiet mind. Only, having put our hand to the plough, we must not look back. In the autumn, up again and doing!

In the death of Dr. R. W. Dale, of Birmingham, the Congregationalists have lost perhaps their most powerful preacher, certainly their ablest theologian. Dr. Dale was a born theologian. The poetic, the mystic, the ideal side of religion,—there was scarcely a touch of this in his nature. The forms of his thought ran in the Augustinian mould. But, though his conception of Christianity was fundamentally different from ours, it was a conception clear, definite, unshakable, based upon deepest convictions, presented always frankly and boldly, always fairly toward opponents, always calmly, always with examination of objections, and always in the lofty-toned language which he caught from the lips of Milton. His book on the "Atonement" has been, and still is, a great power in the orthodox schools of England and Scotland; and, indeed, all over the English-speaking world his writings have attracted attention, and communicated thought, life, vigor, to the minds of men. But I am inclined to think that it is as a Christian citizen rather than as a theologian that his influence will be most lasting. His religious opinions are being outgrown, even in his own community; but his conception of the inseparable connection between religion and civic duty is already one of the most vital and vitalizing conceptions of his age, and is destined to grow. It is true that he did not view with enthusiasm the later developments of social polities; but none the less is it true that one of the most character-

istic and most potent notes of his teaching was the obligation and sacredness of the duty of citizenship. One of his maxims of conduct was that Christianity is best shown in action. He put this into plain terms in his "Lectures on Preaching," delivered at Yale University, by speaking of "The Law of Christ in Relation to Public Duty." "For men," he said, "to claim the right to neglect their duties to the State on the ground of their piety, while they insist on the State protecting their homes, protecting their property, and protecting from disturbance even their religious meetings, in which this exclusively delicate and valetudinarian spirituality is developed, is gross unrighteousness." This was the rule of his own life. For himself, as well as for others, he applied the laws of Christianity to all the concerns and relations of life. No man ever set before himself a higher standard of duty and conduct. No man could have more nearly reached the standard he strove to attain. In every sense he was a powerful and notable man.

The third Annual Congress of the "Free Churches" has just been held in Birmingham. "Free Churches," being interpreted, means the Evangelical non-conformist churches that are free from State control, but not free from doctrinal trust-deeds or creedal tests or systems of theology as the true and ultimate criteria of Christianity. The "freedom" is not free enough to admit Unitarians into the Congress; and hence the churches which have stood in the forefront of the battle for civil and religious liberty, for political, social, and educational reform, for the service of man, for all causes that are honest, just, lovely, and of good report, and for personal godly living, are rigidly and expressly excluded. Some of our friends chafe under this policy. I am only a single voice, and therefore speak only for myself; but I have not the slightest feeling of irritation at being outlawed from this assembly by what seems to me a narrow interpretation of "freedom." Most certainly, I should never press for admission to a Congress which does not open its doors to admit me freely. I should prefer still to serve God and man in my own way, even in a minority of one, and quietly wait until these "Free Churches" are as free in reality and truth as they are in name, and so ready to receive me as graciously and unreservedly as Congregationalists, Baptists, Methodists, and Friends now receive each other. For the time will come when these "Free Churches" will recognize that the spirit of Christ is infinitely more than the name of Christ or than any theology about Christ. Rev. Dr. Berry, of Wolverhampton, in his Presidential Address gave a dignified defence of the exclusion of Unitarians as due both to the natural and inevitable logic of the Evangelical position and to the respect felt for the conscientious convictions of Unitarians. It was a reasonable defence. The tone and spirit of it were admirable. On the ground of logical consistency, with Evangelical doctrine as the basis of the Congress, it is unanswerable. But, then, we Unitarians shall not cease to protest against the orthodox non-conformists appropriating to themselves exclusively the title of "the Free Churches." Dr. MacKennal, for example, calls this Congress a "national representative Congress of the Free Churches of England." Dr. MacKennal is a most lovable man. To know him is to esteem him; but, for all that, we must tell him that in so denominating the Congress he is claiming for it a character and a position to which it is not entitled. Dr. MacKennal may bar us out of the Congress because we are prevented by our most solemn convictions from following with him; but to assert that a Congress from which the freest of the Free Churches are deliberately and of set purpose shut out is a "national representative Congress of the Free Churches of England" is as egotistic, as presumptuous, as unjustifiable, as unchristian, in some respects as ridiculous, as the claim of the Anglican State Church to be "*the* Church," or as the claim of the High Church to be "the Holy Catholic Church." The Congress of the "Free Churches" emphatically denies these claims, but sets up for itself a claim that is in spirit none the less narrow, arrogant, and exclusive. If our friends insist upon being logical, they should, in all honor and in fidelity to the facts, describe themselves as a Congress of the Trinitarian Free Churches.

The Congress discussed several "live" subjects,—Welsh Disestablishment, the Local Veto Bill, the Federation of their Churches, Woman's Place and Work in the

Christian Church, the Atrocities in Armenia. Perhaps I ought to say considered rather than "discussed," for the voices and votes on these questions were unanimous. The third of these subjects is of more moment than at first appears. Events seem to force upon these religious bodies the necessity of a clear and definite central organization. Three years ago, when the Congress was first devised, nothing further was contemplated than a united palaver in the manner and spirit of the Anglican Church Congress. But experience has opened up the possibility of closer union, and with local councils and county federations a movement has begun which will doubtless prove epoch-making in the history of English non-conformity. For one thing, it will gradually put a stop to the senseless rivalry between the sects which has obtained in many towns and villages. For another thing, it will enable the orthodox denominations to speak with one voice on the social and religious interests of the people. For still a third thing, it will exhibit to the world the fact that there is a greater essential unity underlying the relations of the orthodox non-conformist churches than can be traced in the post-Reformation history of the Established Church. By and by this federal principle will be widened out to include our own churches as workers for God and man, as forces that make for righteousness as truly and effectively as any of those by which they are now locked out of this organization. Or, if not, we shall still pursue our own course without wavering, confident in and enjoying that unity of the spirit which transcends all the unities of theology.

On the Armenian horrors public opinion is gathering tremendous force. This Congress spoke out with no uncertain sound. Prof. Agar Beet (Wesleyan) described the immediate position of affairs as being "an awful tremendous emergency." In view of the accumulating evidence of awful cruelties (such was the purport of the resolution) inflicted by Turkish soldiers on unoffending Armenians, men, women, and children, the Congress was asked to express its indignation that the Turkish government had so terribly violated the solemn engagement entered into at the Congress at Berlin, and to urge her Majesty's government to take the necessary steps to secure for the Christians of Armenia the protection promised them in the treaty of Berlin. Prof. Thoumaian, the Armenian exile, gave eloquent utterance to the sufferings of his race and kindred, modestly omitting to mention his own prolonged incarceration. He declared without hesitation that the object of the "unspeakable Turk" was frankly to extinguish the Christian communities in Turkey, which were the only progressive and civilizing forces in that country. Dr. Agar Beet said that there was really no need for further delay, and the government would probably welcome a little pressure. Eventually, therefore, the Congress adopted his views. Since then one of the most powerful and representative deputations that has ever waited upon an English Minister has spoken out to Lord Kimberley in words and in a spirit which prove that the English people are thoroughly aroused. Men of light and leading, of all political and religious creeds, were present, and with absolute unanimity they insisted that England, upon whom the responsibility chiefly rests, should take active steps to compel the sultan to carry out the reforms promised seventeen years ago. Lord Kimberley was thoroughly sympathetic. But there was still a feeling that the government "hangs fire,"—an uneasy suspicion that the solemn obligations of treaties which have so long been allowed to remain unfulfilled, and even the interests of humanity and Christianity, may be subordinated to the interests of the English holders of Turkish bonds. But we hope for better things. It is a fact to be remembered with shame that it was an English representative at the Congress of Berlin who urged the settlement of the Eastern question as it related to the Armenians, out of which the present difficulties and outrages have sprung. There is, therefore, need for the English nation to give such a mandate that its government will insist that these things shall no longer go on.

S. Fletcher Williams.

Hackney, London.

The pains we spend upon our mortal selves will perish with ourselves; but the care we give out of a good heart to others, the efforts of disinterested duty, the deeds and thoughts of pure affection, are never lost.—*James Martineau.*

CORRESPONDENCE.

To the Editor of the Unitarian:—

I enclose some extracts from a letter recently received by Mrs. V. O. Taylor, of Providence, R.I., from Nebraska. I think they will be of interest, as showing the actual condition in that afflicted district, and the very remarkable conception of Christian charity which appears to prevail at the Chicago Board of Trade.

Yours truly, H.

. . . No news of the outside world reaches us, unless sent by friends. The prospect for the coming season is another drought. No one has the courage to put out a crop, if they had the seed. A few have seed that their friends have sent them, or money to purchase it with.

There is no moisture in the ground. All the snow that has fallen has not exceeded four inches, and it has melted right away; and the hard winds and sun have evaporated it, so it did the earth no good. A light shower fell a few weeks ago, but did no good. In some parts rain has fallen.

The teams are in too terrible a condition to put out a crop, all so poor their ribs nearly puncture the hide, and some stagger as they walk. The men are nearly as badly off as the horses, for they have not had proper food. Thousands of acres will not be cultivated, even if it should rain. The State has done nothing to relieve the suffering or provide food or seed. They make propositions, and go no further. People are leaving all the time. They just start out, and are going until they find work.

It is hard to start away with no money. It seems as if no one can go and no one can stay. It is hard on the men to sleep outdoors these cold nights, and so much worse on the women and children. To-day is a dirt storm, and the sand and dirt blows so we cannot see across the road. . . . It is getting warmer; and we are so thankful, for nearly every one is barefooted. Some have had no shoes or stockings all winter, and hardly any clothes.

The Board of Trade of Chicago has sent in some wheat. They will not let more than ten bushels go to one man; and he has to give a note with two signers and a mortgage on the crop, and interest at ten per cent., and sixty-five cents per bushel for the wheat. The note has to be paid before the grain can be sold for any other purpose. There will not be much left after the note is paid and harvesting and threshing; and wheat sells in the fall at from twenty-two to forty cents, never for any more.

Hardly a farmer has any fowls, not over half a dozen; and hardly any cows give milk.

Well, I cannot write an interesting letter; for there is nothing but hard times and destitution to write about. . . . Maybe the next time I can write that it has rained. God grant it may.

[Mr. Richard C. Humphreys, 141 Franklin Street, is acting treasurer of the Boston Relief Committee.—Ed.]

APPEAL FOR THE "NEW WORLD."

Boston, Mass., March 8, 1895.

Dear Sir,—The National Conference of Unitarian and Other Christian Churches at its meeting in September, 1894, declared its great satisfaction with the honorable record made by the *New World*, and recommended the raising of an endowment of fifty thousand dollars ($50,000) to be placed in the hands of the American Unitarian Association as a trust fund, the income only to be used. The undersigned were appointed a committee on "the current support and endowment" of the *New World*. After careful consideration, we have concluded it to be unwise to attempt to secure an endowment at present; and we have therefore confined ourselves to the more immediate matter of the "current support" of the periodical.

The *New World* is now generally recognized as the principal organ in this country of theological learning, and the best thought on religious questions. It has also a European reputation, and attracts communications from the chief scholars on both sides of the Atlantic without regard to distinctions of sect or creed. It seems, therefore, very important to maintain and enlarge its circulation, which now exceeds one thousand copies. If it had a subscription list of two thousand, it would be self-supporting. We believe that, with the aid of a guaranty fund, this result may be reached within a few years. To this end we recommend that such a guaranty fund, of not less than ten thousand dollars, be secured, which shall be drawn upon whenever there is need to meet any deficit in the expenses of the *New World*. At our request Messrs. E. B. Haskell, Francis C. Lowell, and N. P. Gilman have consented to act as trustees to hold the title to the *New World*, to secure subscriptions to this fund, and collect and apply any part of it when necessary.

You will find enclosed herewith a blank pledge, giving the conditions of subscription.

The undersigned hereby subscribes the amount set against his or her name to a guaranty fund for the support of the quarterly review called the *New World*, upon the following conditions:—

1. No subscription shall be valid until the whole amount subscribed shall exceed ten thousand dollars.
2. The liability of a subscriber shall terminate at his decease, if he so stipulates.
3. When funds are needed for the support of the *New World*, the amount shall be assessed upon the subscribers in proportion to their subscriptions, and shall be collected and applied by Messrs. E. B. Haskell, Francis C. Lowell, and N. P. Gilman, trustees, or a majority of them, at their discretion. In no year shall such assessment exceed fifteen per cent. of any subscription.

We earnestly invite your co-operation in placing this important enterprise on a substantial foundation.

EDWIN B. HASKELL, Newton, Mass., *Chairman.*
JAMES B. THAYER, Cambridge, Mass.
FRANCIS C. LOWELL, Boston, Mass.
GEORGE O. SHATTUCK, Boston, Mass.
JOHN MASON LITTLE, Boston, Mass.
WILLIAM H. LYON, Boston, Mass., *Sec.*
SARAH E. HOOPER, Boston, Mass.
HELEN COLLAMORE, Boston, Mass.
ANNETTE P. ROGERS, Boston, Mass.
MARY L. CLARKE, Cambridge, Mass.
JOHN P. FORBES, Taunton, Mass.
ALFRED STONE, Providence, R.I.
AUSTIN S. GARVER, Worcester, Mass.
SAMUEL A. ELIOT, Brooklyn, N.Y.
ENOCH LEWIS, Philadelphia, Pa.
THOMAS R. SLICER, Buffalo, N.Y.
ENOCH PRATT, Baltimore, Md.
JOHN SNYDER, St. Louis, Mo.
C. C. EVERETT, Cambridge, Mass.
N. P. GILMAN, Boston, Mass.

A UNITARIAN CREED.

Unitarians accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man. Some of their leading principles may be briefly stated as follows:—

They believe in one God, the universal Father, who is above all things and in all things, and who rules the world in righteousness, wisdom, and love. As the fatherhood of God implies the brotherhood of man, they hold that we show our love for God by helping to uplift and bless his children.

They believe that we are God's children by nature, the divine image in the soul being "the true Light which lighteth every man that cometh into the world"; and, since our life is the life of our Father, we are immortal, and capable of unlimited possibilities in character here and of infinite progress hereafter.

They believe that to obey the voice of reason and conscience in the soul is our highest duty, and that the office of religion is to inspire and help us in this obedience; that no one can do wrong and not suffer harm, but that no real harm can befall the righteous in life or death.

They believe in the religion of peace and cheerfulness, truth and integrity, purity and kindness; and their bond of fellowship is the desire to work together in the spirit of Jesus Christ for the worship of God and the service of man. A. R. B.

ONE UPWARD LOOK EACH DAY.

SELECTIONS FROM THE SERMONS OF REV. THOMAS T. STONE, D.D., OF BOLTON, MASS.*

SUNDAY.

The spirit is ever present, unheeded it may be, yet here alike in the peace and the commotion of mankind, coming forth evermore from its own deep to inspire and confirm whatever there is of bliss, and, when the gloom and storms are about us, to go over the highest wave, to soothe the swollen seas, to scatter the clouds and bring back the sun. Neither dead nor even asleep, it is alone eternal amid passing things.

MONDAY.

To love God and obey his voice, to love man and serve him by sweet and healing ministries,—this is to body forth prayer in charity, to convert the workshop into temple or closet, to raise toil into duty and to enliven duty into joy, to make piety human and philanthropy godlike. We must often go to the mountain that we may see the heavenly vision and pattern; but there we must not stay. We must go down when the word has been spoken, the vision seen, the pattern showed, though we may not think our faces have begun to shine. That is no concern of ours. We must go to fulfil the lowliest service, even if it be within the deepest shade of the valley.

TUESDAY.

The first thing which our age needs is the perception, at least the hearty belief, of this

* Rev. Thomas T. Stone, who is now ninety-four years of age, is the oldest living Unitarian minister in America. The volume of sermons from which these selections are taken was published in 1854.

Divine Presence. The world seems near to us, surrounds us, presses hard upon us, holds possession of us. But this inner darkness is of ourselves, so that no sooner do we turn away from it, looking earnestly to the east, than it is already morning. As the light shines into our eyes, as the sound comes from every side into our ears, as the air enters with every breath we draw, so comes the Divine Presence to the waiting soul,—day-beam in which we walk, immortal word to refresh and cheer, fountain of life and joy.

WEDNESDAY.

Man works in and from God. And, as the Highest gives the material on which man tries his hand, so does he give also the mind which conceives, the soul which loves, the hand itself which shapes, and breathes the inspirations which quicken. Seen aright, God is indeed all in all. Mine be it, let each soul repeat, to build up in silent purity the temple of the Divine Presence.

THURSDAY.

We now have our liturgies and our hymns for the several hours of recognized worships; and through them, age after age, nation after nation, from east to west, in north and south, vast oceans severing them, many tongues dividing their utterance, give out their praises and their desires, their sorrows, their hopes, their joys. It is well wherever it is sincere. But there is a holier service, shut up within no walls, limited to no time—the liturgy of the soul living through nations and ages; the hymn of mankind born into the everlasting kingdom of God; love forever giving itself in service of all. Be this our psalm of thanksgiving.

FRIDAY.

Blessed be Thou, seen of no human eye, heard of no human ear, whom yet our souls confess and the mind beholds, whom our thoughts seek and our tongues praise. Blessed be Thou, with whose fulness nature overflows, and whose image man bears in his spirit and his higher love. Blessed be Thou, whom neither time nor space can measure, Infinite and Eternal Being! Seasons and ages pass: Thou remainest unchanged. Beauty shines through Thy numberless works: its source and soul Thou art. Love comes forth to redeem, to serve, and to bless Thy children. Love itself Thou alone art. Blessed be Thou, only Thou, now and forever! Amen.

SATURDAY.

Be thou sure the one Life shines now as ever, here as everywhere, to thee as to other souls. Thine evening walk in garden or forest, or in full cities of men, may bring thee back a holier Eden; and to thee wind or calm may bear the Eternal Word. On the solid earth or the heaving sea, in thy glad hour or thy sad wanderings, amidst all the scenes which nature opens and all the successions of thy joys and thy sorrows, the one Eye looks with infinite benignity on thee, the same Voice sounds through the universe into the depths of thy being. Fear not, nor doubt. To thee, lonely soul, the Father lives.

EDITORIAL.

The Unitarian Gospel. WE ask our readers to give all the publicity they can to the article in this number entitled "The Unitarian Gospel," by Rev. Thomas R. Slicer of Buffalo, N.Y. Mr. Slicer makes this earnest declaration of the good news he feels inspired to proclaim at our urgent request, for the time is ripe and the demand is eager, for the most emphatic announcement of the gospel which Unitarians have to preach. Let it be known. There are souls that hunger and thirst for it, there are hearts that yearn for it, there are many minds in doubt and difficulty that wait for this revelation.

Moving Ministers. So many changes in pastoral settlements provoke the consideration whether the minor causes which lead ministers to move away to new fields of labor should not be considered rather as a challenge to fresh effort than as a warning to depart. The Cumberland *Presbyterian* has the following wise suggestions to offer on this matter:—

"A good many pastors feel that they are held back from the large usefulness and success which they crave by a lack of co-operation on the part of the people and by other untoward surroundings. You are sure that you could do better in a new congregation. But is it not probable that the hindrance is in you more than in your people or your environment? You should accept the lack of interest, the spiritual deadness, or whatever else it is that causes you to long for a change as a call to be more industrious and thorough in your pulpit preparation, more diligent in pastoral visiting, more earnest in prayer to God. Make your sermons better, study your Bible more, get out of the ruts,

clothe the old gospel in a new garb of fresh thoughts and illustrations. Instead of pining and planning for a new field, get new energy, new thoughts, new earnestness. Make yourself and your sermons new; and your people, who are perhaps as tired of you as you are of them, will also wake up, and, finding that their old pastor has become new, they themselves will follow your example, and become the new congregation you have been longing for."

The Unitarian Teacher. THE persecution of Mr. Lucas, the public school-teacher in London, England, because of his religious views, continues. The *Inquirer* says:—

"At the London School Board, Viscount Morpeth (son of the Earl of Carlisle) brought forward the case of the Unitarian teacher, Mr. Lucas, to which we drew attention a fortnight ago. This teacher had been 'relieved' from the duty of giving religious instruction, as he could not accept the Circular's theology; but, as several other teachers had been permitted to resume giving the Bible lessons with no further assurance than that they would give them as before the Circular was issued, it was carried in the School Management Committee that he also be allowed to teach as before, his teaching having been wholly satisfactory to the (orthodox) head-master. The majority on the board refused to accept the committee's recommendation, and after a long discussion shelved it by carrying 'the previous question.' Mr. Sharpe and Mr. Riley, who moved and seconded the shelving resolution, strongly insisted that no Unitarian should be allowed to give religious instruction. Mr. Diggle was less vigorous in his expressions, but no less determined in his opposition to the committee's recommendation, which, if carried, would have knocked the bottom out of the Circular. We understand Mr. Lucas will apply in some other form to be allowed to teach as before."

Irritability of Selfishness. WHAT medicine there is in loving service! How many hurried lives, ailing, complaining, seeking relief in drugs and nerve remedies, need to realize that the correct diagnosis of their case is "acute selfishness." This disease assumes as many forms, and attacks as irresistibly the weakest spot, as the virulent "grippe." There is the irregularly intermittent selfishness, recurring just as often as the returning pressure of some disagreeable duty. There is the persistent early-morning phase, which gradually softens under the ameliorating comforts of a luxurious home as the pleasanter hours of the afternoon approach, when the house atmosphere warms and flattering friends flutter in. There is the harsh chronic case that will sit up at night to vent its wakeful spleen, if the day-time cannot furnish enough victims. There is peevish, whining selfishness, weak, wailing, all-a-weary selfishness, and an endless variety. Some craving for continual sympathetic appreciation, others only for the opportunity to pour out their ceaseless story of complaint, their ills and aches, woes and distresses. Perhaps all varieties may be roughly classified into three great groups:—

1. Simple selfishness.
2. Surly selfishness.
3. Snapping selfishness.

All these sufferers do indeed demand the affectionate sympathy of their fellows; for, while they add to the great world's weight of sorrow, they add still more to their own. What joys of life are lost even to the simply selfish!

What sweet affection, what trusting confidences, what share of happiness, is withheld from the victims of surly selfishness! And what eternal misery of ceaseless irritation recoils upon the hearts of those who have succumbed at last to chronic snappishness!

A Little Love. A SUGGESTIVE limit of the effective helpfulness of little things is contained in the following newspaper paragraph:—

A ragged woman was crossing the corner of a public park in London where the children of the poor are accustomed to play, many of them barefoot. A burly policeman watches the woman suspiciously. Half-way across, she stoops to pick up something, and hides it in her apron. The policeman is soon after her, and demands, in no kindly manner, what she is carrying off in her apron.

The woman, apparently a good deal disturbed, refuses to answer. Whereupon the officer of the law, thinking she has doubt-

less picked up a pocket-book, threatens to arrest her if she persists.

Then the woman, reluctantly unfolding her apron, discloses a handful of broken glass.

To the policeman's stupidly wondering inquiry, what she "wanted with that stuff," she answered, "If you please, sir, I just thought I'd like to take it out of the way of the children's feet."

Ah! how many sharp and cutting fragments is it not in the power of each to take out of the way of the wandering feet of the children of God!

Manly Prayer. It is rather unexpected to find the author of "Treasure Island" and "Kidnapped" as a writer of prayers. Yet here is one which he composed and read aloud to his family the evening before his death.

It seems to us very beautiful and impressive. There is a note in it of old-fashioned and manly trust in the goodness and wisdom of God, which is in refreshing contrast to the wailing minor key of some modern piety: —

"We beseech thee, Lord, to behold us with fervor, folk of many families and nations, gathered together in the peace of this roof,—weak men and women, subsisting under the covert of thy patience. Be patient still. Suffer us yet awhile longer,—with our broken promises of good, with our idle endeavors against evil,—suffer us awhile longer to endure, and, if it may be, help us to do better.

"Bless to us our extraordinary mercies. If the day come when these must be taken, have us play the man under affliction.

"Be with our friends; be with ourselves. Go with each of us to rest: if any awake, temper to them the dark hours of watching; and when the day returns to us, our sun and comforter, call us with morning faces and with morning hearts,—eager to labor, eager to be happy, if happiness shall be our portion, and, if the day be marked to sorrow, strong to endure it.

"We thank thee and praise thee; and, in the words of Him to whom this day is sacred, close our oblation."

Quiet Work. It is well known that this country has more large telescopes than all the rest of the world combined, and yet our contributions to science have been relatively meagre.

It does not follow that because we have a big telescope we can therefore "see" the stars; that is, learn anything about them, and turn the knowledge to scientific account. For that it is necessary that at the little end of the telescope there should be a man carefully and mathematically trained.

The obscure professor who laboriously and conscientiously gives this training, unknown to fame, unhonored and unsung though he be, is yet as important a contributor to the great results achieved as is the millionaire donor of the telescope, whose good deed is recognized with acclamation throughout the land.

May we not gleam a grain of consolation here for the poor minister who toils in obscurity also, through a laborious lifetime?

It is of little use that we have the best laws and the finest political constitution. We shall never be able to use them in a way to make our country really free and happy unless our laws are applied and our constitution interpreted by men with clean hands and pure hearts.

To make such men through the influences of religion is what the minister gives his life to accomplish.

The immediate and visible results may not loom large in the public eye. Nevertheless, of all the labors for reform now going on, this is probably the most fundamental and important.

Materialism's Defeat. Materialism may be defined as the theory which accounts for all things by mechanical motion impelled by chance.

It asserts, in effect, that the real maker of the universe is, in all probability, an atom of carbon, a tetrahedron, made up of four primitive atoms.

It follows from this, of course, that man has no soul, and the universe no God. See Prof. Haeckel's recent book on "Monism: The Confession of Faith of a Scientific Man." There is, however, a very vigorous and healthy reaction going on against this school of thought. It is becoming discredited in the house of its friends. Herbert Spencer has disclaimed the materialistic teachings supposed to be found in his works. Huxley has poured the vials of his biting

scorn on those who assert that science has disproved the existence of a God.

Weisman having declared that design was the only alternative to natural selection, Lord Kelvin accepts the alternative, and says the universe shows overpoweringly strong proofs of intelligent and benevolent design. Mr. Benjamin Kidd takes a similar view; and now Mr. Balfour's "Foundations of Belief," strongly anti-materialistic, is the most successful book of the season, nine thousand copies having been already sold.

Ancient Libraries. WHEN the Alexandrian library was destroyed by the Turks and Arabs, material was lost which would have made the dead past live and move and breathe again.

It is tantalizing to think what may have been among those perished manuscripts,—trustworthy records of the early life of Jesus, diaries of the apostles, letters of Paul, for instance. There now comes from the East a bit of news which makes the scholar's heart throb with hope.

It seems that the library at Alexandria was not the only one in those parts. There were collections in Southern Egypt and Abyssinia.

According to tradition, these were removed during the Mohammedan invasions to certain islands of the Znai Sea.

It is reported that they have recently been found there, and that the present king of Abyssinia is having them transported to the library he has built in his new capital.

It is more than probable, says the correspondent of the *Centralblatt für Bibliographie*, that valuable works will be restored to the Church.

The Deluge as a Fact! THE German traveller, Von Schwartz, believes that he has discovered evidence, not only of the reality of the deluge, but also of the manner of its occurrence.

The region generally marked on maps of Asia as Mongolia was at no distant time, he says, an inland sea as large as the Mediterranean. There is on the face of the mountains surrounding this district a clearly marked line, showing unmistakably the water level. The existence of but a single line shows that this sea did not slowly dry up, but must have been emptied suddenly.

Von Schwartz professes to have found out how this happened. At the western extremity of this ancient sea he came upon an enormous breach in the rocky barrier, a deep valley, the sides of which are corroded and water-worn, like the cliffs of some storm-swept coast.

Within historic times, he thinks,—for the rocks have not yet lost their polish,—the enormous mass of water which covered Central Asia broke a passage through this valley in a stream at least fifteen miles wide and four or five thousand feet deep, rushing with a speed of which a mountain torrent, or even a cataract, can give only a feeble idea.

School of Ethics. THE experiment begun four years ago, under the inspiration of Prof. Felix Adler, of a summer school for instruction in applied ethics, is now one of the expected events of the vacation months in New England. The school is to meet this year at historic Plymouth, as before, beginning July 8, and continuing five weeks. There are four departments of study,—Economics, Ethics, Education, and History of Religions. The names of the lecturers guarantee the exceedingly valuable results which have previously obtained.

The Department of History of Religions will make a special study of some of the religious tendencies of the day. The general subjects to be treated are: (1) Tendencies of Thought in the Churches (Christian and Jewish); (2) The Attitude of Recent Philosophy to Religion; (3) Religion in Literature since 1850 (English, French, and German); (4) The Relation of Church and State (in Italy, France, Germany, England, and America). Among those who are to lecture in this department are Prof. Henry S. Nash, Cambridge Episcopal Theological School; Prof. George T. Ladd, Yale University; Prof. Huff, University of Vermont; Prof. Adolph Cohn, Columbia College; Prof. Arthur R. Marsh and Prof. George P. Baker, Harvard University.

No laborious travels are needed for the devout mind; for it carries within it Alpine heights and starlit skies, which it may reach with a moment's thought, and feel at once the loneliness of nature and the magnificence of God.—*James Martineau.*

Departments.

AMERICAN UNITARIAN ASSOCIATION.

The sixteenth meeting of the National Conference of Unitarian and Other Christian Churches will be held at Washington, D.C., beginning Monday evening, October 21, and ending Thursday, evening, the 24th. It could not fail to increase the interest of the meeting at Washington, and to stimulate the enthusiasm of all our scattered workers everywhere, if all the conferences throughout the country should call attention to the coming National Conference, and with reference to it present the cardinal principles of religion in which Unitarians are all united. Our new sense of unity is the result of a revelation at Saratoga, not of a new creation. Having now discovered the exceedingly important thing in which we are at one, it would be helpful at this time to emphasize that agreement, and show the grounds for it. Concerning systems of metaphysics, philosophy, theology, and ethics, we are "many men of many minds." In the deep things of religion we are of one heart and one mind.

Many devices are suggested to increase interest in our institutions. The simplest is the best. Whoever puts himself in an expectant attitude before our principles, our opportunity, or our work, will find enough to excite his interest. "The hands which reach through nature, moulding man," will lay hold upon him in the form of convictions, which will not let him go. And yet, now weeks after the first announcement of it, there are Unitarian ministers who have not heard that a conference is to be held at Washington.

If any one loves the Unitarian Church more than he loves liberty and truth, he is not a true Unitarian. Whoever is ambitious to build it up as a sect merely, and cares mainly for the external tokens of success, has no proper place among the loyal adherents of our Church. There is no room in our movement for envy excited by more prosperous institutions, for jealousy of others who in other ways are striving to bring sweetness and light into the religious life of the people or for selfish antagonism of any kind. But, whatever other movements may go on, our Unitarian Church has an unquestioned duty to itself, its constituents, and to the world. It ought to stand ready to join with all other liberal workers. It ought to follow, if others are worthy to lead. All the more should our Church recognize its own special opportunity, gather up the spiritual energies of its four hundred and fifty societies, and then, speaking out of one common thought and religious purpose, multiply its influence a thousand times. In no way can we serve the cause of religious liberty and progress so effectively as by having an organization compact, living, and voluntary, of which the bond of union shall be a great central attraction.

The tidings which come from Santa Barbara that it is to receive a bequest of $5,000 from the late Hon. H. K. Winchester, a former member of the church, by natural association of ideas connects itself with the above remarks. A definite and permanent association has a life of its own. It has an increasing momentum. It becomes associated with the dearest hopes of the living and the memory of the dead. Gradually accumulating tokens of loving interest, it will grow up into stability and good fortune. Being allied with other churches, the influence spreads like the circles in a pool of water until every part is reached. Every assisted church which steps forward to independence and self-support achieves success for itself. It does more. It encourages those who in faith promoted the enterprise. It sets free money to be used for weaker churches. It encourages the original donors to greater generosity.

The British and Foreign and the American Unitarian Associations celebrate their seventieth anniversary this year. Messrs. Lyon and Barrows have been appointed to represent us in England. Rev. Albert Lazenby of Glasgow will speak in Boston. Dr. James Martineau on the 21st ult. passed his ninetieth birthday. Congratulations were sent to him by the directors of the American Unitarian Association and many others.

It is hoped that the expenses of the American Unitarian Association this year will fall within $100,000. It is to be feared that the floods of rain on Easter Sunday washed away several thousand dollars in contributions. Many churches have fallen into the habit of taking contributions on that day. If the day is pleasant, the contribution-box will probably come in full. But the subscription paper steadily pressed is the only trustworthy source of supplies.

The annual meeting of the American Unitarian Association will be held in Music Hall, Boston, Tuesday, the 28th inst., morning, afternoon, and evening. In the morning all the general officers and six new directors will be elected. The missionary work of the Association is now divided into five departments, of which the superintendents are: in New England, Rev. D. M. Wilson; of the Middle States and Canada, Rev. D. W. Morehouse; of the South, Rev. George L. Chaney; of the Middle West, Rev. T. B. Forbush; of the Pacific Coast,

Rev. C. W. Wendte. For the information of many not familiar with our work, these facts are cited. They ought to be familiar to all members of our congregations. These five superintendents co-operate with the General Secretary at Boston, and through him with the directors. Each in his own department is expected to receive applications from all who desire to acquire a knowledge of our principles, to organize scattered liberals into churches, and to solicit aid at the beginning of what promise to be self-supporting movements. In the Unitarian Church no authority is given to any minister over his congregation or to any organization over a church. We have no bishops or sub-bishops; but by mutual consent, by mutual service and helpfulness, it would be possible to increase in manifold degree the working power of all these servants of the churches. They might become channels through which would go currents of enthusiasm generated in many different ways. The churches can degrade their officers to the rank of mere officialism: then they would get only the service of officials. They may elevate their servants to the highest rank by giving them the highest duties to perform. GEORGE BATCHELOR.

SUNDAY-SCHOOLS.

Twenty-seven Sunday-schools have already introduced the "New Song and Service Book," issued by the Unitarian Sunday School Society. In Massachusetts at large,—Bernardston, Bolton, Rockland, Quincy, Malden, Melrose Highlands, Sherborn, Wayland, Arlington, Woburn, Hingham, Waltham, North Easton, Fairhaven; in Boston,—All Souls' Church, Roxbury; Neponset, Allston, Norfolk Sunday-schools. Andover, N.H.; Farmington, Me.; Hartford, Conn.; Shelbyville, Ill.; Cincinnati, Ohio; Newport, R.I.; Hamilton, Canada. Also two Universalist Sunday-schools, one in Connecticut and one in Massachusetts. An error was made in the last *Unitarian* with regard to the price. There is only one edition. Handsomely bound with leather back, cloth sides, and colored edges. Pages 339, with a very full index. Price, 40 cents for single copy, sent by mail postage prepaid. $4.00 per dozen.

There is to be a Summer School at Clark University, Worcester, Mass., of special value to Sunday-school teachers. The President, G. Stanley Hall, who is of a liberal type of mind, will give a special course of lectures on "The Sunday-school and Methods of Religious Training for the Young." In the list are several other courses of lectures, many of which will indirectly contribute valuable suggestions for Sunday-school methods of instruction. The lectures will be given by the regular professors. It is proposed to open all the resources of the university,—books, apparatus, buildings, rooms, diagrams, etc. The session will last from Monday, July 15, at ten o'clock, to the evening of Saturday, July 27. The fee for all courses and every privilege will be twelve dollars for one week, or twenty dollars for the two weeks, payable in advance. Board can be obtained at moderate rates near by. This is a fine opportunity, and combines recreation and study under delightful auspices. Pamphlets will be forwarded on application to Clark University, Worcester, Mass.

The Unitarian Sunday School Society will hold its regular anniversary meeting on Thursday afternoon, May 30, with an attractive list of speakers and subjects worthy the attention of our thoughtful teachers. The rank and file of our denomination, who have its interests most at heart, fail not to see that at this juncture in our affairs the cause of the Sunday-school is most important. Where is our future if the young people are not trained into habits of intelligent loyalty and abiding enthusiasm? Contributions come to the treasury of the Sunday School Society from sources that have not been in the habit of giving to this object for several years. This, too, is a token of increased appreciation of work for the young people.

The Chicago Sunday School Society will hold an annual meeting on Friday, May 17. In certain directions our young associate in the Sunday-school field has accomplished and is doing valuable work. What relation the Chicago Sunday School Society will take to the new Liberal Congress and its movement remains to be seen. The lessons prepared by Rev. Mr. Crooker the past winter have been full of scholarship. The new "Unity Services and Songs" for Sunday-schools has met a warm welcome from certain sources. A plan of lessons by W. C. Gannett for young pupils, based on nature, is one of the promises for next year from this publishing source. Rev. Mr Gould, the secretary, is a very earnest worker, and evidently believes most heartily in the Sunday-school cause.

The following words spoken to teachers by Dr. G. Stanley Hall are of first rank: "The value of your teaching is not the information you have put into the mind, but the interest you have awakened. If the heart is trained, the rest grows out of it. Interest the heart, the feelings, the emotions; for they are the fundamental facts. The mind is evolved out of heartiness. People do not have mind worth thinking of unless they have capacity for sensitiveness. The characters of great men prove this.

Whether in picture or in prose, we are always coming up against the great fact that it is enthusiasm that governs the world. We have not realized the educational possibility of it."

By request, a complete set of the publications of the Unitarian Sunday School Society has been sent to Harvard College and Clark University. The manuals on the list of this society are now so complete in most directions as to furnish a very comprehensive array of resources for the religious and moral training of the young. Owing to the increase of primary and kindergarten departments, there is a call for something in the way of text-books and cards for this line of instruction. The Sunday School Society will endeavor to meet that want next year.

Inquiries are often made as to good reference books for a Sunday-school library, not many, but of working value. I should mention Carpenter's "Life in Palestine when Jesus lived"; Smith's "Bible Dictionary," American edition; Gannett's "Childhood of Jesus"; Thompson's "Land and the Book"; "A Handy Commentary on the New Testament"; "Bible for Learners"; Trumbull's "Lectures on the Sunday-school." There is always a use for such a book as Young's "Concordance."

EDWARD A. HORTON.

THE NATIONAL ALLIANCE OF UNITARIAN WOMEN.

The April meeting of the Executive Board was held at 25 Beacon Street, Boston, on Friday, April 12, with an attendance of eighteen. The president was welcomed after her Southern journey, of which she gave a most interesting account. At Asheville she was told of the little library of Sunday-school books which has lately been transferred to one of the pubic school buildings, where it will reach a larger number of children. The books remain the property of the Alliance Branch; and the secretary, Mrs. E. E. Heston, is to be present at the school every Friday to give out the books to those wishing to read them. It is very desirable to add to the present small number of books any books of an unsectarian character suitable for children or for teachers and parents. Branches wishing to contribute may send to Mrs. Heston, 56 Bailey Street, Asheville, or to Miss Florence Everett, 25 Beacon Street, Boston.

As the National Conference will hold a session in Washington, D.C., October 21-24, 1895, a biennial meeting of the National Alliance must also be held at the same time and place. A committee of arrangements has been appointed, with Mrs. Dix as chairman. It is hoped that in those States where there is no director the necessary number of members may be gained, that directors may be elected at the coming meeting. One hundred members are needed to secure a director.

The appeal for Mrs. Sarah Pratt Carr, the missionary in Hanford, Cal., brought $25 from twelve Branches. As the sum wished for was $150, and the Branches number more than 150, each Branch, by giving a small amount, can help to raise the whole sum easily. Since the last report $250 has been given by the Alliance to the Montana School; $106 to St. John, N.B.; $120 to Ithaca; $35 to Hamilton, Canada; $105 to Rochester, N.H.; $50 to Rev. N. Shultz; $60 to Rev. Mr. Gibson; and $110 for other Southern work. Various smaller sums make the amount appropriated this month by Alliance Branches exceed $1,600. Money is still needed for St. John. The "van enterprise" of Mr. Bland has interested many Alliance and Post-office Mission workers. He travels through Kansas distributing literature and books from a van or wagon. Good miscellaneous reading, Unitarian tracts, papers, and sermons are all useful to him; and he would be glad to receive a little money with which to purchase nets for the horses, glass windows for the sides of the wagon, and a few similar luxuries, which might add to the attractiveness of the travelling mission. His address is William Bland, Olsburg, Pott County, Kansas.

The chief interest of the April reports centred in those from the director for the Branches in the Suffolk Conference. As she is soon to remove from Boston, these reports are probably the last from her in this capacity. Within the last month a new Branch has been formed at Bulfinch Place Chapel, making twenty Branches under the jurisdiction of the Suffolk director. Once each month a meeting has been held at 25 Beacon Street, Boston, at which the officers of the Branches have been present; and all the reports show the effect of the care and attention bestowed upon the work by the director, who has faithfully fostered every line of activity. Full of life, also, are the Branches that gather about the director of the South Middlesex Conference. At the last monthly meeting of the officers thirty ladies listened to the story of Ramabai's school in India by Mrs. Andrews. The Arlington Branch invited the parish to an old-fashioned supper and dance in ancient costumes. Most of the Branches attend to the Post-office Mission, and Cambridge has lately corresponded with a Baptist minister who is "interested in *Unitarian sophistries.*" In North Middlesex, Essex, and Plymouth sections the Branches are equally active and enterprising. The work in the western part of Massachusetts is not yet done by individual Branches; but the Worcester League and

the compound Branch of Franklin County are following the same lines, with regular meetings, where able and helpful papers are read and discussed, and all the interests of the Alliance are considered. A new Branch has been formed at Wolfeboro, N.H., making the fourth this year in that section. The director says: "The women of Wolfeboro are earnest and energetic, and for a long time have had an active society, called the 'Social Circle.' At the annual meeting of this circle a few weeks ago they 'voted to change the name to the Wolfeboro Branch of the Women's Alliance, and become a part of the great whole.' The following officers were elected: Mrs. E. H. Lord, president; Mrs. Ida M. Clarke, secretary and treasurer. They have arranged a set of by-laws, and propose to hold regular meetings the fourth Thursday in each month from October to June, inclusive, and intermediate meetings for sewing."

The Vermont Branches report themselves as prosperous. At Windsor the Branch is small; but they are faithful, and work hard for their church and the cause. At Brattleboro they seem to be doing finely. They have a study class, Post-office Mission, and Cheerful Letter Committee; have had eight meetings during the winter, with the subject for study, "Unitarianism, and its Great Men." The Post-office Mission Committee have received several applications for Unitarian literature. Through the Cheerful Letter Committee they have sent a birthday box to an old lady in Illinois, and have sent away many books and papers. They have now sixty-eight names enrolled on their book as members of the Alliance. That is a remarkable number for a Branch not yet a year old.

The Branches which belong to the Channing Conference, which includes Rhode Island, a part of Massachusetts, and Connecticut, are among the most active and flourishing. A new one has just been formed at New Bedford, largely due to the enthusiasm inspired by the corresponding secretary present at the recent conference. The Branches at Taunton, Fall River, and Newport are excellent; and the two Branches in Providence are always well to the front. At the First Church they are considering the plan of establishing a Unitarian headquarters for the distribution of literature, etc., in the church parlors.

The reports this month included the Pacific Coast and the Rocky Mountain sections. The Branch at Salt Lake City, under adverse circumstances, has been really successful, holding meetings and helping toward the expenses of the society. The Branch, by industrious, faithful persistence, has raised $480 this year. At Cañon City the topics considered at the Alliance meetings have been "Unitarianism in Literature," "Patriotism," "Justice, not Charity, the Need of To-day." Colorado Springs and Denver are doing well. The compound Branch on the Pacific Coast is composed of the women of many societies, some of them small, but all energetic and loyal. The Branch in San Francisco, called the Society for Christian Work, is one of the largest in the Alliance, reaching out and touching the life of the city in a hundred different ways, as an Alliance should do. As a national organization, the Alliance has justified the wisdom of its projectors.

EMILY A. FIFIELD, *Rec. Sec'y.*

THE NEW YORK LEAGUE OF UNITARIAN WOMEN.—The April meeting of the League was held at Unity Church, Brooklyn, with an attendance of three hundred and fifty, President Hooper in the chair.

After the reading of the reports of the secretary and the treasurer, Mrs. Bishopric presented her summary of the religious news of the month.

The Philanthropic News Committee brought forward Miss Dean to speak for herself in behalf of the Industrial Training School for the colored people at Manassas. She aimed to give a brief account of this enterprise during the five years of its existence. One hundred acres of the old battlefield have been secured as a fitting spot upon which to build this school for the elevation of the Negro. Her straightforward, unaffected tale, told in so characteristic a way, now in tears, now in smiles, had a powerful effect on her audience, as was shown by the collection of $116.70 for the school taken in response to a call from the house, notwithstanding the fact that it immediately followed a collection for our needy friends at Hamilton church, Ontario.

The subject for the day was "Three Famous Women: Lucretia Mott, Lydia Maria Child, and Dorothea L. Dix." The first of these was presented by Mrs. James H. Morse of New York, who aimed to tell *what* rather than *who* was Lucretia Mott. Living, as she did, in those stirring times before the war, her strong qualities had an ample chance to develop. One characteristic was her feeling of equality with all she met. She had a genius for humanity. With the courage to do and dare, she early associated herself with the Abolitionists. Her life was full of noble action.

Mrs. John W. Chadwick of Brooklyn followed with a paper on "Lydia Maria Child." Her literary talent and original mind showed itself at an early day, and her first published books were well received. However, when she took her stand as an Abolitionist, she suffered loss of friends and literary prestige. Even the privileges of the Boston Athenæum were withdrawn. Mrs. Chadwick called attention to her book

on comparative religions, "The Progress of Religion," as marking an epoch in this line of thought by its originality.

Miss F. G. Davenport of Brooklyn gave an account of the third character, Dorothea L. Dix, who, although of a retiring disposition, shrinking from notoriety, has, by the great reforms she has fostered, made her name known and respected. Believing in the rational and curative treatment of the insane, she visited hospitals and asylums on her investigating tours, and published the results of these researches, in order to educate the masses, and through legislation carry out the reforms she advocated. And, having secured more humane treatment for this class of unfortunates, she turned her attention to the almshouses and prisons, not only in this country, but in Europe, everywhere carrying success with her. With her great tenacity of purpose and her power to stand alone, Dorothea L. Dix has pushed forward her philanthropic ideas, and made a name for herself among the foremost of American women.

After a hymn and the Lord's Prayer the meeting adjourned.

ALICE P. JACKSON, *Rec. Sec'y.*

GUILDS.

WILLIAM ELLERY CHANNING.

Read before the Charles H. Wheeler Guild in Winchendon, Mass., by Grace E. Howard.

In a quaint, old-fashioned house in Newport there was born, April 7, 1780, one who cared more for truth than for form, for character than belief,—the great liberal preacher of America, William Ellery Channing.

The earliest description given of him is from an aged relative, who says, "I remember William as a boy three or four years old, with brilliant eyes, glowing cheeks, and light brown hair falling in curls upon his shoulders, standing by his mother's side on the seat of the pew, looking round upon the congregation." Those brilliant eyes were one of his chief personal charms in after years.

Channing was sent to school so young that he had to be carried there. As a pupil, he is said to have been patient and diligent, but not remarkable for quickness of perception. Indeed, like many men afterward distinguished for intellectual power, he was thought dull. His favorite pastime was preaching, and he early earned the title of "Little Minister."

In disposition he was, for the most part, grave and reflective, and was very fond of lonely rambles on the beach. Sufficient fire, however, was latent under his mildness to give him energy, if occasion demanded. At one time he flogged a boy larger than himself who had imposed, as he thought, upon one weaker. Channing was naturally good, quite the despair of his playmates, to whom he was often held up as an example by doting teachers.

Mr. Channing's father was a well-read lawyer. His temper was remarkably good. His habits, also, were correct,—temperate, industrious, mindful and observant of all the duties and proprieties of life. And William's principles were permanently fashioned by his example. As a leading lawyer, his father necessarily received at his house various eminent men who visited Newport; and of Dr. Stiles, once pastor there, afterward president of Yale, Channing has said, "To the influence of this distinguished man in the circle in which I was brought up I may owe, in part, the indignation which I feel toward every invasion of human rights." He was influenced, too, not a little by a confidential servant, Rachel De Gilder, a Baptist woman of strong religious principles. She had been converted by a Mr. Eddy of Newport, afterward known to have been a Unitarian. Her views were uncommonly cheerful, and it would be interesting to learn how far suggestive words dropped by her in conversation became germs in the boy's heart which ripened into the theology of his manhood. At the age of twelve he was sent to New London to prepare for college; and it was while there that his father died, leaving Mrs. Channing very poor, with nine children to support. But Channing went on with his studies, and, when fifteen, entered Harvard.

A classmate wrote of him at this time: "In one particular he far excelled all his classmates, and I mention it because it is precisely that which in after life constituted the basis of his fame. I mean his power of varied and sustained written composition." But Channing said of himself that he did not gain the charm of style referred to without effort, that his first attempts were most awkward, and that he accustomed himself to compose mentally while walking to and fro from the college, as well as devoting a good deal of time to elocution and rhetoric.

During his college life he joined cordially in social pleasures, though with strict regard to temperance, invariably declining wine at all entertainments. In his Junior year he wrote to a friend, "I have no inclination for either divinity, law, or physics." Later, however, he so seriously thought of becoming a physician that his grandfather wrote to him at length in relation to the duties, and sent him lists of medical books to read. "But in my Senior year," he writes, "the prevalence of infidelity, imported from France, led me to inquire into the evidences of Christianity; and I found out for what I was made,—a

minister, to help others to be 'sons of God.'"

But, upon leaving college, Channing felt it necessary to earn his own means for further education, and in his nineteenth year went to Richmond, Va., as a tutor. In Mr. Randolph's family he met many eminent men; and here, also, he saw many of the iniquities and miseries of slavery. While here, too, much night study and too thin clothing broke an originally strong constitution; and seeds of disease were sown which years of scrupulous regard to health could never root out.

From Richmond he writes: "I am studying divinity harder than ever. I once called myself a Christian, but till lately I knew not the meaning of the word. I entreat you, Shaw, not to absorb yourself so much in political pursuits as to lose sight of the most important of all your concerns. The distinguishing duties of our holy religion are humility, purity of heart, forgiveness of our worst enemies, forbearance under the heaviest injuries, detachment from the pleasures and pursuits of this world, and supreme affection to God. As charity is among the first of Christian virtues, Christianity necessarily requires of us an active life. It requires us to mingle with our fellow-men and exert ourselves in promoting human happiness. By 'detachment from the world,' then, I do not mean monastic retirement. You cannot do too much good in the world."

He returned to Newport in July, 1800, where he remained for a year and a half, devoting his time to theological studies. Then, in December, 1801, being elected to the office of regent in Harvard University, he continued them there. Dr. Pierce says: "He received the usual approbation to preach, I think, from the Cambridge Association. As there was then no divinity school and he was peculiarly reticent about committing himself on points of difference among Christians, and was also supposed to be in familiar correspondence with his grandfather Ellery, who had the reputation of Orthodoxy of the Hopkins stamp, suspicions were entertained by some that he himself would enlist on that side."

But any doubts as to the actual state of his opinions, however, are put at rest by his own testimony, as given in later years. "There was a time," said he, "when I verged toward Calvinism; for ill health and depression gave me a dark view of things. But the doctrine of the Trinity held me back." His preaching at once attracted attention for its fervor, solemnity, and beauty. The general admiration felt for his spirit and genius is proved by the fact that he was immediately asked to preach in Boston, as a candidate for settlement, by the society in Brattle Street and by the society in Federal Street. He at length decided in favor of the Federal Street Church, —not only because the weakness of that society enlisted his sympathies, but because he was fearful that his health would not permit him to carry on the work of the larger society in Brattle Street.

During the earlier years of his ministry he is described as having the air of one absorbed in his own contemplations, and looked careworn, weary, and anxious. Society seemed distasteful to him. However, when any troubles or griefs were brought to him, solemn counsels were always gently given. In after years he overcame this repugnance to society, and was especially fond of having children and young people about him. Dr. Channing married his cousin, Ruth Gibbs, in the summer of 1814.

One of the great beliefs of Unitarianism which Channing taught was reason in religion. He could not adopt a creed, he could not believe simply on authority: he used his reason about religion as about any other matter. The secret of his success lay in his insistence upon a spiritual life. His great themes were character, holiness, truth, freedom. As long as he lived, he was the great leader of Unitarians, who have understood his breadth of view and spirituality even better since his death than before. And not only was he a religious reformer, but a social reformer as well. He spoke for peace against war, for the anti-slavery and temperance movement, for the poor and uneducated everywhere. His work on Slavery had a wide circulation, and he published six volumes of sermons and essays; but, really, the chief inducement which led him to put forth this edition was —as was usually the case with him—to be of benefit to some one else,—this time a brother who was turning his attention to printing and editing. From first to last authorship was the accident of Dr. Channing's life. With greater physical vigor, he would have been an evangelist, preaching far and wide.

The church in Federal Street was removed to Arlington thirty years ago, Dr. Channing still continuing to be its pastor, I think until his death, though, as his colleague became by well-earned influence peculiarly the pastor of the congregation, he felt himself more free to devote his time and thoughts to larger interests of truth and philanthropy.

During the later years of his life he spent several summers in Lenox. Here he found a goodly circle of cultivated and congenial friends, not least among whom were Catherine Sedgwick and Mrs. Kemble. He frequently preached in the Lenox Congregational church; and it was in this church that he delivered the last public address of his life, on "Freedom of the Slave," it being the one hundredth anniversary of emancipation in the West Indies. This was in August, 1842. He died at Bennington, Vt., in October of the same year.

A few summers since, while sight-seeing in Newport, I noticed a simple, modest brown stone church, partially screened by lovely vines,—the Channing Memorial. Nothing grand or pretentious, yet firmly built and beautiful, it seemed a fitting memorial of him for whom it stands, William Ellery Channing.

Rev. Frank L. Masseck of Mount Vernon, N.Y., desires to obtain suggestions for the study of Emerson in classes similar to the outlines furnished by the Bureau of Unity Clubs for other authors. If any classes or clubs which have done work in this line would send programmes or other suggestions to him, he would be greatly obliged for such helps.

There was a business meeting of the National Guild Alliance held at the American Unitarian Association Building in Boston April 17. Preparations were begun for the annual meeting of the Alliance in Anniversary Week. This will occur on Wednesday afternoon, May 29, at three o'clock, in Channing Hall, a business meeting preceding at two o'clock in Room 10. Each guild should send minister and two delegates to the business meeting. Reports will be read and officers chosen. Let each society also send a good delegation to the mass meeting, at which there will be addresses, singing, and reports from guilds by members. Rev. S. H. Camp of Brooklyn, Rev. C. J. Bartlett of Kalamazoo, Rev. W. I. Lawrance of Meadville, Rev. S. M. Crothers of Cambridge, Mrs. Charles G. Ames of Boston, and Rev. B. R. Bulkeley of Chicago are asked to give addresses.

We are pleased to record the organization of a new society in Allston, Mass., called the Unity Guild. It grew out of a Lend a Hand Club which had existed for several years in Unity Church. This new society starts out with promise and encouragement. It meets every Sunday evening. We notice among the subjects chosen for papers and conference "Prayer," "Service," "The Light Within," "The Light of the World," "Evil Speaking." Besides the officers, there are Executive, Musical, and Fellowship Committees.

Miss Kate L. Brown says that "the Guild Alliance has gone more than half-way in friendly association with the Women's Alliance." At the late conference in Channing Hall Miss Lilian Clarke spoke of study classes, and Mrs. Fifield of the general work of the Alliance. We ought to welcome such friendly co-operation.

At the conference mentioned the guild at Winchendon, Mass., had a golden word of praise from Rev. A. J. Culp, who said of it, "It has never once disappointed me, but has always done more than I have asked." The guild had increased the sense of responsibility among the young people. The society has had in charge all the charities of the town. Miss Brown recently visited this active guild, and confirms the report.

The Guild of the Disciples, Groton, Mass., is reported as in a "healthful condition." It is composed of and conducted by the children of the Sunday-school. This feature, we think, differentiates it from almost all other young people's religious societies.

Rev. E. J. Prescott of Kennebunk, Me., in his address given at the conference, spoke of the fact that the guild had brought to an interest in the church those whom the church itself had hitherto failed to reach.

Word comes from Exeter, N.H., saying of the guild, "We were never so active and successful as in this our eighth year."

The Winkley Guild of Bulfinch Place Chapel, Boston, also has had a very successful season.

Although there is no minister over the church in Concord, Mass., the guild of the First Parish "is holding its own," and pursuing the interesting series of subjects marked out in the fall and already mentioned in the *Unitarian*. On several occasions ministers were asked to speak on appointed topics, as a new feature in this season's work.

On the evening of March 19 Dr. Edward French, a member of the parish who has recently travelled in Mexico, gave an illustrated lecture, "Across the Neck of the Continent," for the benefit of the Channing Guild, Concord, N.H. The lecture was very interesting, and was well attended. Dr. French's kindness was much appreciated by the guild, to whom the lecture netted $25.

B. R. Bulkeley.

TEMPERANCE WORK.

About five thousand copies of the temperance service prepared by the Unitarian Temperance Society in memory of the life and work of Mrs. Mary A. Livermore were used, in about fifty of our Sunday-schools, on March 17 or later. The service proved an easy one to use, and was very much liked. Copies may be ordered at any time. The New Book of Song and Service for Sunday-schools, issued by the Unitarian Sunday School Society, contains a special service upon "Temperance" and two temperance hymns, besides a large number of hymns admirably fitted for lessons upon self-control and helpfulness, equally suitable for temperance occasions.

It will be interesting to those who knew about the effort made by the Unitarian Temperance Society a year ago to secure a special appropriation from Congress, to enable the Department of Labor under Mr. Carroll D. Wright to investigate the liquor traffic, to learn that the necessary authority to proceed has been given to this department, though without a special appropriation. It is understood that the investigation will begin at once. Mr. Wright has long been favorable to such an investigation, and the friends of temperance are to be congratulated that the work is to be in the hands of so able and fair-minded a man. We may hope for many useful statistics and much trustworthy as well as valuable information. This is what the temperance cause has so much needed. No one knew which figures and statements to trust, fearing the prejudices and mistakes of both sides. Let us hope that Mr. Wright will be able to discover and report the exact truth, without regard to temperance theories of any kind.

The Massachusetts bill for regulating the liquor traffic in places voting for license, modelled upon the Norwegian system, though with extremely important additions and modifications, has been again defeated in the legislature. The cause of this defeat, so much regretted by a large number of our leading citizens, was the united opposition of the extreme Prohibitionists and the liquor men. It may be readily supposed that their respective reasons for opposing the bill were quite different. The one feared it would fail, the other that it would succeed. At the same time many Prohibitionists argued both ways, now fearing that it would fail, and thus cause more drinking and drunkenness than at present, and then again arguing that, once begin this method, and all the no-license towns would give up local prohibition and adopt it. It seemed to some of us that these two lines of argument rather nullified each other. At all events, there is a deep feeling of regret among a large number of temperance advocates that this experiment is not to be tried. The bill was as carefully drawn, and contained so many excelent features, even apart from its central idea, that its defeat is a great disappointment.

The annual meeting of the Temperance Society will be held at Boston in Anniversary Week. This will be the first meeting of the incorporated society. We hope that a large number of our members will be present.

A conference of Unity Clubs, guilds, and the Temperance Society was held recently in Channing Hall, Boston. The temperance question was represented by Rev. D. N. Beach of Cambridge, who spoke eloquently upon the Norwegian Bill then under discussion at the State House. The cause of the Unitarian Temperance Society has been presented at a number of local conferences of late, thanks to Rev. George H. Hosmer, formerly secretary and now one of the directors of the society. Mr. Eliot will present the subject at Plymouth in May before the Plymouth and Bay Conference.

In answer to the argument that men must drink a little, in order not to get tired in work, Dr. B. Ward Richardson recently said: "When Mr. Weston was doing his great feat of walking a thousand miles in a certain number of days, he finished his journey by walking one day from Brighton to London. Dr. Alfred Carpenter, Dr. Norman Kerr, and myself went to meet him; and he arrived in London without having once stopped on his journey, and, on being examined, was found perfectly sound and in good condition. When asked about it, he said, "If I had taken one glass of sherry, I should have broken down."

C. R. Eliot.

LITERARY NOTES.

"The Foundations of Belief." Introductory to the Study of Theology. By Arthur James Balfour. New York: Longmans, Green & Co.—This remarkable contribution to the religious philosophy of our era is attracting considerable attention among leading thinkers of all philosophical and theological schools. Mr. Balfour, in brillant essays from time to time, has already shown himself capable of original work in whatever field he enters. Here with careful modesty he disavows any intention or any fitness to speak upon theology proper, declaring that with the growth of modern knowledge theology has so enlarged its borders that the theologian of to-day must be acquainted at first hand, not only with patristic, dogmatic, and controversial learning, but with the complex historical, antiquarian, and critical problems presented by the Old and New Testaments and the vast literature which has grown up around them, with the comparative history of religions, and also with those scientific and philosophical questions which have a more profound bearing upon theology even than the results of critical and historical scholarship. With so broad and comprehensive a conception of the field of theology Mr. Balfour apprehends that few people are even

ready to traverse the ground which is but the driveway of approach. It is, therefore, to considerations which are preliminary to a study of theology that the present work addresses itself.

If anything, however, this rather increases than diminishes the value of the book; for as Mr. Balfour well understands, as a man of affairs as well as a student, to most people the religious conclusions which they are likely later to accept are determined almost entirely by the general conceptions they have already formed regarding things not usually included in the evidences of Christianity or the subject-matter of religion. One's mode of looking at life in the large, one's consciousness of the ethics of being, affect finally one's religious belief.

We have, therefore, an attempt to gain a perspective view of the bases of life, a method of looking at the great world problems rather than any technical dogmatic inquiry into any particular forms of belief. This explanation will at once make apparent the importance of the attempt, as also the exceeding value of the results, if those results can be accepted. We warn our readers particularly against hasty misconceptions. The very nature of the inquiry demands close and detailed attention. We cannot help regretting the unusual significance given by the author to certain general terms, which, as we see from the numerous reviews already published, have led to most exaggerated misunderstandings. The peculiar use of the terms "Naturalism" and "Reason," for instance, have evidently befuddled the reviewers.

Mr. Balfour explains in the preliminary chapter that by Naturalism he means that system of thought which "floods the spaces from which the tide of religion has receded," indicating his intention to regard Naturalism as opposed to religion, not its source, as, indeed, he further describes it as equivalent to agnosticism. So in the term "Reason" is implied only the logical faculty, and not the power to apprehend transcendental realities. With these and other necessary distinctions in vocabulary, the reader will enjoy a wonderfully exhilarating and quickening experience in every succeeding chapter of this thoughtful work.

Mr. Balfour is conservative, that goes without saying. He wishes to part company with nothing good in the established order of religious thought. His book is not a prophecy of new things, it tends toward support of authority against the fanatic attacks of agnosticism; but nothing could be more absurd than the cry of some reviewers that it is a splendid advocacy of orthodox Christianity. Let such profound philosophical methods be followed as Mr. Balfour proposes, and the narrowing dogmas of evangelical orthodoxy disappear like ghosts before the dawn.

"The Essential Man." By George Croswell Cressey. Boston: George H. Ellis. 1 vol. 75 cts.—A monograph on personal immortality in the light of reason. To the ordinary reader the philosophical works which treat of the belief in immortality are too abstract and too technical to be other than confusing. At the same time every thinking person desires to know to what views a really impartial and careful examination of all the facts of life does reasonably lead. The conclusions sought are really beyond the direct evidence of every-day experience, and need for their investigation special study. It is to place before readers in general the results of such study in a plain and simple manner that this book is written. It is a difficult task, but it is admirably accomplished. It shows remarkable self-restraint. There is nowhere any special pleading for the desired conclusion. The reader soon feels a quiet confidence in the trained judgment of the author, who treats every part of his subject with equal candor and reasonableness. The first chapter outlining the conditions of the inquiry is wonderfully enlightening, and will be found by almost every reader quite a help in itself to the better understanding of the problem of immortal existence. The chapter on the persistence of mind is metaphysical, but not unintelligible. The handling of the question of individual personal belief in immortality is done delicately, but forcibly, in the chapter entitled "Personal Belief." All will agree with the author when he says: "When our thoughts dwell on the higher things of life, and we take a large, broad, generous view of humanity, we seem verily to enter the world invisible. The deathlessness of man seems almost self-evident: we can hardly conceive it otherwise. Only when our minds dwell upon the small and sordid matters of human relation, when we grovel in the dust to obtain the meat that perisheth, do we seem to lose faith in the world unseen."

There is surely great need for this little volume; and we call the attention of ministers to it as a most excellent book to circulate.

"As Others Saw Him." Boston and New York: Houghton, Mifflin & Co.—"It must have been many months after I had heard him discourse in the Galilean synagogue, that I again saw Jesus, the Nazarene. We, in Jerusalem, had our own concerns to think of. The long monopoly of rule by the Sadducees was gradually being broken." This quotation at once fixes the method and purpose of this remarkable and fascinating volume. Published anonymously, it purports to be the work of a Jewish scribe, Meshullam Ben Zadok, who was the youngest member of the Sanhedrim, before whom Jesus of Nazareth was condemned to death. It is written in the narrative style of letters addressed to a Greek physician of Corinth, supposed to have been at one time a pupil of the author. This Greek physician has come in contact with a man called "Saul" of Tarsus, who, in Corinth, is saying that the crucified Nazarene was a god like Apollo, who had come down to earth for a while to live his life among men. So the physician bethinks him of his old teacher, Ben Zadok, and sends to him to know what he can tell him about the facts. The substance of the book before us is Ben Zadok's reply fully written out, giving an admirably dramatic, clear, forcible view of the impression made upon a highly educated Jew by Jesus of Nazareth. We heartily recommend this book, believing that it will add not a little to the clearer realization of the historic Christ.

"The Gospel of Buddha." Told by Paul Carus. Chicago: Open Court Publishing Company.— A popular rendering of the story and teachings of Gautama Siddhârtha. It presents a picture not altogether historical, but with a popular picturesqueness and a practical purpose which render the book easy to read, and profitable. There is copious quotation from the old Buddhist canon, sometimes very freely translated; and, while the excessive repetition and wearisome wordiness of the Dhammapada takes up a good deal of space, it is for the most part put in a conversational form that entertains. Of course, it is as difficult to give a popular account of what is the gospel of Buddha as it would be to do the same thing for the gospel of Christ. Buddhism, like Christianity, is made up of innumerable sects, each with special interpretations and tenets of their own. The present work is therefore in general broad, ethical, sympathetic, and harmonizing. It attempts to show that Buddha's doctrine is not, as so often supposed, purely negative; but the nature of man's being is shown to consist in Karma, or soul, which remains untouched by death, and continues to live. The destruction of death, Buddha declares, actually opens the door of immortality to mankind. Nirvana is an ideal state, in which the Karma cleansed and purified lives as it ought to live. Among the many efforts at interpretation of Buddhism, this little volume may well find a useful place.

"Five Services for Public Worship." With Services for Special Occasions and Selections from the Psalms. Boston: American Unitarian Association.—The special committee appointed to endeavor to prepare some simpler and less expensive book of common prayer than the last publication, entitled "Prayer and Praise," have now issued the result of their deliberations. At the first glance it seems perhaps that little has been effected other than to reduce the size and variety, and therefore the costliness, of the previous volume. But upon reading any one of the five services it will immediately appear that many changes have been made both in arrangement and in phraseology. The principle apparently followed by the committee in making this revision has been to gain more spirit and freedom in the general atmosphere of each service, and this desirable aim has been well accomplished. Of course, the particular prejudice for or against certain well-established phrases is largely a matter of personal instinct, and no book can satisfy every peculiar individual fancy; but the committee have distinctly succeeded in bringing these services in their general spirit and tendency more into harmony with modern liberal religious feeling than in any previous publication. The "Ancient Order of Common Prayer" has been omitted altogether, as have "The Collects for the Christian Year" and the special services for Communion, Baptism, Marriage, and Burial. We wish the Communion Service might have been retained, as in that minister and people unite. Otherwise the omission of the special services, which are really services conducted by the minister alone, reduces the size and expense of the book without taking anything from its usefulness as a common service book.

"The Book of Psalms" is included and is apparently taken without revision from the selections made for the "Book of Prayer and Praise." These are so excellent that really nothing better could have been done. Altogether, this book will be generally very acceptable; and, wherever it is introduced, the beauty of its noble utterances cannot fail to deepen and inspire the highest spiritual life.

"Animal Rights, considered in Relation to Social Progress." By Henry S. Salt. Also an essay on "Vivisection in America." By Albert Leffingwell, M.D. Macmillan

& Co.—This little book of 175 pages is timely and valuable. It was high time for somebody to give us a clear and thoughtful treatment of the rights of animals and the duties which man owes to the forms of sentient life below him. Mr. Salt has given us such a treatment. The eight chapters which form the main part of the book discuss "The Principle of Animal Rights," "The Case of Domestic Animals," "The Case of Wild Animals," "The Slaughter of Animals for Food," "Sport, or Amateur Butchery," "Murderous Millinery," "Experimental Torture, and Lines of Reform."

The *New World* for March, 1895, begins the fourth year of this able review of religion, ethics, and theology. These ten articles are contributed by strong writers in several religious communions, and fifty-five pages of careful book reviews sustain the high reputation of the *New World* in this field: "The Devil," C. C. Everett; "Race-prejudice," Maurice Bloomfield; "Oliver Wendell Holmes," T. T. Munger; "The God of Zoroaster," L. H. Mills; "The Truth of the Christian Religion," Allan Menzies; "The Preaching of Phillips Brooks," Henry G. Spaulding; "Some of Mr. Kidd's Fallacies," James M. Whiton; "The Origins of the Religion and History of Israel," F. Meinhold; "The Poet in an Age of Science," Charles J. Goodwin; "The Song of the Well," Karl Budde. Houghton, Mifflin & Co., publishers. 75 cts. a number; $3.00 a year.

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Rev. William M. Brundage, Ph.D., having satisfied the Committee on Fellowship of his fitness for the Unitarian ministry, is hereby commended to our ministers and churches.

W. L. CHAFFIN, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

Rev. J. Michael Jones, having satisfied the Committee on Fellowship of his fitness for the Unitarian ministry, is hereby commended to our ministers and churches.

W. L. CHAFFIN, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

The Boston May meetings will begin Monday morning, May 27. The annual meeting of the American Unitarian Association will be held on Tuesday, May 28, morning, afternoon, and evening. In the morning the general officers and six new directors will be elected. The programme is not sufficiently completed for publication as we go to press, but an unusually interesting week is promised.

Ann Arbor, Mich.—The church here has just voted a year's leave of absence to its pastor, Rev. J. T. Sunderland, the time to be devoted to study abroad. His purpose is to spend six months or so in Oxford and six months in Germany, acquainting himself with the latest researches in Old and New Testament criticism, Egyptology, Assyriology, and Comparative Religion, making a visit to Egypt and Palestine before returning. Mrs. Sunderland will probably accompany him.

The Ann Arbor work has been going on steadily this year, and quite as successfully as at any time in the past. Probably in no previous year has the whole number of university students reached through pulpit, Bible classes, and the various other activities of the church been so large. A Liberal Guild of about fifty young men and a King's Daughters' organization of fifty young ladies have both done excellent work during the year. There have been three Bible classes,—one for young men, numbering somewhat over fifty, taught by Mr. Sunderland; one for young ladies, numbering forty, taught by Mrs. Jordan, wife of one of the librarians of the university; and a general Bible class for all, taught by Mrs. Sunderland with an attendance ranging from one hundred and twenty-five to three hundred. Mr. Sunderland has given his class of young men a year of careful study of the Bible in the light of the higher criticism. Mrs. Jordan's class has spent the year in studying modern philanthropies and the great devotional literature of the world outside the Bible. Mrs. Sunderland has taken her large class through seven months of study of "The Religious Thought of the Great Thinkers and Writers of the Nineteenth Century," beginning with the philosophers, then following with the scientists, leaders of religious movements in Europe and America, Bible scholars, poets, and general literary men. The Ladies' Union, numbering forty or more of the married ladies of the church, have been studying, as the literary side of their work for the year, "The Best Thought of Modern Authors." Some of the ladies, with the aid of one of the King's Daughters' "Tens," have carried on a sewing school for poor children during the six winter months.

The Unity Club has had a year of unusual success. Meeting every Monday evening from October to May, except during the holiday and spring vacations of the schools, it has seldom had an attendance of less than three hundred; and a number of times

the attendance has reached nearly six hundred, which is the utmost capacity of the church. Among the speakers at these Unity Club meetings have been Rev. M. J. Savage and Mrs. Livermore. Mr. Savage's lecture ("What O'Clock is it in Religion?") produced a powerful impression, and was a leading theme of talk in student circles for weeks. It was replied to by the Methodist minister, which greatly helped matters on. Mrs. Livermore was here over Sunday as well as on Monday evening, and gave the Unitarian cause a great lift. She spoke with wonderful power. The dissemination of our thought through the printed page, which for years has been one of the most important features of the Ann Arbor work, has this year received a great new impetus through the publication of Mr. Sunderland's "College Town Pulpit" monthly sermons. These sermons have attracted much attention, have been widely read, and have been sent by the students in large numbers to all parts of the country. Nearly thirty thousand copies have already been put in circulation.

Bangor, Me.—The Sunday-school has adopted the plan of marching to their seats after the opening exercises, to the singing of a processional, "Onward, Christian Soldiers!" This plan, suggested by the Sunday-school in Waterville, works admirably, and is a great improvement upon the former confused method of getting into their places.

Our Post-office Mission work grows apace, and it is getting to be a serious expense to mail so much reading matter. Were not Maine so vast a territory and so much of it in a semi-civilized condition, the utility of sending out so much literature might be questioned. As it is, the importance of this missionary work can hardly be estimated. The women of the Alliance have bought a nice oak cabinet to hold the reading matter as it is brought in.

A class of gentlemen is forming in the Sunday-school. Will any one suggest a good text-book for such a class? Mr. Dole's "Lessons on the Bible" has been proposed.

An effort is being made to send some books to the Sunday-school library of the church in Rochester, N.H. In their new and beautiful library the writer saw empty shelves. Needing money so much to pay their pressing debts and finish the basement of their church for immediate use, they cannot at present buy library books. If each child in our comfortably equipped Sunday-schools would contribute one well-read book, what pleasure it would give to the Rochester parish!—*Church Exchange.*

Boston, Mass.—An exceedingly important field for the development of Unitarian religious organization is in the thickly populated suburban fringe surrounding the city. There are no more valuable, important, or influential churches than those already established in these districts. One of the new ventures in this direction is Christ Church, Dorchester. It is the old Harrison Square Church removed to a growing neighborhood on the main avenue of travel into the city. A striking corner lot is occupied by a small stone chapel which is destined to be the future Sunday-school room when a large enough society is gathered to build the church proper. Mr. Lord, who had ministered to this society in the old building, and brought about the new movement, having been called away to St. Paul, Minn., the settlement of a new minister became a matter of great importance. The earnest though small congregation already worshipping here have, however, very quickly united upon the man who is to lead them to their destined success; and on the evening of April 3 Rev. Benjamin A. Goodridge was installed as minister. Very great things are hoped for Christ Church and its new pastor. The field is an admirable one.

The All Souls' Church in Roxbury district has granted leave of absence to its faithful minister, Rev. William H. Lyon, who has gone for rest to England, where he will represent the American Unitarian Association at the annual meeting of the British and Foreign Unitarian Association.

Concord, N.H.—Interesting services were held at Easter. The decorations of palms, ferns, and Easter lilies, were arranged with most beautiful effect; and the choir rendered several fine selections. Rev. Frank L. Phalen's eloquent sermon was from the text, "I am the resurrection and the life"; and his words were full of courage and hope. The annual contribution to the American Unitarian Association was made at Easter, the same as last year. The amount contributed was: by the society, about $150; and by the Women's Alliance, $50. The Sunday-school sent an Easter offering of $20 to the Childrens' Mission in Boston. Mr. Phalen was assisted in the morning service on Easter Sunday by Rev. Augustus Woodbury, D.D. Rev. Mr. Woodbury was the pastor of this society from August, 1849, to August, 1853. After a long absence he has now returned to Concord, and, having purchased a residence here, intends to make the city his permanent home.

A union service of all the Protestant churches in the city was held in the Unitarian church on Fast Day at 10.30 A.M. Rev. F. D. Ayer, D.D., (Congregationalist), presided: and the topic of the meeting was "Good Citizenship." Brief addresses on different aspects of the topic were given, as follows. D. R. Bean spoke on "The Home"; E. G. Chamberlain, on "Young

People"; Prof. John F. Kent, on "The School"; Mrs. A. P. Carpenter, on "Woman's Work"; and Rev. C. B. Crane, D.D. (Baptist), on "The Church."

Coon Rapids, Ia. — Rev. T. P. Byrnes of Humboldt has held a short series of Unitarian meetings here with great success. We quote from the *Enterprise*:—

"Mr. Byrnes spoke of the main principles for which Unitarians stand, taking up the unity of God as opposed to the Trinity; the noble humanity of Jesus, showing that he was a natural man, the child of Joseph and Mary, quoting from the Bible where Jesus emphasized his humanity, and bringing out the thought that by the laws of heredity Jesus was the incarnation of a hundred centuries of man upon this earth. He also emphasized the authority of reason in religion, showing that people had to use it in judging what Bible they will bow to and what church they will put the keeping of their soul into. He also touched on the human origin of the Bible, the necessity of freedom to the highest religious growth and the open fellowship of the Unitarian Church, and then, in a few ringing sentences, summed up the main ideas and purposes for which the liberal Church stands.

"At the close of the services an invitation was given to all who were interested in liberal religion to remain after the dismissal of the audience, to become better acquainted and talk over the desirability of organizing a society. A large number remained; and several, consisting of business men and others, signed the articles of organization, the object being to have Unitarian lectures occasionally for mutual benefit. The officers are: president, S. D. Henry; vice-president, Miss Ida Stockwell; secretary, J. C. Manning; treasurer, J. T. Horine; chorister, V. M. Johnson.

"Rev. Mr. Byrnes was greeted with large audiences each evening, and proved himself a man of fine oratorical powers as well as of splendid ability."

Davenport, Ia.—The Unitarian society is planning to erect a new church building. According to the subscription paper, it appears that the building is not to be begun until two-thirds of its estimated cost has been paid into the treasury. The society has wisely decided to avoid expensive architectural embellishments; but, in order to obtain sufficient room for the varied activities of the church, and also make the building attractive, $15,000 at least will need to be expended. Of this amount, between $5,000 and $6,000 has already been subscribed; and the committee hopes to report a total of $10,000 in subscriptions before the annual meeting in May. The first portion of the building which the society is at present using was erected in 1871. Additions thereto were made in 1873 and 1889, but even with these additions the building is not large enough for many of the uses to which it is put. The Sunday-school, with an enrolment of three hundred pupils, cannot be conducted to the best advantage in the present cramped quarters. At the time of special entertainments the building falls far short of the demands made upon it. In truth, the society has outgrown its building. From the time of its establishment in 1868 to the present it has made slow but steady advances, until it stands to-day among the most compactly organized and vigorous churches of the city. In financial management it has been especially successful, all bills being promptly paid, and no year being permitted to close without all deficits being promptly made up. Remarkable harmony has also prevailed among its members, enabling them to work together with unusual strength and success.

Detroit, Mich—Early in February Rev. Reed Stuart received a proposal to go to Egypt, Palestine, etc., on a two months' excursion trip from New York, but did not deem it possible to leave. The Unitarian church trustees, learning of the matter, had a special meeting, and decided to say to him: "Go. We will supply the pulpit." This kind and unlooked for step left him free to sail February 6; and the trustees planned for each Sunday by enlisting the services of lay members of the society and others to give discourses, as follows: Mrs. Reed Stuart, "Whittier and his Poems"; E. G. Holden, "Religious Growth"; Mr. Boynton, "Bondage to Books"; Dr. Webster Cook, "The Law of the Spirit"; E. W. Meddaugh, "Intuitive Morals"; Prof. Dr. Oge of State University, sermon; G. B. Stebbins, "Intuitive Morals"; Rev. T. B. Forbush, sermon; Mr. Rowan, "The Way out of Agnosticism." Editors, teachers, lawyers, and writers mostly make up this list of names, each varying the service somewhat, in accord with varying habits and feelings, and treating earnestly topics in which they were especially interested. The audiences were not quite so large as usual, yet the series of discourses interested goodly companies of thoughtful hearers. There was a feeling that such a breaking-up of the traditional line between clergy and laity was well, and did not diminish, but made natural and healthful, the respect and affection in which a minister without priestly pride, yet earnest and sincere, will be held.—*Christian Register.*

Farmington, Me.—After a long period of resignation to silence the church here has aroused itself with tremendous energy and most remarkable enthusiasm. Rev. W. H. Ramsay has been chosen as the minister, and regular services begun.

Hopedale and Mendon, Mass.—The Easter observances at both churches were

inspiring. Much attention was given to the decorations, which were profuse and beautiful; and the music showed that no pains had been spared on the part of the choirs. The concerts in the evening were most excellent. At Hopedale the Concert Committee consisted of Mrs. R. C. Fish, Miss Jessie Knapp, and Miss Belle Ross; and an excellent programme was presented. Over one hundred people have joined the Hopedale parish within a year.

Humboldt, Ia.— Unity Ladies' Circle held a valentine social on February 14. A large variety of valentines, of both the useful and the ornamental, were placed on sale. The net receipts were $45.30.

One new feature of our work this year has been the organizing of a singing school, with our chorister, Mr. D. F. Coyle, as instructor. About seventy children meet two evenings a week, and receive free vocal instruction. This training soon made great improvement in the singing in the Sunday-school. It will insure numbers of good singers in the church in years to come, and great credit is due Mr. Coyle for his generous service in training our children in the love of music and the art of song.

We have just won a local victory that has helped the cause of liberal religion here. One of the four Unitarian teachers of our public schools remarked, in response to one of her pupil's questions, that she hoped that there was no literal and burning hell. This was taken up during the excitement of a revival by the evangelist and two of the orthodox ministers, who visited said teacher's room several days in succession, to see if they could catch her in other heretical remarks. The Congregational minister, the Sunday before our school election, from his pulpit besought his people to vote for directors that would put the infidels out of our public schools. This aroused our people, and put them on the defensive; and, to the honor of our town, the liberal directors were elected by forty-seven majority. The heresy-hunters told so many falsehoods during the contest that it suggested to Mr. Byrne his theme for the following Sunday, which was, "Telling the Truth for the Welfare of Man or Lying for the Glory of God."

Janesville, Wis.—Rev. V. E. Southworth has accepted a unanimous call to become pastor of All Souls' Church.

Kansas.— The van mission objects, means, and needs have been stated in the January number of the *Unitarian*. Now we desire to give some of the rays of light which the van mission pioneer is trying to shed, rejoicing in liberty, and loving to spread its benignant rays among mankind. Past ages have borne fruit of various kinds, bitter and sweet; but it is of the latter I would touch upon. Our day and generation has its halo of different shades, and we have need to be grateful for the beneficence of the blessings we now reap from the struggles and strivings of humanity that has been ever marching onward and upward. Amid the smaller scintillating beams the Light of lights has arisen, whose radiance penetrates and illuminates the temples of God, which temples ye are. Christ, who desired not the glory, and which the world's civilizing architects of science, ingenuity, and philanthropy pales before, lighted both heaven and earth. God, thus brought to closer and clearer view, we find now in the earth around; and it is a blessed gift that inspires the soul's outpouring in the manifold vicissitudes of life: "Nearer, my God, to thee." In the growing oneness which the Master prayed for comes the more significant truth that God is love and dwells in his children. Souls are quickened by his presence, hearts are made glad; and we should not stamp that gentle, loving, and merciful spirit out by acts at variance with his will. Born again by the inpouring of the Spirit of God, our hearts should raise a jubilant song of service day and night. The kingdom of God is at hand, and every heart must prepare a precious seat on which to enthrone him. "Lord, I believe: help thou mine unbelief." Help me to see the radiance of thy face in that of the tender child, in the vitality and buoyancy of youth, and in the maturing stages of manhood and womanhood, and feel the influence of thy enveloping mantle of unfolding spring verdure and blossoming trees and plants, with the promise of the beneficence of fruitful harvests,—a fitting scene for the peace and love of the kingdom of heaven on earth, when, through Christ, we may be raised to that glory, as designed from the beginning, of sons of God, which is our hope and trust. The greater things which Christ committed to us we must remember we are responsible for. There is no cloak for negligence or indifference. The salvation of the world has to be wrought, and will only be attained by each one doing his part faithfully; for the "hour cometh when no man can work." "Establish thou the work of our hands." W. B.

Kenosha, Wis.—There have been no regular services in the Unitarian church here for a number of years. In the fall of 1893 some special services were arranged for by the Woman's Society of the Milwaukee church, and Rev. Henry Secrist preached on four Sunday evenings to a fairly large number of people. Nothing more was openly accomplished until, on February 28 and March 1, a missionary conference was held, arranged by Rev. Henry Secrist for the Wisconsin Unitarian Conference. The meetings were successful, and some interest was awakened. There is a valuable prop-

erty, and the building is in tolerably good condition. There is also in the church a very valuable and carefully selected library. At present the church is rented for a small sum to the Scandinavians, who hold services there. There are a number of devoted Unitarian people there, who would like to have regular services, but who rather doubt the possibility of doing so. It is hoped that in time something will be accomplished; for, where there is a good property and so many Unitarians who are Kenosha's best citizens, it seems impossible that the Unitarian church shall not be opened again.

Lawrence, Mass.—The annual meeting recently held was made a pleasant social occasion, with supper provided by the ladies of the parish. The treasurer reported $5,888.89 raised during the year for current expenses and wiping out an old debt of $2,250. The Sunday-school, Unity Club, and the Women's Alliance were all reported as successful. The Sunday-school and the Alliance have nearly, if not quite, a hundred members.

London, Eng.—All our readers will be interested in the following account of Dr. Herford's church:—

"The Rosslyn Hill congregation, which represents one of the early Presbyterian churches, was established about 1680 in a small building where the school-room now stands. During the ministry of Thomas Sadler, Ph.D., this building was twice enlarged; and the congregation moved in 1862 to the present chapel, which also has been twice enlarged during Dr. Sadler's ministry,—first by the addition of the gallery, and in 1886 by the addition of the chancel and north-west aisle. From the beginning the congregation has consistently adhered to the English Presbyterian principle of non-subscription and free inquiry, recently using the name 'Unitarian,' as indicating its general place in the theological movement of the present day.

"Regular services are held Sunday morning, 11.15 (the seats of members are reserved only till the hour for commencing service); Sunday evening, 7 (all seats free).

"The first Sunday in January and each alternate month the communion is held at the close of the morning service, freely open to all.

"The minister's Bible class is held each Sunday for half an hour, at 12.30, immediately after morning service, specially intended for children from eight to fifteen years of age; but older friends and parents are heartily invited to attend.

"Young People's Study Classes.—Dr. Herford holds readings and conferences on various subjects of religious study, especially intended for young men and women, but open to all who desire to attend. These 'conferences' are arranged in courses of eight to ten upon each subject, so that members may enter for any course without any obligation to attend others.

"A Reading Circle, initiated by the Central Postal Mission, is held each alternate Friday, from 3 to 5 P.M., for the united reading and study of some chosen work bearing upon religious thought or life.

"There are no seat rents, the amount of each subscription being entirely voluntary. All persons desiring to join the congregation can do so by giving their names as subscribers. All thus joining will be put on the congregational list, will receive all reports and announcements, and be entitled to share in the ministrations, activities, and institutions of our church. Those desirous of attending the morning services regularly can have seats allotted to them by the warden, which, however, by a rule of the congregation, are not reserved after the hour for commencing the service. In the evening all seats are free,—with an offertory.

"The full membership, giving the power of voting in the affairs of the chapel, is, by the Trust Deed, attained by those of eighteen years of age or upward, who are, and have been for two years, subscribers of not less than 21*s.* per annum.

"The minister will be glad if any changes of address may be at once notified in writing to him or to the warden.

"The Sewing Society meets alternate Tuesdays, 3 to 5 P.M., open to all the women of the congregation who are willing to attend and help. Subscription, 2*s.* 6*d.*, to cover the cost of material, which is usually made up for one of our London missions. The meetings are held at Mrs. Brooke Herford's, unless otherwise arranged.

"The Congregational Society exists in order to promote social union and interest in affairs affecting the congregational life among the members and friends of the congregation, by means of some half-dozen soirées held during the winter months. On these occasions tea and coffee is served at 7.30, and part of the evening is given either to music or a lecture, or to some literary subject,—occasionally with discussion. The January soirée is also the annual meeting, at which the officers are elected and subscriptions should be paid. Any member of the congregation can join the society by a payment of 2*s.* 6*d.* for a season ticket or 10*s.* for a family ticket.

"The Junior Congregational Society is for the children of the congregation, held in the small school-room the last Saturday afternoon in each month (October to May, inclusive). Tea at four o'clock, after which needlework—usually for some of our various London missions—till 7. The subscription is 2*s.*; for members under fifteen, 1*s.*

"The 'Rosslyn Hill Chapel Women's Union' was formed in June, 1894, in order to bring together not only the ladies who are working in our congregational activities, but also those who are helping or interested in our London missions, and in various other public philanthropic institutions. It was felt that it would be useful for all these various and often isolated workers to have an occasional opportunity of meeting together, so that the work of each might be in the interest of all, and also that our young people and new-comers among us might know what is being done and where their help is most needed.

"All women belonging to the Rosslyn Hill congregation may become members, paying 1*s.* a year, except that, in the case of several members of one household joining, each member after the first pays 6*d.* a year.

"The regular meetings are held every two months in the afternoon, part of the time being given to open council on any questions brought forward, and the remainder devoted to the consideration of some special subject arranged beforehand. At these general meetings all the women of the congregation, even if not members or unable to help in the actual work, are earnestly invited to be present.

"The Decoration Committee undertakes the arrangement of the flowers at the chapel for each Sunday's service, each lady taking charge for one month. The fund for the purchase of flowers is raised by yearly contributions from the ladies of the congregation generally."

Madison, Wis.—Rev. W. D. Simonds is delivering a course of sermons at the Unitarian church treating of religion and life as affected by modern science. The topics are as follows: "The Victories of Science," "Industrial Progress and Religion," "The Church in the Modern World," "Redemption of Man and the State."

Milwaukee, Wis.—A beautiful memorial has lately been placed in the Unitarian church here. It is the gift of Mrs. Caroline Metcalf, and is in memroy of her mother, Mary Tileston, her sister, Mary Hemenway, and her daughter, Mary Metcalf. Mrs. Mary Tileston was one of Dr. Bellows's parishioners in New York, and among her generous gifts was the Tileston Fund of $40,000 to the Harvard Divinity School. Mary Metcalf, the daughter, was possessed of wonderful talent and promise, especially in the direction of art. Mrs. Mary Hemenway, the sister, is known almost everywhere where scholarship and humane work are known; and the church here is fortunate in having a memorial on which her noble name is inscribed. The memorial is in the form of sedilia, and is placed back of the pulpit. There are five seats, with a canopy overhead. It is of quartered oak, and richly carved. It is, without doubt, one of the handsomest pieces of wood-carving of this nature in this country.

Needham, Mass.—The First Congregational Church is in a prosperous condition, the people united in hearty support of their pastor, Rev. P. S. Thacher (formerly of Santa Barbara, Cal.), who was installed a year ago, and who continues to give universal satisfaction, winning the esteem and love of his parishioners. The membership of the church has largely increased, as well as the attendance at its services. The Sunday-school is growing in earnestness and reverence. The Guild of Christian Endeavor numbers seventy members, and has charge of the meetings every other Sunday evening. The Look-up Legion (started in 1886) consists of six "tens" who do charitable and missionary work in His name,—the Busy Bees, Little Helpers, Ten Times One, Whatsoever, King's Daughters, and Lend a Hand,—thus including all ages, from seven to seventy.

The Ladies' Aid Society is a very active one.

A Unity Club was started in January, and the meetings are well attended and very interesting. The study is American literature.

The one hundred and seventy-fifth anniversary of the church was commemorated on Sunday, April 7, by special services. The floral decorations were beautiful. There was extra music, and an eloquent and inspiring sermon by the pastor, from the text, "Oh, worship the Lord in the beauty of holiness." Rev. S. W. Bush (for eighteen years the faithful and beloved pastor of this church) was present, and took part in the exercises.

In the evening, after an anthem and prayer, there was an account of "The Establishment of Public Worship in 1711," given by the chairman of the parish committee; then one of the "Formation of the Church in 1720, and Sketch of the Different Ministries," by the church secretary; "First Covenant, Original Signers, and Extracts from Early Records," by one of the members; "Music in our Church" (interspersed with the singing of ancient tunes), by one of the choir; and "Church Officers, Communion, and Present Covenant," by one of the Pastoral Committee. These were followed by an excellent address by Rev. S. W. Bush. The congregations were large; and, altogether, the day was not only an exceedingly interesting, but also a very impressive one.

Newport, R.I.—The Easter celebration was unusually fine; and, despite the stormy elements, large audiences gathered at both services. The floral decorations were unique, graceful, and beautiful, quite in

keeping with the handsome Memorial Church. At the morning service nine persons were baptized, and ten received the "hand of fellowship." The pastor's confirmation classes have proved to be most successful, and have added materially to the strength of the church. At the evening service, besides the bright, happy carols, well rendered by the Sunday-school, an interesting feature was the orchestra of violins, with organ and piano accompaniment, conducted by the pastor, Rev. George W. Cutter.

Pomona, Cal.—The First Unitarian Church of this place has lately been favored with a course of lectures on "Evolution" by Rev. U. G. B. Pierce, resident pastor. These lectures—given on five successive Sunday evenings, and beautifully illustrated—have been highly interesting and instructive; and the clear and scholarly way in which Mr. Pierce handled the subject has been instrumental in breaking down the strongholds existing in the minds of many against the theory of evolution.

The deepest interest has been evinced, the church being crowded each night with members from all churches, and this notwithstanding the inclemency of the weather on some evenings and the bitter denunciations of orthodox pastors, vainly poured upon erring members of their respective flocks who ventured to stray from the fold in order to listen to the dangerous, and by some called "blasphemous," doctrines set forth in these lectures.

Mr. Pierce has bravely held his own, and pursued the usual calm tenor of his way, in face of the many invectives hurled at him from other pulpits and the constant coldness of some of his clerical (Christian?) brethren. The goodly sprinkling of orthodox church members, which swelled the size of his audiences to overflowing, may well be an encouragement to him in his noble and manly defence of the truth against all odds. The closing lecture of the series, entitled "The Coming Man," afforded a beautiful and inspiriting illustration of what man is intended to attain to by a right use of the talents intrusted to him, and by a true following of God's and nature's laws.

The intensely practical spirit of all Mr. Pierce's sermons, and his heart-to-heart manner of delivering them, have done much toward convincing those who had long been dissatisfied with the orthodox teachings of their early years that here, at last, was a church which taught men how to *live* rather than to *die*, and, by the practical carrying out of the teachings of Jesus Christ, to advance ever onward and upward, until they reach the full measure of the stature of the sons of God.

Portland, Me.—An interesting and valuable relic has lately been placed in the church. An old wrought-iron frame for holding the christening-bowl that was in use in Dr. Deane's time (1764–1814), and that was removed when the present church was built (1826), has come to light after careful preservation. It is very beautiful, with gilded points, and serves as a pleasant memory of one hundred years ago.—*Church Exchange.*

Salem, Mass.—Rev. W. H. Ramsay, who has spent several months with Salem friends, has gone to Farmington, Me., to take charge of the newly awakened church. Rev. E. D. Towle, who has spent two Sundays at Farmington, reports a genuine revival of religion in progress.

—On the Sunday of the recent Methodist Conference in Salem Rev. Dr. Thomas of Lynn preached at the East Church, and Rev. Dr. Whittaker of Lynn preached at the Barton Square Church. Both audiences were much pleased with what they heard.

—The North Church Alliance has had an interesting course of lectures.

—The Sunday-schools of the four Unitarian churches had a union service at the Barton Square Church on Easter Sunday.

Unitarian Grove Meeting—The next session of the association is to be held, as usual, at the Weirs, beginning July 28 and closing August 4. A committee, consisting of Rev. Mr. Phalen, Rev. Mr. Staples, J. C. A. Hill, C. A. Danforth, Miss M. A. Downing, and Rev. S. C. Beane, was appointed to arrange for the meetings. It was the sense of the meeting that a layman's day be arranged some day during the week, and Friday was the day suggested.

Washta, Ia.—Our Sunday-school here still flourishes. We carried out a nice programme on Easter Sunday. We now have to leave our old quarters, the Masonic Hall, but have made arrangements to procure a hall for our meetings, out of which we cannot be turned. The Unitarians here would all like to have a church, so as to be respectable, like other denominations; but our society is composed almost entirely of farmers, who just now, in the West, are not overburdened with cash. And we think it more important to go slowly, so that, when we do make a step forward, we might not have to retreat. We expect in the near future to have a regular minister, jointly with Cherokee.

Whatever touches and ennobles us in the lives and in the voices of the past is a divine birth from human doubt and pain.

He who would not rather be damned than escape through the sufferings of innocence and sanctity is so far from the qualifications of a saint that he has not even the magnanimity of Milton's fiends.—*James Martineau.*

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"THE FLOWERS APPEAR ON THE EARTH."

A SERMON PREACHED IN THE CHURCH OF THE DISCIPLES, BOSTON, MAY 5, 1895, BY REV. CHARLES G. AMES.

"The flowers appear on the earth; the time of the singing of birds is come."—CANTICLES ii. 12.
"Behold the fowls of the air.... Consider the lilies of the field."—MATT. vi. 26-28.

On a Sunday morning in early May one would wish to be a worshipper or a preacher, as a bird is a singer, or as a flower opens from the bud, from pure fulness of life, and from responsiveness to the touch of the generous Power that gives life to all the creatures.

The creatures! See how they come trooping forth out of eggs and seeds; out of dull clods and crevices of the rocks; out of oozy pools and decaying wood; out of cold, darkness, and death; out of invisibility and seeming nothingness! Plant and tree,—they toil not, neither do they spin; yet they are speedily arrayed in garments of beauty. Insect and bird, they neither sow nor reap; yet an invisible Hand has already set their table, and they rise at once into air and sunshine, filling the hours with voices of happiness and content,—with buzz and chirp and warble and carol.

All times and seasons bring to us their own lessons and uplifts; but this noiseless awakening of field and grove, and this gladsome orchestra of sentient things, new-born, must appeal to us like a sudden opening of the heavens and a descent of the shining ones. There is a kind of enchantment in the spring,—a musical spell, as if the Master Magician, who waves the sun itself as a signal for the procession of unconscious creatures to move, were also throwing a gracious charm over our human spirits, and winning us forth into light and joy. For the moment the dullest of us feels a certain thrill of poesy and romance, even as clumsiest feet begin to move in rhythm when music taps the drum of the ear. A great fortune it would be for us if we could see and feel even a small part of what is going on around us during these passing days of May! A wise teacher advises us to "multiply points of intelligent contact with the whole of nature." They who know most about it will care most for it and be helped most by it. "The more thou shalt behold, the more thou shalt wonder," said the Hebrew sage. Who doubts that, when "the flowers appear on the earth, and the time of the singing of the birds is come," the botanist, who knows all the plants, or the ornithologist, to whom the feathered or winged creature are as personal acquaintances, must have large advantage over us who are untaught and superficial observers? My friend, who knows more than any man I ever met of the facts and order of the physical world, has told me of the ever-growing delight he has in looking at all objects,—every aspect and prospect opens to him like the pages of an illustrated book.

True science opens the heart as well as the eyes. Humboldt, who gave his massive mind to studies of the Cosmos, calls it "the majestic realm of God." Agassiz relates an anecdote of Von Buch, a famous German geologist, who was one of a party of visitors to the head of Lake Geneva, where the Rhone comes out of the Alps. He had quietly withdrawn from the company; but some one saw him standing alone, with head uncovered, reverently bowing in the presence of the mountains. Agassiz himself was often in the same mood, as when he first met the pupils of his Summer School of Science, in the open air on the island of Penikese; and, standing amid the scene of their future studies,

he asked for silence. The hush of his own spirit fell on them all, as if the wide world had become a closet for each and a temple for all. But, if mind and heart are receptive, the influence of natural scenery and natural objects will make fine and deep impressions upon us, even in the absence of exact knowledge; for the Soul of all finds a thousand avenues of communications with the soul of each.

"Thanks to the human heart by which we live;
Thanks to its tenderness, its joys and fears:
To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears."

It is not science that makes the birds break into song; it is not science that beckons the light-hearted children out among the dandelions and buttercups; it is not science that, through uncounted ages, has made all nations celebrate the coming of spring with a festival. Science itself is only a product,—one blossom on this great tree of life.

But among mankind there are all degrees of responsiveness to the influence of nature, all grades of capacity for seeing and feeling beauty, as for hearing and feeling "the concord of sweet sounds." I have known a man who couldn't tell "Old Hundred" from "Yankee Doodle"; and a hotel-keeper among the White Mountains told me he couldn't see what people found to enjoy in such a rough country: he only knew the roads were hard for his horses. But we must count this for a defect, like blindness, deafness, or the lack of a mathematical faculty. The true use of science is not to create in us new principles or powers, but to unfold and enrich what is born in us. Any measure of outsight joined with insight will give us this benefit. For what acts on the senses may also act on the soul. We seem purposely exposed to the impact and influence of nature, that it may serve our spiritual development. The physical world may indeed exist for ends unknown to us; but its highest discoverable use appears to be the education of spirits.

In three notable ways the season of spring may help our higher life. First, it gives us a chance to be present, as it were, at creation. We see so many things in their beginnings and their early stages that we catch hints of an initiating force behind all life. We see Power working through weakness and leading forth all the processes of growth. And we are sharers as well as witnesses: we are "renewed in the spirit of our minds" by the same causes that work in external nature. This helps faith: it makes it easy and reasonable to believe that the Unseen is more than the seen. Next the spring fills us with expectation. So much is ever coming that we learn to look for more. Is not every egg or seed a promise? Is not every bud or blossom a prophecy? Is not every wavelet of force directed to some end? Does not every cause branch into countless effects? Must not this constant stream be fed from ample fountains? Waste, decay, dissolution, death,—are they not provisions for perpetual renewal? God seems as young as ever, and that thought "makes *us* young, and keeps us so." All this helps our hope.

Again, the spring deepens our sympathetic interest in all the creatures. Who can help looking with a certain fondness upon the young grass and the tender herb, the lace and drapery of the foliage weaving itself into bowers for the hot midsummer, the silver showers of rain, the over-bending smile of the warmer sky? And who is insensible to the sanctity of this natal hour? The world is renewed through endless infancy,—a perpetual series of births. The motherly earth, made fruitful by the sun, now broods and breeds and brings forth continually. Life everywhere produces life with a "cleanly wantonness" that shames out of us the taint of coarseness, and preaches purity through the innocent joyousness of birds and flowers. Do not all hearts beat to one impulse? Are not all the creatures in some deep way our kindred?

While the nest-building goes on in the trees, and all the tribes that creep or fly are busy with their preparations, the passion for domestic rejuvenation seizes upon the denizens of a million human homes: they hasten to clear house and grounds of winter rubbish and wreck; dead wood is clipped from shrub and tree; trellises are reared for vines that are yet to grow; the soil is upturned for the planting of seed; and how many hearts, as well as homes, are fresh-

ened with kindly sentiments, generous greetings, and common aspirations! All this helps our love to man and God.

Love is fusion,—the blending in unity of two or ten or a thousand millions. It is the escape from selfishness into common and larger interests; it is delight in the general welfare and happiness; it is a share of the spirit of Him who is good to all, and whose tender mercies are over all his works. The growth of love is promoted, therefore, by whatever helps us realize the unity of creation with the Creator and the unity of the creatures with each other. The impartial sun and rain which minister to plant and creeping thing and beast and man,—they teach us the boundlessness of love.

But, however favorably placed, we get the good of living in nature only through a habit of observing and reflecting, and also through a teachable and receptive temper of mind which is pliable to the all-working Spirit. Faith, hope, and love—involving the qualities which best become us as children of God and brothers to all his creatures—can only find their test in the discipline of our conditions, and can only win their own vigor and vitality under trial and pressure. If nature's methods conformed to our lazy wishes, how should we ever be schooled to earnestness, courage, fortitude, fidelity, or forcefulness? And, if there were no variations and contrasts, how should we learn to value even our pleasantest experiences? If May and June were here all the year round, would they make us half so glad? But when the wintry spell is broken and the buds and birds come back, when the days grow long and the nights are spicy and the wild bees find honey in the flowers, the very tension we have felt makes possible the happy rebound. I do not know what we may be fitted for in another state of existence; but I never quite like to sing the hymn which describes heaven as an everlasting blaze of light,—

> "No midnight shade, no clouded sun,
> But sacred, high, eternal noon."

Taken literally, it suggests another wearisome couplet: —

> "Shining on, shining on, by no shadow made tender,
> Till love falls asleep in the sameness of splendor."

It is good to live in our northern temperate zone, with its changing seasons and scenes. We owe a great debt to March and April for preparing us to welcome their late-born children,—the mellower skies above, the foliage and bloom below.

So the spring comes as an interpreter: it explains itself and what went before. That which seemed hard—the rough-breathed and sharp-edged season which compelled us to caution and self-protection—was not so bad as we thought. All through the dull or raw days, when it seemed as if God had forgotten the world, the busy powers of wisdom and goodness were still at work. There was no idle hour. Under the earth and in the air grand strokes and fine processes of preparation were going on: everything was being made ready for another year of God's right hand. This lesson makes it easier to bear the seeming ills of our life, for we can believe in the wide-working Providence which "out of evil still educes good." Our individual hardships, like taxes fairly levied and wisely spent, become contributions to the general advantage, our own included. So we serenely wait and watch, while we patiently toil and endure. For a time the sun hides behind surly clouds, cold rains fall, harsh winds blow, the nights are frosty. Yet through all these, and partly by their help, Nature puts in her spring work,—the magical work of sprout and root, blade and stalk, bud and blossom. Consider how they grow,—not, surely, by forces self-derived, but because there is a life within their life. Looking on these up-springing forms in garden, field, and forest, how sayest thou, O man, that thy being has no root nor support in the all-producing Power? The processes of intelligence in the mind, the discoveries of truth, the passion for beauty, the stirrings of affection, the compacted forces of will, reason, and conscience, all the deep, silent, subtle activities which give rise to thought, feeling, action, worship,—how can we think God has less to do with these inward wonders, which blossom and bear fruit in character, than with those lower things which spring from dust and return to dust? This mysterious Power which stirs in the seed, fashions channels for the sap, finds in the air and sunbeam material for color and fragrance, compacts the fibre of solid wood

and distils from invisible gases the many-flavored juices of the fruits,—this Power which forever weaves a robe of beauty to cover the naked earth,—is it merely mocking us with an exhibition of dissolving views? Rather let us say with Jesus, "Here is the public pledge of the fatherly Providence." If he who so lavishly spends his gracious care upon creatures that can never thank him nor think him,—he who so clothes the very grass which flourishes but an hour,—how much more must he care for us who even now can call him our Father! O fairy faces that look up into ours from the springtime sod! O faces of violet and arbutus, of anemone and hepatica, of crocus and cowslip, of tulip and hyacinth! O fairy faces that look down into ours when the apple-tree and the pear, the cherry-tree and the peach, bring out of their secret wardrobe their perfumed vestments! Is there not another face looking through yours into ours, as if the God of Eternal Beauty, who made us all, yearned to show his children as much of his glory as they can bear?

Dwellers in the crowded city have but limited opportunity to gain impressions of the richness and fulness of the natural world, or to read the parables uttered by the seasons. It is fortunate that access to the Common and the Public Garden is so easy for tens of thousands; fortunate that railroads reaching out in all directions have made it possible for other tens of thousands to establish rural or suburban homes. There remain multitudes who must make the most of single trees that live forlornly in back yards, or of hand-breadths of turf that fight for root-hold between the bricks. Doubtless there are some anointed ones who find more in little than others find in much, and who sing as they look at the world from one narrow window,—

> "Yon ridge of purple landscape,
> Yon sky between the walls,
> Holds all the mystic glory
> In scanty intervals."

I knew an elderly invalid woman whose daily visits to a little garden, which she called her Europe, gave her more inspiration than many get from roaming over two continents. But I also hear of another who lived to be seventy without once seeing a green field. Poor children taken out for an excursion have sometimes mistaken butterflies for "live flowers"; and still more pathetic was it to hear one of them explaining to another, when for the first time in life they sported on a green lawn, "This is *grass:* I heard teacher say it was."

When Margaret Fuller was a child, her home was in a dull and unattractive part of Cambridgeport; but her passionate love of beauty fed itself on some elm-trees before the house and a wee bit of garden in the rear. But alas for the starved senses and souls of the little ones who rarely see any object more picturesque than an ash-heap, and whose notions of running streams are formed by the dirty ditches that follow the lines of broken curbstones!

All the more beautiful is the work of the Country Week people, and the still simpler charity which promotes window-gardening in the homes of the poorest. It is not possible to go far in some directions without meeting groups of eager-eyed children, as precious to Heaven as our own, who are practically living with almost as little contact with what we call nature as if they were inside the walls of our public institutions. The plea for more open spaces in the city might be urged on educational as well as hygienic grounds; for to a well-made child every expansion of earth-room and sky-prospect helps to expand mind and heart.

To get what we came on the earth for, we surely need the best use of our faculties. We have two sets of eyes: with one set we see what an ox may see,—the forms of things; with the other, we see what a poet sees,—the meaning of things. The ox sees the grass, and feeds on it: the poet sees the landscape, and feeds on it. And there is a deeper and more exalted vision which is given to the pure in heart,—to those whose inner life is set to the universal harmonies. Beginning in the simplicity of the little child, let us follow the leadings and hints of nature, without and within; for is not the spirit of man the candle of the Lord? Let us use our alphabetical knowledge in learning to spell and read the book which is set open before us. Gradually, the meanings will disclose themselves: we shall cry with Kepler, "O God, I think thy thoughts after thee!"

JUST TO LIE STILL!

Just to lie still! How much it means
To put by all of Hope's sweet dreams,
For weariness and pain,
To see the busy crowd pass on,
To long to mingle with the throng,
To know the wish is vain.

To see the outer world so fair
And full of joy, but not to share
In any of the gladness,—
Just to lie still,—it means all this
Longing and pain and weariness
And hours of lonely sadness.

It means all this, and more than this;
For in the hours of loneliness
Lies time for precious thought,
Unknown, unfelt in pleasure's hour.
Thought now is rich in healing power,
Because with comfort fraught.

It means a time to search the heart,
A time to choose the better part,
To look beyond, above.
Just to lie still, it means to stay
In quietness, to rest and pray,
And learn to trust God's love.

MAUD L. COTTON.

Bemis Heights, N.Y.

A PHILOSOPHER'S MOTHER: JOHANNA SCHOPENHAUER.

II.

"Altogether the most important period in the life of an individual is that of development. Afterwards comes the conflict with the world; and that is important only in its results."—*Goethe's Conversations with Eckermann.*

The story of Johanna's youth, hitherto so circumstantial, becomes rather less minute as she approaches womanhood. Without laying claim to beauty, she must have been attractive, having, as we hear, inherited her mother's somewhat small but well-proportioned figure, dainty hands, blue eyes, and abundant light brown hair. She describes with much humor how, the very first time she was taken to an evening party as a young lady, she distinguished herself in a way which would have thrilled poor Mlle. Ackermann's soul with horror by tumbling flat upon the floor, hand in hand with the daughter of their hostess, who was leading her into the room.

The "Société des Jeunes Dames" was only visited now and then, by invitation to tea. Kuschel still instructed her sisters; but Johanna's only teachers were for drawing, in which she delighted, and music, for which, unlike the generality of German girls, she had but small taste or talent.

Through Dr. Jameson, always eager for her happiness and improvement, she formed a friendship with an English girl recently arrived in Danzig, sister of the young wife of the elderly Russian minister whom the Empress Catherine had sent to reside in the city. From Mme. von P., who was an accomplished amateur artist, she gained much welcome instruction; while the sister's English governess in many ways helped to form the young German girl, softening the somewhat stiff manners she had learned from Mlle. Ackermann, and, as she says, "with Goethe, I might say that they *dotted the i's* in my education for the world and society, to do which, unaided, was no easy matter at that time." She devotes some pages to the amusing follies of the period, the singular customs yet lingering in large cities, and the whimsical style of costume that fanciful mothers adopted for small boys, such as Turkish, Polish, or Hungarian dresses, worn on all occasions, while "a Berlin lady, who was on a visit to my mother, brought with her a sweet little five-year-old Hamlet, dressed in a complete theatrical suit." One of her cousins "figured as a Dutch sailor, the other as the Grand Sultan."

Even the waltz had not yet made its way to Northern Germany, the favorite dances being the polka, mazurka, the minuet, and the English country dance called Sir Roger de Coverley, similar to our own Virginia reel. She recalls how, in 1780, the Russian influenza, now for years our own familiar enemy, first travelled southward over Europe, and was named "la grippe" by the Parisians, after a well-known French household saying. A year or two later the city of Danzig underwent a long but ineffectual siege from the Prussians, no one knew why. Able to procure fresh provisions by water, the blockade on the land side made but little difference to the citizens beyond causing boundless indignation. Fodder for horses was expected to become scarce; and the Prussian general, as a favor, informed the son of a retired merchant, in whose country house he was quartered, that he might be permitted to provide himself with this article in return for his courteous though reluctant hospitality.

"I am obliged to the Prussian general for his good will. My stables are adequately supplied for the present; and, when the fodder is consumed, I shall have my horses killed," was the sententious answer that was bluntly made to the offer. This circumstance soon became generally known; and the gentleman rose the higher in the estimation of his fellow-citizens, as his attachment to his beautiful horses was proverbial. "No one was more delighted than I, though I only knew my republican fellow-countryman by sight. His behavior seemed to me not unworthy of the ancient Romans, for whom I still cherished a secret reverence. How far was I then from suspecting that I should soon be most closely allied to this stranger, with whom as yet I had hardly exchanged a word!"

But, before this, Johanna had, as she says, "not always laughed, for I have known what it is to shed tears when the affections in my breast woke up, as they do in the springtime of life in the heart of the peasant girl as in that of the princess. The trivial and simple narrative of this affair is too remotely connected with the subject of these pages, and I resolved not to trouble the reader with it. It is enough for me to state that I have been so unfortunate as to become acquainted with the sweet pain which is felt when acute grief gradually subsides into melancholy.

"I forget who it is that has either said or sung that the rough steps of life trample under foot the tender blossoms of first love. Instructed by the experience of many years, I could add, 'And well is it that it does so'; for, as the world is constituted, every day, as it rolls around, must deprive a bond formed in the first morning dream of youth of something of its enchantment. We wake up gradually. The cold reality forces itself on us with its cares and anxieties. The brightness of the sky fades; and that which the high ideal of our fancy had elevated into a divinity at length plainly shows itself to be but human, and we imagine ourselves to be justified in considering our sad life as thrown away, while the real enemy that deceived us was our own exaggerated expectations."

Wisely and delicately, she but touches lightly in passing on this brief episode, as though to account for the sombre shadow now for the first time cast upon her hitherto unclouded youth. When but eighteen, "my peace of mind, which I had lost too soon, had again returned; but with it a species of indifference to life, bordering on disgust, that made it difficult for me to recognize myself. Meanwhile, without any wish or observation on my part, this inflexible republican, who would rather have killed his horses than lay himself under an obligation to the Prussian general, had begun to pay attention to me. His uniformly upright conduct, his ardent love of liberty, his extensive commercial knowledge, together with his more than common intellectual attainments, made during a sojourn of many years spent chiefly in England and France, had gained him in a high degree the esteem and affection of his fellow-citizens. I might well be proud, and so I was, to be connected with such a man. I did not flatter him with pretensions of any passionate attachment, nor did he require it of me; but I felt how he became dearer to me every day. I scarcely thought of the wide difference between eight-and-thirty and eighteen. . . . The courtship lasted but a few weeks, from the 10th of April till the 16th of May (1785). Many of my own friends regard their engagement as having been the happiest part of their lives: it was not so with me."

So many ancient and wearisome customs were still in vogue among the upper classes in Danzig with regard to weddings that Herr Heinrich Floris Schopenhauer wisely managed to spare his bride and himself all undesirable publicity by being quietly married in the morning at a little suburban church, in the presence of their nearest relatives, after which they drove to his pretty country house in the neighborhood of the city, which for years was their summer home. Here the young matron, not yet nineteen, who, as she said, "fancied I had done with life," settled down to what seems to have proved more than the average share of tranquil happiness with the staid husband, almost twenty years older than herself. Perhaps the slightly subdued and chastened frame of mind in which this hitherto brilliant and life-enjoying girl had entered upon matrimony may, in the long run, have been the best for both. She was fond and proud of Schopenhauer, who, with his

usual liberality of mind, took pleasure in encouraging her mental development. His partiality for French literature and the writings of Voltaire at first rather troubled and perplexed the young wife, who found, as ever, a wise and gentle counsellor in Dr. Jameson, who evidently was no bigot, and managed to smooth away her difficulties.

A word regarding the good Kuschel. After years of patient toil he was unexpectedly appointed pastor of a desirable church, about the time of Johanna's marriage. Meeting him at her father's a few days after, she felt glad to congratulate him on his good fortune. "I stepped up to him with pleasure, but he drew back as if alarmed. He looked pale, and his eyes were hollow, as if he were recovering from a severe indisposition. His whole deportment toward me was extremely painful: he was shy, constrained, and even humble,—humble to me, his pupil, who owed so much to him. I was so grieved that I could hardly bear it. . . . On the next Sunday he was to read himself in. He joyfully took his mother on Friday to his new and convenient residence; and on Sunday he delivered his first sermon, which gave great satisfaction to his congregation. On Monday morning he was found peacefully asleep in his bed, sleeping his last sleep. The poor fellow had been habituated to anxiety, care, and unremitting toil, and his constitution was so undermined by a variety of sufferings that the prospect of a happier life and of better days was too much for him. The joyful anticipation of prosperity killed him; and his last pleasing emotions were stamped on his features, which seemed to have been refined by death."

Poor fellow, indeed! Did his embarrassment arise from the recollection of his foolish conduct only six years ago, or did the sight of Johanna as a bride awaken the smouldering flame of what may have been a genuine, if misplaced and presumptuous, love? Who can tell? Kuschel's lot, at any rate, was a true tragedy in real life; and he deserves our pity.

Occasionally Johanna's longing to meet distinguished persons was gratified, as Schopenhauer gladly entertained those who brought him letters of introduction. She mentions a visit from the celebrated aëronaut, Blanchard, so thin and tiny that he only weighed fifty-seven pounds (as she says, "just as much as a couple of fat Pomeranian geese"), and tells of a singular musical entertainment given, not without some opposition from the clergy, in the great Pfarrkirche, by the Abbé Vogler, now probably best known to all, save musicians, through Browning's magnificent poem. Her account, as usual, is sparkling: "The programme informed us that the piece was the Siege of Gibraltar: it might have done for that of any other town. A siege it certainly was, on that point we were all of one mind: a real one could hardly roar more loudly, and the bombs and heavy artillery thundered as naturally as possible. So far all was well; but he was next to give us, even to the minutest details, the heroic death of Prince Leopold of Brunswick, an event fresh in the recollection of us all. The prince had been drowned in a generous attempt to save a family from perishing during a dangerous inundation. We were to hear him repulse those who endeavored to dissuade him from the hazardous attempt, how he sprang into the boat, and loosened the chain by which it was secured to an iron ring. We were as still as mice, and paid the most fixed attention; and yet, alas! there was not one of us, unpoetical citizens, who had heard the prince leap into the boat, nor could we distinguish the clanking of the ring, nor the rattle of the chain as it was drawn through, but the programme promised that we should. . . . Luckily, the concert was already concluding with the Last Judgment before these remarks became louder. The Abbé displayed his pre-eminent powers in the regions of sound, the performance was grand, majestic, overpowering. Unfortunately, a quarrel arose between two ladies, who sat beside us, the one asserting that she was listening to the shrieks of the lost, while the other maintained that what we then heard were the songs of the blessed, I am sure they could not both be right: but it was all one to me."

Meeting the Abbé in society, she found him, alas! something both of a *petit-maître*, and of a *bon-vivant*, on one occasion seeming decidedly the worse for champagne! Evidently, this keen-witted lady was not easily to be imposed upon. Hence her numerous sketches of all celebrities whom she met

with have the charm of her clever although genial frankness.

It is impossible to record the story of her many travels, afterwards written in detail. The death of Frederick the Great, while filling many of the inhabitants of Danzig with what proved to be false hopes of a better condition of things, caused the penetrating Herr Schopenhauer, on the other hand, to foresee good reasons for one day leaving that city and going to reside elsewhere. Meanwhile, in the summer of 1787 he and his delighted young wife made a wearisome though interesting journey to Berlin, Hanover, the watering-place of Pyrmont, where they met various notabilities, Frankfort, Brussels, and Paris. Enduring great fatigues, yet enjoying herself in her usual bright and eager fashion, Madame Schopenhauer describes their visit to Versailles on the king's name day to witness what proved to be the last celebration of the Fête de Saint Louis. Tightly wedged in the midst of a frightful crowd, and small of stature, she ran imminent risk of being actually scalped, besides being crushed, when her long hair, hanging in powdered curls far down her back, was almost torn from her head by the frantic pressure of the surging mass, from which she was only rescued by some of the Swiss Guards, whose attention was directed toward her by one of her own party, himself too sorely pressed to be able to assist her. She describes the mournful interest of seeing the beautiful queen and the royal family, already becoming the scapegoats of the populace,—the tiny Dauphin in his little carriage, and the future Duchesse d'Angoulême, then "a pale little girl, about eight years old." From Paris they went to England. "During the two months that I passed in that country I received the greatest kindness from all the families to whom I was introduced, and the readiness with which I adopted their customs and manners, and the ease with which I spoke their language, rendered me a welcome guest." Herr Schopenhauer would have liked their son to have been born in England, in order to possess the rights of a native Briton; but his wife, most naturally, wished to be among her own family, and homewards they started in November. Their journey, as recorded by this humorous and truthful witness, abounded with every kind of hardship, including the gravest perils to herself, from accidents to their carriage, and tragi-comic incidents too numerous to mention. At Düsseldorf they saw the celebrated gallery of paintings, afterwards removed to Munich; and she describes the terrible impression made upon her by Rubens's Last "Judgment," which "haunted me by day, and my dreams by night." Keeping a brave heart under all her dangers, she "arrived safe and sound, on the last day of the year 1787, in my dear native city." There on February 22, 1788, the future philosopher of Pessimism was born, exactly one month after Byron, the poet of the "Weltschmerz," had been born in London.

It might, indeed, have been better if Herr Schopenhauer's wishes regarding his son's birthplace could have been carried out. No student of heredity can for a moment doubt that the pessimist's apparently unaccountable preference for the darker side of things must have been greatly owing to all that his mother had, however bravely, undergone during the few months before his birth. There seems scarcely anything in his blood or in his outward circumstances to justify his inherent pessimism, save on the supposition that his mother's strong nerves, during her terrible journey home to Danzig (to say nothing of her fright and narrow escape in the crowd at Versailles, and the awful impressions she had received from Rubens' "Last Judgment"), must have been far more shattered than she herself was aware of, at least to the extent of permanently impairing the nervous system of her son. His father called him Arthur, because that name is the same in many languages, and he was destined to a mercantile career.

The next great event recorded, after her joyful mention of her son's birth, was the storming of the Bastile, arousing, as it did, such wild yet short-lived hopes of coming freedom in hearts like that of this young German matron, who at Pyrmont had refused to be presented to the Duchess of Brunswick because courtly etiquette would have compelled her to stoop and kiss her hand. "Were we free-born women, subjects of no prince on earth, to kiss the hand of another woman, who was neither our mother nor our grandmother?" Her life, meanwhile, ran on for some time its tranquil course.

Her parents went to live in the country; and Dr. Jameson, solitary from the loss of his kind neighbors of the last thirty years, became so oppressed by fears of acute melancholia that he resigned his charge and sailed for his native land. Danzig, indeed, was growing sadly altered. Political oppression and poverty had made havoc among those hitherto prosperous. When the final subjection of the once free city to Prussian rule, without even the shadow of liberty remaining, became certain, Herr Schopenhauer instantly carried out the resolution he had made long before, and removed to Hamburg.

This was in March, 1793, and it was not until about 1796 that their only daughter Adèle was born. Her mother's detailed reminiscences reach but to 1789. Loving a change, and adapting herself easily to circumstances, she surprised and delighted her husband by offering no opposition to his plans, especially as he promised her that she should make a visit to her family every fourth year. Hamburg seems to have pleased her, and the welcome distraction of journeys was not wanting. In 1803–4 she made the extended tours of which she wrote the narrative that first won her literary fame. On her return from a long stay at Danzig she lost her husband by his falling from an upper window of his warehouse, in April, 1805.

Her son was now just seventeen, reluctantly slaving away at his apprenticeship to a mercantile career. Long before he had wished for a liberal education, pleading great distaste to his father's calling, and only enticed into commerce by being offered, when a boy, his choice between a course of study, debarred from sharing the projected travels, or a long and welcome journey, with a counting-house to be entered at its close. He had spent three months of his visit to England at a school kept by a clergyman, the chief result being an intense dislike to religion and to what he called the English hypocrisy. In October, 1804, when past sixteen, he went home to be confirmed (apparently, not in private, in the phenomenally dismal style related of his mother), and to enter life. Then came the servitude to the desk, and his father's sudden death, by some, though apparently without sufficient likelihood, suspected of being a suicide.

Madame Schopenhauer was only in her thirty-ninth year. Although to a certain degree impoverished by her widowhood, she was comfortably off, and before very long decided to quit Hamburg and establish herself in Weimar, the great intellectual centre of Germany. In September, 1806, she arrived there with her little girl, a fortnight before the disastrous battle of Jena. Her long letter to her son, describing the state of things after the defeat, is a valuable and remarkable document, tending to confirm all who read it in the belief that no greater disaster could well befall any nation than to have a victorious French army rioting and plundering in their midst. Written from time to time during several days of fear and misery, though for others rather than herself, it gives one clear and unbroken narrative of the universal wretchedness. All the ills which befell France in 1870 seem almost trivial, and in harmony with law and order, when compared with the numerous records, tallying with Madame Schopenhauer's in their essentials of the long train of miseries that Germany, for years after the defeat of Jena, underwent at the hands of a greedy and remorseless conqueror. Her letter is far too long to give entire. It is enough to say that this high-spirited woman, throughout the whole period of terror and distraction, appears to have been animated by the noblest courage. The only time when she yielded to fear was when she looked at her little girl. "I dared not looked at my Adèle, for then I lost my courage. Adèle herself was tranquil, composed,—a good child, quite a comforting angel to me. . . . Now the cannons thundered, the floors shook, the windows rattled! How near death was to us! We no longer heard any single report, but the hissing and rattling of the balls and small shot which flew over our house and on to the houses and the ground fifty paces from us without our being hurt thereby. . . . I drew my Adèle to my bosom, and sat down with her on a sofa, hoping that a ball might kill us both,—at all events, that neither might have to weep for the other. Never was the thought of death nearer to me, and never was it less formidable. Throughout the day, and even at that sad moment, Adèle did not lose her self-control. Not a tear did she shed, not a cry did she utter. When

her feelings became overpowering, she drew herself nearer to me, kissed me, drew me close to her, and begged me not to distress myself. Even now she was quite still; but I felt her delicate limbs tremble with a feverish chill, and heard her teeth striking against each other. I kissed her, and begged her to compose herself; for, if we died, we should die together. She ceased to tremble, and looked up affectionately in my face. I was, in fact, much more calm than I am now while relating the awful scenes to you. . . . I could tell you facts that would make your hair stand on end; but I will forbear, for I know how the misery of your fellow-men grieves you. My son, as yet you know nothing of it. All that we have seen put together is as nothing compared with this abyss of woe. What kept me here in view of all this distress and wretchedness that you can possibly conceive of is that to the best of my abilities I endeavored to assuage it. . . . My life here will be pleasant. People have become better acquainted with me in ten days than they in all probability would otherwise have been in ten years. Goethe said yesterday that I had become one of them by a baptism of fire. He was right."

Goethe was right, indeed! Adèle Schopenhauer, in adding the last few lines to her mother's unfinished Reminiscences, after giving the above-mentioned letter, says: "After these outward storms a beautiful season followed. I might almost call it my mother's second intellectual springtime, for during it Heaven granted her what is generally given only to the freshness of youth. . . . She pleased, and made herself beloved. . . . Her unostentatious and conversational powers made her house the centre of that intellectual social life in which each found himself at home, and to which he contributed to his utmost."

She was just forty when she settled at Weimar; and the two or three and twenty years passed there were certainly the richest, most brilliant, probably likewise the happiest of her life. It is scarcely surprising that she seized the opportunity afforded her by her widowhood for developing her latent powers as they hardly could have been in the narrow burgher life at Hamburg or under the jealous scrutiny and harsh criticisms of her son. Her biography of the art-critic Fernow, undertaken at the request of Cotta, the publisher, who offered to remit a heavy debt owing to him from the deceased, if she would write his memoirs, proved the beginning of her literary career. Then followed travels, sketches, and novels, all heightening her reputation, and closing with her unfinished "Recollections," begun at the age of seventy-one. Considerations of economy made her in 1829 remove from Weimar to Bonn. In 1837 she moved to Jena, having been granted a pension by the Grand Duke. There, on the night of April 16, 1838, she died suddenly, almost without previous illness, aged not quite seventy-two.

Her son's singular career is well known. The world has heard the tale of his exceptional genius and his extraordinary temperament that, in private life, too often made him seem the embodiment of "pure cussedness." It casts an ugly light upon him to find that he appeared to begrudge his mother both the exercise of her talents and the freedom of action belonging to her widowhood. He was irritated sorely by being asked "if he was the son of the famous Johanna Schopenhauer." Certain it is that, if his mother had been dull, narrow, uncultivated, and as far below the average German woman of her time as she was above her, the son would have been the very first person to taunt her with it, and to look down upon her. He was quite a Turk in most of his ideas about women, and made the difference of opinion concerning a matter of business an excuse for holding no communication with his mother and sister for eleven years. This may have been no great misfortune, as they were certainly far happier without him. Before he was twenty, when the counting-house had joyfully been exchanged for the study of philosophy, his mother wrote to him that, though his happiness was dear to her, yet she did not wish to have him living with her. "You are unbearable and burdensome, and very hard to live with. All your good qualities are overshadowed by your conceit, and made useless to the world, simply because you cannot restrain your propensity to pick holes in other people. So long as you yourself are open to criticism, people will not put up with your fault-finding, least of all in that offensive oracular style." She tells him

that her "only unpleasant moments are those which he causes, and only when he is gone does she breathe freely. If they are to agree, they must consent to live apart." Live apart they did, the son never seeing his mother for the last twenty-four years of her life, though he resumed correspondence with her some six years before she died. Much of his pungent wit seems to have been inherited from her, and his keen faculty of observation. She had the gift of telling trifling things with a grace and vivacity which made them charming, while the fact that Goethe honored her with his friendship should be enough to prove that intellectually she must have been of no common order. It is clear that her son desired that the talent and renown of the family should be monopolized by himself.

Adèle Schopenhauer is the least distinct and the most pathetic figure in this group, and one of whom we gladly would know more. The few glimpses we have of her are interesting. We see the child of ten who sat quietly beside her mother while the balls whistled over the house; the young girl in the court theatricals at Weimar, "playing the part of a boy in the white coat worn by Goethe when he took his degree at Strassburg"; the grown-up daughter gently helping to bring together, if but by letter, the long-estranged mother and son. It is said that she shared in her brother's innate melancholy, feeling as though fated to live apart from the tide of life. After her mother's death she published some stories founded on traditions, and a novel, which are said to "show taste and grace rather than power, and to evince a decided faculty for narrative." She died unmarried, aged about fifty-three, in 1849. Eleven years after, Sept. 21, 1860, the great pessimist was released from what he called "the worst of all possible worlds." He once said regarding his place of burial, "No matter where: posterity will find me." Posterity will be sure to find him; but, while honoring his genius, it may question whether, in all pertaining to that wisdom which consists in gaining from existence the largest share of reasonable happiness, the balance does not incline to his mother's side.

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ITALY OF TO-DAY.

In visiting the galleries, churches, and palaces of Italy, the traveller is too apt to lose sight of the great social and political transformation which has taken place in Italy in the past thirty years, and to come away with a much clearer conception of the Italy of the Renaissance than of to-day.

Of course, any one spending only a few months in a country can have but a superficial knowledge of its people or its politics, and must to a great degree depend upon the newspapers and information obtained from the people of the country. But Italians are very courteous, and very willing to talk with foreigners whom they find interested in and sympathetic toward "Bella Italia." I had also some English friends who have lived thirty years in Italy, and made the acquaintance of several Americans who had lived many years in the country.

For any just estimate of the present condition of Italy we must keep in mind its history.

After the downfall of the Roman Empire the rich cities of the old empire were pillaged by the Vandals of the North, and the whole peninsula was literally trodden under the feet of the barbarians.

In the Middle Ages, in the days of her renewed prosperity, Italy was divided into free cities, republics, dukedoms, and principalities, continually at war with one another. Nothing in history exceeded the hate of Pisa for Genoa or of Florence for Siena. Rome despised Naples. In 1848 the Romans said, "He who has 20,000 men has Naples." In the hall of the Palazzo Vecchio at Florence are hung the flags taken in war; and almost all of them were taken from Italian cities. Pisa has in her Campo Santo the chains to her gates taken by Florence, and restored after the unification of Italy. When Florence conquered Pisa in 1460, after a siege of eight months, the women were fighting on the barricades beside the men, and her people were starving. Many of the prisoners were sold as slaves in Florence. At the siege of Siena by the Florentines and Imperialists in 1554 the women formed themselves into a brigade, and worked with pickaxes and shovels on the fortifications. In modern times, from the battle of Marignano to the French

Revolution, Italy was alternately the battle-ground and the prey of Austria, France, and Spain. United Italy is not yet a quarter of a century old. Sept. 20, 1871, the Italian troops, under the leadership of Victor Emanuel II. and Garibaldi, marched into Rome.

Twenty-five years cannot eradicate the hatreds and prejudices of centuries. Taine, in his notes on Italy, published about 1865, says that "the inhabitants of Perugia spoke of the inhabitants of Ferrara as foreigners." To-day the Northern Italians hold in contempt Neapolitans, Calabrians, and Sicilians; and the observant tourist will not fail to note the difference in cleanliness, decency, and industry between Southern and Central and Northern Italy.

Milan, Turin, and Genoa are prosperous, cleanly, and beautiful cities.

Florence, although there is evidently little business done there, is a well-kept, cleanly city. There are almost no beggars in Florence.

The Florentine crowd is well dressed,—on the average, much better than in American cities. Without exception, Italian officers and gentlemen are the best dressed and the finest-looking men I ever saw.

The women are not nearly as good-looking as the men, and do not dress in good taste.

For a time I was quite puzzled to account for the unattractiveness of the women, when the men and the little children were so remarkably handsome; but I discovered that there was one type of face almost universal in Northern and Central Italy, with large, prominent features, especially the nose. This type is beauty in a man, but is coarse in a woman.

The idea prevailing in America that Italian cities are dirty is not true to-day. The cities of Northern and Central Italy and the smaller towns are better kept than Chicago or New York. That comparison is a libel on Italy. I should say they are cleaner than most American cities. Even old Alba Longa, near Rome, and Fiesole, near Florence, are clean.

Naples and the small towns about are dirty; but the principal streets of Naples are now fairly clean. The government works with energy, and has transformed Naples in the last ten years.

The soil of Italy is extremely fertile, and the climate genial. The plains of Lombardy yield twelve crops per year. It was said during the Austrian occupation that the army lived on the mulberry-trees, as the silk product alone paid all the costs of the Austrian troops.

About Vesuvius the land is very productive, and is one vast market-garden, interspersed with vineyards. One crop succeeds another during the entire year.

The very best of wine is produced on this volcanic soil, as well as in Tuscany. At Frascati, near Rome, is made the "sunshine wine," which Hawthorne praises in "The Marble Faun," and which loses in flavor even when carried to Rome, a few miles distant.

These wines are all very cheap, and contain very little alcohol; and drunkenness is almost unknown in Italy, although men, women, and children drink wine as Americans drink tea and coffee, but with more moderation. I spent two months, four years ago, in a town of about twenty-five hundred inhabitants, near Genoa; and such an orderly, kindly people I never before saw. I was told not a person had been in the town jail for fifteen months; and an American gentleman, who had lived in several of the small Riviera towns, told me that was not unusual in those towns, that the place in which he had spent the winter had not had an inmate in its jail for a year. The reason is to be found in the sobriety of the people, for liquor is at the bottom of most crime.

Throughout Italy every foot of arable ground is most carefully tilled. The olive orchards are planted on the sides of the hills, in soil carried there by human hands, and kept in place by solid walls of masonry, showing the patient labor of generations. No idle, thriftless people work like this. The Spaniards have let the system of irrigation, the orchards and vineyards left them by the Moors, fall into decay, so that much of the fertile Andalusia of the Saracens is to-day destitute of vegetation; but the Italian has kept up the old, and each year reclaims a little more of the barren mountains to fruitful olive orchards.

Our American estimate of Italians as lazy and vagabond is derived from the refuse population of Southern Italy, which come to us as most undesirable immigrants.

But, on the whole, Italians are industrious and frugal, abstemious to a degree unknown among Anglo-Saxons.

The lower classes live upon macaroni, polenta, vegetables, sour bread, and wine. At any time, about twelve o'clock, the workmen can be seen making their noon-day meal upon a large piece of sour bread and a little wine. I have often seen conductors and drivers on the tramways eating a piece of dry sour bread for their noon-day meal with the air of men partaking of a feast.

The kindliness and cheerfulness of the Italian people, ground down by poverty, are most admirable.

In Naples the whole population lives out of doors, and only goes into the houses to sleep.

All the vocations of life are carried on upon the street; and the poor people can be seen at any time of the day eating at the booths where the steaming kettles of polenta or some fried abomination is always cooking.

Even the well-to-do Italian dines upon macaroni, one or two vegetables, bread, and wine, with a little fruit for dessert. But they are always well dressed in public, and keep twice as many servants as Americans of the same social position.

In the parks and on the public promenades two or three nurses will always be seen in attendance upon the same number of children; and an Italian family makes an imposing appearance in public, especially if there is an infant carried by its gorgeously apparelled nurse, for the nurses have a uniform costume, which varies in richness of material according to the wealth and position of the family, the principal features of which are a head-dress of ribbon at least a foot wide, with streamers reaching to the bottom of the dress, enormous earrings, and a heavy necklace.

We remember that Victor Emanuel I. of Piedmont, after his restoration to his throne by the Allies in 1815, forbade teaching the people to read.

There is now a very small percentage of illiteracy in the present generation. The bright-faced children trooping to school in even the smallest Italian towns are the best hopes for New Italy. Italians are fond of politics, and take a keen interest in public affairs. Cab-drivers and tramway conductors usually have a newspaper in their pockets.

During the exciting times of last January and February a line of men reaching across the street could always be seen before the news-stands at the time the evening papers were ready for sale.

The Italians are a quick-witted people, naturally intelligent and courteous. The boorishness so common among the lower classes in England and Germany is seldom seen in Italy.

The very servants serve you in a manner that indicates the service they render you is a pleasure to them.

An American acquaintance, who had lived many years in Rome, told me that Italians usually treated their servants with courtesy and kindliness, that Italians could be easily managed with pleasant words, but it was hopeless to attempt to do anything with them with threats or by scolding. I was told that the soldiers would not submit to the severe discipline of the German army or endure the insolence of superior officers.

The causes of the present poverty and financial depression in Italy are, first and foremost, the excessive taxation necessary to support her army and navy, and, second, lack of manufactures and commercial enterprise.

The army tax is crushing the life out of Italy, and drawing the industrious, frugal peasantry to choose between emigration and starvation,—the one almost as hard as the other to the Italian peasant, who knows nothing of the world beyond his native village.

Everything is taxed in Italy, and the tax falls heaviest on the poorest. Salt is made by the government, can only be bought at licensed shops, which also sell tobacco, and costs three and a half cents a pound. Sugar is fifteen cents per pound, petroleum sixty and seventy cents per gallon. Eggs, chickens, milk, butter, oranges, wine, grapes,—in fact, everything to eat, to drink, to wear, and all fuel, are taxed at the active limits of the town. In Naples the goats are driven into the city and to the houses to be milked, to avoid the tax on milk.

We Americans know nothing about taxes. What would the suburban residents of Boston, Chicago, or New York say if each time they left the train on entering

the city stations every parcel they carried was taxed by a soldier, for everything is military in Italy? The policemen are uniformed and armed as soldiers. Even the firemen wear swords.

A resident of Rome said it cost him under the king three times as much to live as under Pope Pius IX., and that incomes had not, as a rule, increased. Taxes in Florence are now six times higher than under the grand dukes. Italy is paying a very high price for national unity and the position of a "great power."

Another cause of Italy's poverty is that there are so very few manufactures and commercial enterprises. The few moneyed men do not engage in business enterprises, but keep their money in land.

There is a lack of confidence in the existing order of things fatal to enterprise.

Living, formerly cheaper in Italy than any country of Europe, is perhaps now the dearest as regards food and many of the comforts of life. Food is much dearer than in America. There are few manufactures. Nearly all cotton and woollen goods are imported, as well as most crockery and hardware. Furniture of all kinds is very dear. Rents are high in Rome, Florence, and almost all large cities. Wages are very low both for skilled and unskilled labor. A cook gets from five to six dollars per month, other domestics in proportion; an agricultural laborer, thirty cents per day, and boards himself; workers in macaroni factories, fifty cents per day. All clerks and professional men have proportionately small incomes save the English physicians, who ask four to five dollars for every office consultation. However, only the tourists patronize them; and the traveller who must practise economy should avoid all places where he sees the sign "English spoken here."

The fact is, luxuries of certain kinds, velvets, silks, laces, kid gloves, works of art, are cheap in Italy; but most of the comforts of life are dear.

On March 14, the king's birthday, the usual review of the troops by the king took place; and after the review there was a grand street parade, the king and the queen being attended by their respective suites.

The streets on the line of march were packed with people; but the crowd, although perfectly orderly and respectful, showed no enthusiasm for royalty. There were no huzzas, and not half a dozen handkerchiefs were waved, as far as I could see, along the whole line. When the king and queen passed, a very few men stood with uncovered heads. The whole affair seemed more like a funeral cortège than a festal occasion.

I inquired the cause of this silence, and was told that personally the king was rather popular, that he gave all he received from the civil list to the poor, and at Christmas he gave 200,000 francs to the poor of Rome, but that several of the measures of the last Parliament were very unpopular, and that the government was considered responsible for the deplorable condition of the country.

My informant said that Rome had no business or manufactures to support it, and lived upon the tourists, and the maintenance of the court was too heavy a tax for its resources. Also, the relations between the "blacks" and the "whites"—that is, the king's and the pope's party—are more strained at present than ever before. It was noticeable that, although every day monks, priests, and the pupils of the colleges of the church are very plentiful on the street, scarcely an ecclesiastic dress was seen in the crowd on the king's birthday, and no clerical took any part in the processions. The clerical party prophesy the speedy downfall of the monarchy; but it certainly will not help them, as the republicans will come to the front.

I met at the time political excitement was highest in Italy, just before the chambers were prorogued, a most intelligent Italian gentleman, who talked very freely on the Italian crisis. He said,—

"Italy is not a homogeneous country, and would be more prosperous as a federated republic than as a monarchy; and it is too poor a country to support a court and all that involves."

I asked, "Do you consider the people of Italy are ready for a republic?" He replied: "Certainly. We are a Latin people, like the French. The Triple Alliance, and the talk about danger from France if we do not keep in the Alliance, is all made in the interest of the House of Sardinia. Without the army the present government could not stand a day.

"But we are living in a state of latent revolution, and Europe will wake up some

morning, and find the king deposed and the republic proclaimed."

Italy is rapidly educating her people. She has no ignorant foreign immigrants to civilize and assimilate; and, if she keeps on sending her criminals and paupers to the United States at the rate of the past twenty years, she will soon be rid of them all.

The decent, enterprising Italian emigrants, so an Italian told me, all go to South America.

Even those who dislike M. Crispi confess his ability, and, in expressing their hostility to his continuing in office, acknowledge that the finances have improved since he took the helm. Italian money is now about 8 per cent. discount, and it was 15 per cent. below par less than a year ago.

The reassembling of Parliament in May is looked forward to with anxiety by all parties. The Italian success in Africa has materially helped the present government.

The opposition papers, however, are very severe in their strictures.

Many socialists and opposition candidates have been elected to office since the chambers were prorogued. At Palermo a man has been elected who is serving a ten years' sentence in the penitentiary; and he was convicted through the influence of M. Crispi and his followers.

At a banquet of six hundred leading politicians from all parts of Italy, M. Zarnadelli, a very prominent leader of the movement against M. Crispi, made a speech, in which he charged the minister with the responsibility of the present deplorable condition of Italy, and that Parliament had been dissolved because of absurd misrepresentation made to the king, and to avoid judgment on his own conduct from the National Assembly. The opposition journals complain that unjust taxes have been imposed by royal decree without obtaining the necessary approbation of Parliament; that all recognized laws have been violated by the imprisonment and conviction of many a member of Parliament between sessions; that martial law was proclaimed in Sicily and elsewhere without the approbation of Parliament; that the right of association has been violated by the dismemberment of many legally constituted societies; and that there has been unwarrantable interference in the decrees of Italian courts of justice,—all of which seems a formidable bill of complaint against a constitutional government, which had its origin in a plebiscite.

The German Alliance is not so popular as formerly. Italians tell the following story about the visit of Emperor William on the twenty-fifth anniversary of the marriage of King Umberto. The king had especially requested that, because of the financial difficulties of the country, there should be no festivities upon this occasion. But, regardless of this, the emperor announced his intention of visiting his good brother of Italy. The honor could not be declined; and the king was obliged to draw from his private fortune a large sum to defray the expenses of the royal visit. This money King Umberto had, with difficulty, laid aside for the marriage and establishment of the crown prince; and, being obliged to use it in this entertainment, the marriage of the prince could not be arranged, as it is not considered politic to ask Parliament to provide for the prince any further.

Whether the story is true or not, it is generally believed, and has made the Emperor William very unpopular; and it also is a fact that not only is the crown prince unmarried, but there seems no present prospect of his marrying.

To be king of Italy is not at present an enviable honor; and even the most sanguine friends of Italy must feel that darker days are in store for her. A continually increasing expenditure and a continually increasing deficit mean financial ruin to an individual or a nation. MARIE C. REMICK.

A SERMON IN RHYME.

If you have a friend worth loving,
  Love him. Yes, and let him know
That you love him ere life's evening
  Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend till he is dead?

If you hear a song that thrills you
  Sung by any child of song,
Praise it. Do not let the singer
  Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you
  By its humble, pleading tone,
Join it. Do not let the seeker
  Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer?

If you see the hot tears falling
From a brother's weeping eyes,
Stop them, and by kindly sharing
Own your kinship with the skies.
Why should any one be glad
When a brother's heart is sad?

If a silvery laugh goes rippling
Through the sunshine on his face,
Share it. 'Tis the wise man's saying,—
"For both grief and joy a place."
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly helping hand,
Say so. Speak out brave and truly
Ere the darkness veils the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go;
Leave them. Trust the Harvest Giver.
He will make each seed to grow.
So, until its happy end,
Your life shall never lack a friend.

—*Selected.*

DR. MARTINEAU'S NINETIETH BIRTHDAY.

Addresses of affectionate congratulation were tendered to Dr. James Martineau on April 21, the occasion of his completing his ninetieth year, by the British and Foreign Unitarian Society, Manchester College, Oxford, and other institutions and societies. One of the addresses was signed by more than one thousand names, representing colleges, congregations, organizations, and individuals throughout Great Britain, also by the professors of the Unitarian College at Koloszvar, Transylvania. Dr. Martineau, in excellent spirit and health, acknowledged the addresses in the following vigorous speech, which we give as reported in the London *Inquirer*:—

"Dr. Martineau, in reply, said that he need not say that it was entirely impossible for him to render any adequate acknowledgment for the noble present which had been made him, and which testified to a long period certainly of past work, or for the generous and far too appreciative addresses that had proceeded from the several friends who had spoken. He did not wish to say much about his past work at the college,—perhaps he ought to say nothing, for more than enough had been said already, if tried by any sober estimate of his deserts. It might be felt that, as those who were present represented an institution with which he had been connected for over seventy years, he ought to be quite at home, and to feel no embarrassment in addressing them. But it was impossible for him to look back on the series of offices that had engaged his attention for so many years without having fond recollections that made it exceedingly difficult for him to pour out all that was in his heart. He would limit himself to his own particular department of work,—that of philosophy. Not that the work of the other departments of the college was not interesting to him, but it did not devolve upon him to take special part in them.

"In course of time, he was forced to confess,—they might take it, perhaps, as a proof of instability of mind,—his mode of teaching underwent a large amount of change, whether an undue amount, considering the progress of knowledge and the development of thought, it was not for him to say. He might, however, say this much in excuse for himself: that he believed there was no better school for learning than the process of unlearning; and, as one always began teaching from that which one had been taught, there could hardly fail, as knowledge advanced, to be something to unlearn. When he began to teach, he had been indoctrinated in a prevailing school of thought of great influence and importance, of which he was a convinced disciple. He had been trained to revere the names of Hartley and Priestley by his old master, Dr. Lant Carpenter. That particular school had quite formed the basis of his youthful religion, which was entirely of the type of Dr. Priestley's; and for a long time his teaching at college followed the same direction. The principal part of that teaching was the doctrine of the association of ideas. But in the teaching of this doctrine he unlearned a good deal, and alighted on phenomena beyond its resources of explanation.

"Then after a few years they were visited by a new literature from the United States of America. The writings of Dr. Channing came into their hands. At first the new ideas were received with eagerness. His old master, Dr. Lant Carpenter, was indeed so delighted with Dr. Channing's first sermon on the evidences that he could not refrain from delivering it from his own pulpit.

But soon the new teaching met with strong resistance, and in the public reviews unfavorable criticisms appeared, some of them of a bitter and contemptuous kind that made it seem as if our American brethren were not brethren at all. Then in its turn that feeling softened, and on the younger men—certainly on himself—the new writings produced a profound impression. In particular they brought to him a new feeling of insight and aspiration before unknown. It was akin to that awakened while at school by Hannah More's 'Practical Piety.' That book, he remembered, took a powerful hold on him. It brought into his mind a sense of 'sin' deeper than was felt before. Somehow, after this, Dr. Channing's writings affected me with an enthusiasm not general in England. No one, however, could fail to recognize how these writings marked an epoch in philosophical thought. By removing the doctrine of necessity they relieved the divine will of its equal causality of good and evil. The human personality asserted its position and took its responsibility. Once possessed of the ethical bearings of this doctrine, he had taught it to the last.

"Since that period other schemes had passed into the foreground, especially when he went to Germany and studied there the old Greek philosophy as well as the new German philosophy. These schemes it became his duty to explain to his students, so far as secures in clearest light the personality of man and the holiness of God. The resulting doctrine was most nearly in agreement with the old Scotch philosophy, only that the latter needed a little refining and expanding. In the course of his teaching, moreover, he had come to the conclusion that the teaching of philosophy was very largely the study of the comparison and the selection of systems, and that, instead of seeking to enforce one's own ideas and dogmas upon the students, one should strive to exhibit clearly side by side the different systems, and leave the practised judgment to come to its own conclusions. Then, to enable that practised judgment to come to a conclusion, a careful study and practice of the methods of reasoning, of logic, were most essential. He had tried to clear the way by careful logical discipline. That this plan had not been altogether without result a single instance would show. One of his students at college was a Hindu of great worth and talent, Prof. Prasanná Roy, of Calcutta University, who, when he went back to India, wrote a Manual of Logic, now accepted as a standard book on elementary logic. In conclusion, Dr. Martineau said that some people often regretted that so much attention was given in colleges to these abstruse subjects, but let them depend upon it that they could not keep intelligent and capable young men—and the more intelligent and capable they were, the more true it was—from being largely affected by the current philosophy of the times.

"It was very common nowadays to meet with persons whose whole faith and system of thought were broken into confusion for want of a rational and coherent system. Therefore, it was a matter of importance to keep alive this philosophical knowledge. Certainly, the historical sources of religion were undergoing a rigorous investigation that would render their accepted interpretation no longer possible. They could no longer take the Bible or the New Testament as a whole; but by criticism and analysis they must sift from them the elements that were not originally contained in them, so as to leave clear the one personality of Christ himself. This would be more and more the form that Christianity would take; and, if that were the case, they must not only accept it from a personal sympathy with the religion of Jesus Christ, but show how it commends itself to all the deepest intuition of the human mind. Therefore, he thought that the old courses of study should not be broken through, but that they should have the historical and philosophical studies properly balanced. Without attempting any fit reply to the touching personal allusions that had been made, he would only say that they sank very deeply into his heart. They were the brightest and most cheering rays on the declining path of his life; and, whether or not he was able to continue longer to work on the old lines, he should always remember with gratitude how his efforts had been appreciated by the younger men."

Many excellent articles appeared in the daily press, showing how high a place Dr. Martineau occupies in the minds of the general public. The following is an admirable

résumé by one of the editors of the Manchester *Guardian*: —

"Yesterday Dr. James Martineau completed his ninetieth year. The place which by general consent has long been accorded to him among the leaders of religious thought, as well as among the most distinguished writers of the present century, renders the event one of more than private interest; and the congratulations it is sure to call forth will be limited neither by class nor creed. Though representing one of the smaller sections of British nonconformity and standing outside the confines of reputed orthodoxy, he has a large hold upon the sympathies of religious men of every communion, and has been on terms of the closest friendship with some who were as sincere, as conscientious, and as outspoken as himself, but whose opinions on points which he and they alike held to be important were the opposite of his own. There must have been some secret charm, some potent spell at work, to produce such results; and, though all who have experienced its force might not give their explanation in the same words, there has long been no doubt as to the qualities of heart and head wherein it lies. For the moment we are chiefly touched by the length to which his years have been prolonged.

"There are comparatively few who attain to the age of ninety, and fewer, much fewer, of whom it can be said at that advanced age that their intellectual force seems to have suffered hardly any abatement. Dr. Martineau was born in 1805, the year of the battle of Austerlitz, the year before the catastrophe which overthrew the Prussian monarchy and gave Napoleon an undisputed ascendency over almost the whole of Continental Europe up to the Russian frontier, the year before that memorable one in our political history which witnessed the death of Pitt and Fox, when Waterloo was still ten years distant, and the first Reform Bill, the ordinary limit of the longest political memories, was not to be reached for more than a quarter of a century. Dr. Martineau's literary career is the longest on record. His first work, 'The Rationale of Religious Enquiry,' was published in 1836. Mr. Gladstone's first work, 'The State in its Relations with the Church,' was published in 1838. Both statesman and divine turned their attention about the same time to the same class of subjects: one, as became his position, dealing with the external relations of the Church, and examining the links which connected it with our political institutions: the other, also as corresponded with his profession, seeking to throw some light upon the processes by which conclusions are reached in matters of belief. One, it may be said, was busy with the superstructure, the other delving among the foundations; but the age which has known them both will hardly fail to recognize some kinship of sympathy, some community of sentiment, and almost some unity of aim between two supremely religious men, who on almost all questions that admit of being thrown into formulas stood so far apart. Dr. Martineau has been a voluminous writer. Important and interesting productions have flowed from his pen with but short intervals of intermission. Most of them are as much philosophical as theological. It has been the result, and perhaps the aim, of his labors to strengthen theology on the side of philosophy, and at any rate to exhibit their close relations. One cannot but wonder at the extent to which his intellectual vigor has been prolonged when we remember that, perhaps, the most important of all his works, and the one which will be most closely associated with his memory, was published only five years ago.

"It will, perhaps, be generally admitted that in the more recent development of religious thought Dr. Martineau has held a position which is in some respects unique. It will also, perhaps, be recognized as a fact that during his later years he has been in much closer fellowship with the sentiments prevailing among the leading minds of other churches than he was when his work began. The change is one in which he has had no share. His position is substantially the same as it was fifty years ago. Nor is it suggested that the change is to be ascribed in any appreciable measure to the influence of his controversial writings. It has sprung from other causes which were not controversial at all. The discoveries of science, the scientific theories founded upon them, the results of historical research, and the conclusions drawn from what is known as the higher criticism have all combined to put a pressure upon the religious thought of

our time. The pressure has been yielded to as a matter of necessity. Conscientious men had no choice but to accept facts, regarding them as signs, not that the verities of religion were in any way endangered, but that in their methods of reasoning and their lines of defence they had not hitherto selected the right track. Against the growing materialism of science there soon came a powerful reaction. Metaphysics, which had long been dying or dead, underwent a sudden revival. Scholastic arguments in the sphere of theology were exchanged for an appeal to the primitive facts of consciousness. It gradually came to be recognized that the way in which men felt and acted was at least of equal worth with their intellectual assent to theoretical propositions, and that religion was pre-eminently a matter of life and conduct. Owing to these causes, a remarkable change has been brought about in the religious atmosphere of our time. All do not acknowledge it, but all in some measure breathe it. The result has been a closer approximation among members of all churches upon what is felt to be essential in religion, and converging paths, starting originally from points remote from each other, have at last met, if not on the same spot, at any rate in the same latitude. Dr. Martineau first became known outside his own denomination by his 'Endeavors after the Christian Life.' It was regarded almost as a discovery. Could any good thing come out of Nazareth? Certainly, however unexpected and however wonderful; for here it was. The ideal exhibited was recognized as lofty and impressive. The appeals it made to the heart and conscience awakened responsive echoes in all devout minds.

"The experiences recorded were such as had hitherto been thought possible only in very different schools of thought, and it had to be recognized that beyond the pale of orthodoxy there was a way to God. Dr. Martineau made it his aim to develop the devotional side of belief. Hence his 'Hymns for the Christian Church and Home' and his 'Hymns of Praise and Prayer.' His trained habits of speculative thought, together with the position he held as Professor of Mental and Moral Philosophy in Manchester New College, led him to turn his attention to the position of theology with regard to the ideas then predominant in the sphere of science. He was not a materialist in psychology, nor could he make any compromise with materialism. It was this that stood in his way when he became a candidate for the mental philosophy chair in London University College. His rejection on such grounds was widely regretted; but the views to which he was opposed were in the ascendant, and philosophical sectarianism prevailed. In 1876 he published his 'Modern Materialism: Its Attitude towards Theology,' in 1879 his 'Ideal Substitutes for God Considered,' in 1881 'The Relation between Ethics and Religion.' These are but a selection from a series of works which followed each other in quick succession. His last important work, on 'The Seat of Authority in Religion,' raises questions upon which opinions are largely divided; but those who are unable to accept its conclusions will be the first to recognize the elevation of thought which the book displays, the devout spirit which pervades its pages, and its stately and sustained eloquence.

"Notwithstanding Dr. Martineau's acknowledged distinction as a writer, it was a long time before he received any academical recognition; but in his later years he has had no reason to complain. In 1872 Harvard College conferred upon him the honorary degree of LL.D. The University of Leyden made him a Doctor of Theology in 1875. The degree of Doctor of Divinity from a British university was a more delicate affair, but it came in 1884 from the University of Edinburgh. In matters of divinity the University of Oxford is restricted by the Thirty-nine Articles; but in 1888 it did what it could by making him a D.C.L., and in 1892 the University of Dublin conferred upon him the degree of Litt. D. He had thus at last an academic standing ground in each of the three kingdoms, as well as in Holland and the United States. But incomparably superior to any recognition of this kind is the respect in which he has long been held by all classes of his countrymen, inclusive of all denominations. This is a fact upon which it is pleasant to dwell, both for the larger tolerance which it proclaims and for the possibilities which it seems to point out.

"From many of his warmest admirers he

is separated by differences of opinion on matters which are held to be of essential importance; but across the gulf the friendly hands are stretched, and messages of congratulation are sent. It is the ground on which this esteem is based that has the most significance. It is not his literary achievements, not his philosophical reputation, nor even the services he has rendered to those fundamental principles of theology, on which all agree. The reason of the estimation in which he is held by members of so many different churches is that he is felt to be, in the truest and largest sense of the word, a religious man. In some respects it may be necessary to consider him a heretic, but that does not prevent his being regarded as something approaching to a saint. The verdict is that he is good, and that is held to go a very long way. In this respect Dr. Martineau seems to hold among us the position which was once accorded to Dr. Channing. In his case, also, religious and ethical considerations were victorious over certain doctrinal differences. He was religious, he was devout, he was good, his life yielded the fruits of righteousness, he seemed to breathe the very spirit of his Master; and, what more, it seemed to be said, could be expected from the most perfect accuracy in speculative belief? These are hopeful signs. They seem to assure us that the spirit of Christianity is superior to all its forms, and that the obstacles in the way of a practical union among those who are one in heart and aim may yet be surmounted. To have lived to produce such an impression must be counted among the things which Dr. Martineau has achieved, and it may be regarded as the crowning distinction of his career. At his age the shadows lengthen, and the sun will set at last. Let us hope that the period which remains, whether long or short, may be one of unclouded calm.

"The entire world of religious thought will offer its homage to James Martineau on the completion to-morrow of his ninetieth year. No more faithful career has been lived in our time. Of Huguenot extraction, Dr. Martineau has brought to the problems of religion and philosophy the subtlety of thought and the fineness of expression which we associate with the country of Descartes and Pascal. To those qualities he added, from his earliest days, the profundity and sweeping survey characteristic of German philosophic culture, which, like Carlyle and Coleridge, he assimilated at a time when it was looked on askance by British insularity and Anglican dogmatism. Moreover, he received the strong ethical discipline which nonconformity imparted when it was still under both a social and a legal ban, combined at the same time with a reverent freedom of thought with which the Unitarian denomination has been honorably associated. If we add to these elements the signal advantage derived from starting on his career in a time big with new hopes and aspirations, when Tennyson and Browning were beginning their noble body of poetic work, in an age when to be young was, as Wordsworth said of a former period, 'very heaven,' we shall see how splendidly Dr. Martineau was equipped for his great work of the presentation of religious ideas.

"For two generations Dr. Martineau has been actively engaged in teaching in our midst. He was born before Trafalgar was fought, and while Pitt and Fox were yet alive. The Test and Corporation Acts were still in force, and the meeting-houses of nonconformity were usually stowed away in dark, narrow streets. The English universities, which gave high preferment to dull men who had produced a few bad Latin verses, had no place for this great thinker; and, until Oxford made tardy amends a few years ago, James Martineau received academic recognition only from foreign lands. Dr. Martineau's ministry began in the eager days of the reform era of sixty years ago. And now, toward the close of the century, his early friends and compeers all passed away, this great figure still remains among us, not merely as a monument of the past, but as a living intellectual and spiritual force, feeble in body, but strong in mind, in faith, in character. At the age of eighty Kant had fallen into senility, while few other modern philosophers have attained any great age. We must go back to the Greeks to find a parallel to the vigorous old age of Dr. Martineau. As in the case of Mr. Gladstone, we may attribute this prolonged vitality to the constant supremacy of the will and the resolute activity of the intellect. The lower elements in human life,

which are perpetually dragging man back to the slime from which he has emerged, have been, in these signal contemporary instances, entirely subordinated to the rational and divine qualities of humanity.

"From the point of view of pure intellectual power, Dr. Martineau is probably the first of the great English religious teachers of the century. His chief compeers, perhaps, were Chalmers, Maurice, the two Newmans (the younger of whom, born in the same year as Dr. Martineau, still survives), Mansel, and Stanley. Of these, Chalmers was rather a great organizer and administrator than a thinker; while Stanley's personal charm, high position, and historical interests have combined to place him higher than a reference to his purely mental gifts would permit. Francis Newman is a remarkable personality; and many of his religious ideas have been almost identical with those of Dr. Martineau. But his intellectual limitations, combined with a lack of concentration of power, have prevented him from exerting a commanding influence on the thought of his time. Mansel was a very well-organized intellectual machine, which somehow seemed to lack a soul; and his teaching made distinctly against the development of any genuine religious philosophy. We come, therefore, to Maurice and John Henry Newman as the only great English religious thinkers who can sustain comparison with James Martineau. All three had distinction of style, were profoundly versed in the history of religious and philosophic thought, and were under the dominion of the profoundest spiritual convictions. But who among them had the firmest grip, the clearest vision, the widest survey? A future generation will answer this question better than we can pretend to answer it now. Broadly speaking, we may say that each sought for the justification of man's highest aspirations, for the satisfaction of his deepest needs. Newman found what he sought in the authority of the ancient Church. Maurice found it in an esoteric interpretation of the historic Christian creeds. Martineau found it in the rational nature of man himself. Catholicism, Broad Churchism, Free Christianity, —such were the several solutions of the great problem which approved themselves to these three master minds.

"Dr. Martineau himself has become more and more radical as he has grown older, just as Newman became more and more devoted to authority. While he was never under the dominion of the mechanical Priestleian philosophy and criticism of Scripture, which hindered early Unitarianism from making any religious conquests, Dr. Martineau's earlier creed closely resembled that of Channing. It was, in fact, scarcely distinguishable from the creed of the broader-minded Anglicans and nonconformists. But German advanced criticism has more and more commended itself to Dr. Martineau, so that he may now be said to combine a very thorough anti-supernaturalism with a certain devotion to the spiritual teaching of Christ. For him the letter has apparently faded away, so as to become almost illegible. The spirit remains in its life-giving power. Yet it is not mere Theism, but essentially Christian Theism, as derived from the Gospels and the apostolic teaching, which, judging from Dr. Martineau's criticism of Mr. Balfour, pervades the mind and heart of this venerable thinker.

"But it is not so much his controversial or philosophic works which give to Dr. Martineau his interest and charm. He soars highest when he quits the lower region of the pure intellect and the analysis of the contents of human consciousness for the diviner air of the spiritual life. He knows the human heart,—its sorrows, its joys, its needs. He exhibits that longing for the Vision which Dante saw and hinted to us in the 'Paradiso.' Like the Hebrew prophet in the wilderness, he has heard the still, small voice. While Dr. Martineau's philosophic writings may be powerful against the position of the sceptic or the agnostic, his 'Endeavors after the Christian Life' and his successive volumes of sermons entitled 'Hours of Thought on Sacred Things' have been as the bread and water of life to many a fainting soul. Here was a mind face to face with the supreme realities, a soul dwelling secure on the serene heights, far above the storms and tumult below. 'Logic and sermons do not convince,' says Walt Whitman. No, ordinary sermons do not; but these are inspired, lofty in idea as they are unique in literary form. We do not know any re-

ligious writings in the English language quite like them, as we do not know any other mind of our time that could have produced them. The writer is, indeed, like Wordsworth's 'Leech-gatherer,' a man 'from some far region sent'; and, whatever your creed or no-creed may be, you feel that it would be good to dwell in that region, and to breathe habitually its purifying air. It is the region of the whole, the beautiful, and the true; or, if it is not, then beauty and truth are mere empty names, and we must bow before the sordid vulgarity of the accomplished fact and the base materialism of our actual life. We believe that these works of Dr. Martineau, akin as they are to the 'Imitation' and other high products of religious literature, will prove to be the most permanent contributions which Dr. Martineau has made to the thought of our time, because they rise beyond controversy and analysis to the ultimate facts of the spiritual life, because they converse with the Power *qui est per omnia sæcula benedictus.*

"Dr. Martineau has long overstepped the bounds of sect: he belongs to the whole country, to the English-speaking peoples, to the world. In his old age he is loved and revered throughout Europe and America as perhaps the profoundest mind among those who would end the long divorce between science and faith. He has perhaps accomplished as much in this direction by his life as by his work. Like his friend Emerson, he has 'obeyed the voice at eve, obeyed at prime,' and through his long career duty, faith, and truth have been his guiding stars. 'If men find faith hard to-day,' writes Prof. Wallace, in his companion criticism of Mr. Balfour, 'it is because they live basely; for base living leads to mean thought.' Against both base living and mean thought Dr. Martineau's long life is a living protest; and, if we sought to live as he has done, it may be that we should come to different intellectual conclusions from those of an era which has given its heart away, 'a sordid boon,' but which is still ennobled by the presence of one or two great figures from an earlier and more strenuous time, not the least noble of which is that of James Martineau."

Without religion you cannot make the will equal to its tasks.—*Mrs. Humphry Ward.*

THE AMERICAN UNITARIAN ASSOCIATION.

SEVENTY YEARS OLD.

Welcome, old friend of many years:
  Your face is ruddy yet, and bright.
You've had your dark hours, and your fears;
  But yet you always saw the light.

Grim want has stared you in the face,
  You knew not whence the aid would come:
You turned unto the throne of grace,
  And prayed for help; and, lo! the sum

That poured into your ample chest,
  From dying saint and aged seer!
Whose memories are ever blest
  And sacred in your annals here.

When many a parish drooped its head,
  You waked it with your cheering voice;
You roused our workers, cold and dead,
  And made our Zion's Hill rejoice.

Troubles have entered in your fold,
  And disputations long and deep;
You calmed the fevered hearts, and told
  The workers all to feed the sheep.

Now seventy years have come and gone,
  The harvest of the world is great;
And still you urge the laborers on,
  And others in the vineyard wait.

Lord, send us generous souls, and free,
  That these who wait no more may say,
Like them of old in Galilee,
  "No man hath hired us to-day."

MARTHA PERRY LOWE.

WESTERN UNITARIAN CONFERENCE.

The opening services of the Western Unitarian Conference were held on Tuesday evening, May 14. Prayer was offered by Rev. W. M. Backus of Alton, Ill. The sermon, by Rev. John E. Roberts of Kansas City, was from the text, "And no man putteth new wine into old wine-skins."

The devotional service on Wednesday morning, conducted by Rev. B. R. Bulkeley, was heartily entered into by both the leader and the several speakers who followed him. It was truly "devotional."

The president's address was given by Hon. D. L. Shorey.

The secretary, Rev. A. W. Gould, reported some sixty services held during the year, besides several lectures. He had written some fifteen hundred letters, been present at two dedications, and helped several churches to secure ministers. Touch-

ing the Liberal Congress, he said that he felt its work to be so closely akin to our own that he acted as chairman of its Missionary Committee. He had found several points where the union of the liberal forces seemed possible only along the lines of the Liberal Congress.

The expenses of the conference for the year were, in round numbers, $4,800. The income from all sources amounted to $4,450, leaving a deficit for the year of some $350. This amount, added to the deficit brought over from last year, made a present deficit of $2,000.

The report of the treasurer, which had been summarized by the secretary, was read by Mr. Hosmer, the treasurer being absent on account of illness. Brief reports of the State conferences followed.

On behalf of the Illinois Conference Rev. C. F. Elliott reported that a minister, Rev. Seward Baker, had recently gone to Sterling; and, with the help of $200 from the conference, his salary for a year was now assured. The movement at Valparaiso, Ind., which had always been fostered by the conference, was promising. The Church of the Messiah in Chicago, under the leadership of Mr. Fenn, was developing a new missionary spirit.

In Wisconsin Mr. Secrist said that the workers were all young men and new to the State. They were only just becoming familiar with its missionary possibilities and needs. Now that these were coming into sight, and the workers were coming to know each other, he felt that good results might be hoped for. During the past year there had been an effort to revive the work at Kenosha and some other points, but no new field had been opened.

For Iowa Mr. Harvey said that the annual conference at Sioux City in October, 1894, had seventy-seven delegates present, this being by far the largest number which the conference had ever had. The enthusiasm of the conference was likewise marked. The Finance Committee reported $900 raised during the year for missionary work. Two new churches had been dedicated within the year,—one at Cherokee, and the other at Perry. Cherokee, Washta, and Marcus —three points developed by Misses Safford and Gordon—had united in a call to Mr. Van Sluyters; and thus there was every promise of permanence to these movements. Miss Safford had recently started a new movement at Ida Grove, where the large congregations and the notable enthusiasm gave every promise of a new church. During the year, too, Mr. Byrnes had started a society at Forest City, where there were now sixty-eight members. A promising movement at Coon Rapids was being developed by Mr. Stevens of Perry. At Ames a little society of twenty-five members had been organized by Mr. Harvey; but, having been shut out of two of the public halls, through the persistent opposition of Orthodoxy, the society had at present no meeting-place. At Centreville, where Mr. Bidwell, now of Geneseo, Ill., had worked for nine months, there was an earnest band of Unitarians. In all there were five new mission points. *Old and New* became a conference organ in January, and is proving a very effective servant.

In Mr. Wyman's absence Mr. Roberts reported for the Missouri Valley Conference. He felt that this body was not very efficient,—was, indeed, hardly more than hypothetical. The best of feeling existed among the ministers, but organized effort was lacking. The report concerning his own church in Kansas City, with its audience of from five to seven hundred, was very interesting. The work of the Ladies' Aid Society of St. Joseph, Mo., where Mr. Roberts now speaks on Sunday evenings, is especially noteworthy. During the past six months this society has raised some $1,600 to pay off church debts. At their recent annual meeting a board of trustees was selected from these women, thus replacing the male board; and now the church is thoroughly alive, the congregations reaching some two hundred.

Mr. Forbush, in a short address, spoke of the excellent work which Mr. Crooker is doing in Montana. He believed that the work of developing churches in the larger centres, at whatever cost, was the true policy. He believed that the work in the college towns bore fruit in much wider fields than we at first realized. The chief workers in many of our churches will be found to be the boys and girls who received their initial impulse from the Unitarian preacher in their college town.

Miss Bartlett reported that the Michigan Conference was doing little. Upon being requested to say something concerning her own work in Kalamazoo, she told of the kindergarten, which for the past three months had an average attendance of fifty-eight. This school is free to all who can-

not afford to pay, and most of those who send to it cannot. The expense of running it has been $1,000, which has been raised by subscription. The Frederick Douglass Club, a colored people's society, meets in Miss Bartlett's church every Thursday evening. It has between thirty and forty members.

The great meeting of the conference, and one which promises to be historic, was held on Thursday morning. The church was reasonably filled at ten o'clock; and, when the names of the delegates were called, seventy-nine were present. Western Conference people know that this is an unusually large delegation. The business of the morning was the consideration of the report of the Conference Committee on the relation of the Western Unitarian Conference to the State conferences, and to the American Unitarian Association, and to the American Congress of Liberal Religious Societies. Mr. Judy, as chairman of that committee, after stating that the report had been submitted to the full Board of the Western Unitarian Conference, and had there been unanimously indorsed, and that the representatives of the American Unitarian Association had likewise given their personal assent to it, read the following resolution:—

Resolved, First, that each of the various State or district Unitarian conferences within the limits of the Western Unitarian Conference shall be invited to nominate triennially one member of its board to serve for three years, or until a successor is chosen in the same way, as a director of the Western Unitarian Conference. The representatives so nominated, when elected by the Western Unitarian Conference, shall, together with the president and secretary of the conference, constitute the Missionary Council, a Standing Committee of the board of directors of the Western Unitarian Conference, whose duty shall be to assist and advise the secretary of the conference in all matters pertaining to missionary work.

Resolved, Second, that it is part of this plan of co-operation that, when the Missionary Council has been constituted, it shall become the agent and adviser of the American Unitarian Association within the limits of the Western Unitarian Conference, and that it shall also have the power of submitting annually to the Nominating Committee of the American Unitarian Association the names of those persons whom it would like to have as representatives of the West upon the American Unitarian Association Board.

After the reading of the report relative to the Liberal Congress the foregoing portion was taken up; and, after a word of commendation from F. L. Hosmer, emphasizing the unanimity of the board of directors in relation to it, the report was unanimously adopted, and was followed by a hearty clapping of hands. The report relative to the relation of the Western Conference to the Liberal Congress was again read, as follows:—

In view of the resolution of last session, which reads, "*Resolved*, That we recognize the approaching Congress of Liberal Religious Societies as an effort toward the union of the liberal forces for which we have the heartiest sympathy, that we regard it as in line with tendencies which this conference has long cherished, that we will entertain any proposition which may be made by the Congress suggesting a plan of union among liberal bodies which shall secure closer co-operation without materially disturbing existing organizations," and in response to the invitation of the Liberal Congress to send delegates to its meeting in 1895, therefore, be it resolved:

1. That we heartily avail ourselves of the privilege of sending these delegates to the next annual meeting of the Congress, to take part in its deliberations; and
2. That the board of directors of this conference be instructed to enter heartily into any negotiations looking toward the establishment of a common headquarters in Chicago for the various liberal religious societies and the organizations that represent them.
3. That the conference recommends that the board co-operate with the officers of the Liberal Congress in all ways that are conducive to the common interests of the two bodies.

Mr. West of Chicago asked to have that part of the resolution which relates to the establishment of headquarters reread, and wished to know whether the board was positively instructed to establish such headquarters, or was so instructed if they deemed it expedient. The section was reread, and the president said he would put the latter interpretation upon the section. Mr. West said that, with such an interpretation, he had no objection to it. The resolution, as a whole, was then unanimously adopted; and applause followed.

Mr. Hosmer made a brief statement concerning the deficit, saying that until last year no deficit had ever been carried over.

The amount was now $2,000, and he felt it to be our duty to do as much as possible toward raising that amount. In something less than half an hour the whole sum was raised, and the conference was ready for the addresses by Messrs. Brown and Savage which they had been promised the previous night. It has been my privilege to note at various conferences that there is nothing else which so consecrates and hallows a service as a subscription such as this, which calls for genuine sacrifice. It did not fail in this case; and, when Rev. Howard N. Brown of Boston rose to speak, it was to a set of people already full of the spirit. After indorsing most cordially the work of the morning, he closed by suggesting that the time had come for us to talk and think more of religion and less of the philosophy of religion.

Mr. Savage congratulated the conference upon the action taken. He said that now Grindall Reynolds has gone from among us he wished to bear witness to the value of his work and the catholicity of his spirit. When he was nominated for the office of secretary of the American Unitarian Association, Mr. Savage opposed his election, believing he was too conservative a man. But he had been mistaken in his estimate, for during the whole term of Mr. Reynolds's service he did not know of a single instance in which the question of radicalism or conservatism had been considered in granting funds for any church's support. This gave him an opportunity to say that he believed in a Unitarianism which was broad *both ways*. So interpreted, the name "Unitarian" stood for the broadest, freest, grandest religion he had ever found. The name itself, whatever it has stood for in the past, now stands for the unity of the universe and of religion. For, though there have been and are many religions, there is but one religion. As the *name* implies unity, so the *spirit* of the denomination is aiming to find and rest in this central faith. Religious liberty, as such, was absolutely valueless except as it furnishes an opportunity to seek and find religion as a vital reality. Liberty we must have; but it is a means, and not an end. The speaker closed with a strong and tender plea for a more positive and spiritual type of Unitarianism,—a plea which touched us all.

Mr. George H. Ellis of Boston then asked the privilege of the floor. He stated that he was in most hearty sympathy with the action taken, but wished now to call the attention of the conference to a grave responsibility which that action entailed. The conference must now be made representative for all the States included in its limits. Only about one-third of the churches within these limits were represented in the present gathering. Unless it could be shown that the Western Conference is a representative body, the American Unitarian Association would not be likely to intrust it with its work. He hoped, therefore, that steps would be taken to meet this common-sense objection, that the plan proposed might be carried out.

Mr. Hosmer, in a few words of simple and heartfelt gratitude, carried our thoughts all upward to Him in whom the eternal harmonies abide; and, with a silent Amen in all our hearts, the morning session closed.

The writer regrets that he is unable to report Rev. George A. Thayer's scholarly paper on "Our Free Congregational Polity"; but he heard it only in part.

The Nominating Committee submitted the name of Hon. D. L. Shorey for president, and hearty applause followed his unanimous election. The secretary, Mr. Gould, had submitted a communication to the president, declining to be a candidate for reelection. His reason for declining was that the action of the morning looking to the union of the East and West, an action in which he heartily rejoiced, and which he had labored to make possible, would bring duties to the secretary which he felt some one else would better assume. For he feared that, without meaning to do so, some of his utterances in the past had created antagonisms which might stand in the way of one who would have so large a part in carrying out the proposed union as the secretary. In the light of this communication the Business Committee advised that the office of secretary should be left vacant, to be filled by the board of directors of the conference.

Rev. C. F. Elliott of Hinsdale moved to amend the report of the committee by striking out the advisory clause relating to the secretaryship, and substituting therefor the name of A. W. Gould for secretary. Rev. Jenkin Ll. Jones seconded the amendment, saying that he thought the present exigencies of the conference demanded a secretary. He thought further that the same sen-

sitiveness which had led Mr. Gould to decline renomination on this occasion would lead him to resign his place whenever he felt that the good of the cause demanded it. Should he so fail, Mr. Jones would not hesitate to remind him of his duty. Mr. Effinger felt that the opinion of the Business Committee should be respected. They had carefully canvassed the field. He moved that the amendment be laid upon the table. This motion, not being debatable, was withdrawn; and Mr. Harvey moved that the amendment be amended to make the term of Mr. Gould's service six months, thus leaving the directors free at the time of the adoption of the new régime to elect the person whom they may then think best. This amendment to the amendment was lost, and the original amendment carried, and Mr. Gould declared elected, no votes, I believe, being cast against him.

The following-named persons were elected directors for the term of three years: J. R. Effinger, A. W. Gould, F. L. Hosmer, J. Ll. Jones, Mrs. C. P. Woolley.

The following resolution was presented by the Business Committee:—

Whereas, in the death of S. S. Hunting we have lost a fellow-minister who gave most generously to our cause, both of his services and his means; who stood at all times for the broadest fellowship and the most kindly interpretations; who in social reforms was instant and faithful; who combined a ready appreciation of all the larger intellectual movements of the times with a deep and sincere devotion; and who, as a friend and a man, was ever kind, true, and brave,—therefore be it

Resolved, That we hereby record our sense of deep loss in his death, and also our sincere thankfulness for the good which he has left as his memorial in the world.

A few feeling words to Mr. Hunting's memory were spoken by Jenkin Ll. Jones, Miss Hultin, and Mr. Elliott; and, by a rising vote, the above resolution was adopted.

A resolution regretting the illness of the treasurer, Mr. William McFadon, and extending thanks for his past services, was passed.

A resolution thanking the Third Church for its generous and beautiful hospitality was heartily indorsed.

This report would be incomplete, did I not add that the pleasure which all the delegates experienced at this conference was greatly enhanced by the thoughtfulness on their behalf exhibited by the Third Church and its minister. The music of the conference, though always simple, was very beautiful. All I need say of the last social evening is that it was one of uninterrupted pleasure, passing not seldom into delight. We trust that many of our conferences may be closed in this happy manner.

LEON A. HARVEY.

RELIGIOUS STUDY BY CLUBS AND GUILDS.

These societies are of comparatively recent origin, have rapidly multiplied and still multiply throughout the Unitarian denomination. But to what good and important results? some sceptical persons may inquire; and their friends and supporters ought to be able, and are able no doubt, to report very satisfactory results, both to their individual members and directly, or indirectly, to the churches. Unquestionably, much profit as well as pleasure has been derived from them by all who have generally attended and supported them, they the best judges, of course. And they are so highly prized and are so popular that their indefinite continuance is quite certain; and quite as certain, perhaps, their improvment and increased usefulness. They are not generally broad enough yet to specially include all the higher interests of the soul or of the church, distinctively the spiritual and eternal interests; and, practically, they are for the present, somewhat like the churches, particularly for the favored few, not for the unfavored many,—for the well-to-do, who have leisure and progressive tastes and tendencies, with aspirations to keep abreast with the times in literature, in art, in ethics, individual and social, and in all the highest and best things,—incidentally (?) in religion,—often much more than incidentally, no doubt.

But there are many working young men and young women so constantly occupied with their various employments, and so wearied when the evenings come, that they need rest, and cannot afford the time to prepare for or often attend the clubs, possibly some of them too over-sensitive to appear in a sometimes partially, at least, exclusive social circle, the same as in most churches, money, dress, and family position

having not a little influence for and against the different classes,—the "snobbishness" complained of sometimes, at least, more apparent than real,—the unconscious manners and airs of their class. But sometimes the Christ-spirit and a true Christian and sensible courtesy will change all this; and the true Unitarianism, which is of the heart as well as of the head and profession, will always help in this direction and to the desired end. Though not rich nor even prosperous, and not appearing in costly or fashionable apparel, "for a' that and a' that" men and women will sometimes be recognized as such in honor and as the equal children of God, whatever their *honest* and *honorable* callings in life, and much more readily than rich or pretentious men and women, especially in callings not honest and honorable.

These clubs, being for intellectual improvement and progress mainly, are all right, and to be heartily approved in their needed place, and no reasonable person can object to them even as an annex to the church and as its helper; and all ministers and their parishioners should of course give them encouragement for even the comparatively few who can enjoy and profit by them, and who labor to make them, indirectly, if not directly, helpful and profitable to others and to the whole parish. But, then, such clubs are not so essential to the church of to-day as though intellectual and educational matters outside of it were not so constantly and devotedly cared for in the best possible and efficient ways that wisdom can devise and money provide. Pre-eminently, this is an intellectual and educational age; and, besides the schools of all the various grades, the public libraries put into all families the means for every kind of mental culture and improvement, and lecturers are all abroad,—many of them of the first class for ability and learning,—speaking on every subject of general or special interest and importance, so that, if the church should not be constantly active in this line of club work, it would, nevertheless, not be neglected, but be carried on and up toward perfection. But the clubs, largely enjoyable and profitable as they are to their members, and incidentally, at least, to others, should, as they will of course, go on, and receive the approval and support of the churches and all the members, but, then, not to the neglect of religion proper. But, as religion is more commonly neglected and much less understood than most mere intellectual matters are, the clubs should make religion, especially spiritual and practical religion, a special study, and the deepening of its influence in all their members, and in others, their special desire and work. Ministers, with their Bible classes, do this, of course, making the ethnic religions and the special religions—if they treat them as special, as Judaism and Christianity—a careful study, and with such important aids as no previous generation had within its reach; and the Bible has become as a new volume, no longer unerring and infallible, and yet much more interesting, and more inspiring where it *is* inspired and inspiring,—not a book of divine errors in cosmogony, astronomy, and so on, and of superstitions, absurdities, and contradictions,—these, wherever found in the great book, all *human*, and to be cast away or used as illustrations of their fallible, and very fallible, origin; and in which "higher criticism"—not requiring very high criticism, either—we do but act according to the suggestive and instructive question of Jesus, "Why of yourselves judge ye not what is right?" God is Truth, and only truth comes from him. And he shows us through our reason, conscience, affections, and all our higher faculties and sentiments, what truth is; and we sin against him and the best in our nature when we call evil good and good evil,—the Bible *all* gold with no alloy,—and we thus stultify ourselves.

But it is not in our Bible alone, nor in any other people's Bible, that our clubs should study religion, but in the religious instinct or sentiment that God has placed in every soul, though now latent in many.

The religious faculty is certainly as important a part of man as the reason or any other faculty,—more important, indeed; for, without it, as Channing said of the universe without God, "Life is mean, and man poorer than the brute." Only through religion in harmony with reason does man find God and immortality, or ever reach his own highest possibility. If there were no God and no life beyond the grave, then the physical, intellectual, moral, and mere earthly life would very wisely receive the chief attention, and the main desire be to preserve, protect,

and improve that. Let us do this, we might say; for to-morrow we die, and that will be the end of us, though even that by no means follows according to even the agnostic's and atheist's creed. It was a mysterious, unfathomable power, "not of ourselves," that brought us on to this planet, and whether wise or otherwise, intelligent and designing or not, it might continue our life in some form beyond the grave, for better or for worse, and without regard to our wishes or our wills; and it is still the "fool" that says dogmatically, "There is no God." But, if man has a religious nature, and God and eternal life in him are no fictions, but facts, proper attention, and *great* attention, of course, should be paid to the development, culture, and perfection of that nature either in the clubs or some special religious meetings. And I am sure that, if the testimony of those who have studied religion the most thoughtfully and earnestly and thoroughly, and also lived it the most devoutly and faithfully, with ever open and aspiring hearts, were taken, it would be that they have found in religion the greatest good and joy of their lives, both individually and socially. And Theodore Parker, who was certainly no unreasoning fanatic or enthusiast, but one of the best furnished and most commanding intellects of his time, after speaking very eloquently and exultingly of the various joys of life, and especially in the pursuit of knowledge, as in science, in philosophy, in art, and also in the sweeter, dearer friendships of kindred souls, adds: "The welfare of religion is more than each or all of these. . . . In the high hour of religious visitation from the living God there seems to be no separate thought: the tide of universal life sets through the soul. The thought of self is gone: man is at one with God, and he is all in all. Neither the love of nature, neither the joy of genius, nor the sweet breathing of congenial hearts that make delicious music as they beat,—neither one nor all of these can equal the joy of the religious soul that is at one with God, so full of peace that prayer is needless. . . . Every man is not a genius, and has not his joy. Few men can find a friend that is the world to him. That triune sympathy is not for every one. But this welfare of religion, the deepest, the truest, the everlasting, the sympathy with God, lies within the reach of all his sons." But this is the rich experience of one born with religious instincts and intuitions, that early deepened and broadened into spiritual and inspired consciousness of God and eternal life; and it might, perhaps, be as well said of him as it was said of Spinoza that he was "God-intoxicated," so absolutely essential to him did God seem to be, as also to the life and peace, the joy and hope of the world,—the all in all to him, forming his character and dominating his life,—some of his own idiosyncrasies and traditional or mere personal errors, no doubt, mingling with what was best and divinest in him, and sometimes unfavorably influencing, it may be, his word and his work, as in the case, probably, of the various prophets of the ages, the perfectly divine mingling with and influencing the imperfect human, but not wholly moulding and exalting it to perfection, so that errors and mistakes sometimes crop out in all, even the best and noblest.

The perfect man has not yet appeared among us, and so we must not look for the perfect word and work till such a one does come. But in these special days of science, philosophy, and too absorbing intellectualism, and much agnosticism, even in the churches, it might be well if the students and representatives of science, philosophy, and the varied literature prevalent and popular, should be read and studied a little less exclusively by some, if necessary, that the students and seers of the deeper soul, where God the most satisfactorily reveals himself, may be read and studied more, as the Emersons, Channings, Martineaus, Parkers, and Clarkes; and also the best representative men of other churches than the Unitarian, as Robertson, Farrar, Phillips Brooks, and Dr. Donald of the broadest branch of Episcopalianism; also Lyman Abbott and Theodore Munger, noble representatives of the New Orthodoxy,—all one in spirit and aim, and the reporters of the best old time and new time discoveries of religious truth, and helpers of others to a like experience and inspiration. And it would be well to add to the number such semi-mystics, saints, and philanthropists as Fénelon and William Law, all teaching that the true and only satisfactory basis of religious faith is God within as the Holy Spirit, to which Edward Everett Hale in

these days gives so much emphasis, and to which spiritual and broad faith many once narrow, exclusive, and bigoted are fast coming, and to the result of reviving or leading away from any "high and dry" liberalism that may be prevailing, or more likely declining, near them; and this whole deep, broad subject, in all its aspects, may most fittingly be the great study, at stated times, of all the clubs and guilds, and other and specially religious circles, in all our own churches or out of them, certainly no abnormally sombre and gloomy subject, but one of cheerfulness, joy, and boundless hope, —sometimes, no doubt, resulting in a genuine and most reasonable revival of religion, or awakening of many souls to a new and divine life with God and with each other,—always a possible result, but one not interesting to average Unitarians, often driven from the good as well as the evil of orthodox revivals, their *good* even being frequently of a very imperfect and unsatisfactory type,—too much tinged by a feverish excitement about heaven and hell. Still, "it is good to be zealously affected in a good cause," and as reasonable to labor to convert the irreligious to religion as the ignorant to the pursuit of knowledge.

W. H. FISH.

CORRESPONDENCE.

To the Editor of the Unitarian:—

I was much interested in reading the "Selections from the Sermons of Rev. Dr. Stone," in the last number of the *Unitarian*. It was one of the first volumes of Unitarian sermons I had ever read; and, though it is many years since I have seen the book, the words have a "familiar sound" to me still.

His name recalls to my mind an incident which occurred in my early life, and which I always think of with much pleasure. Some thirty years ago, or more, my father was curator of the Lyceum in Concord, Mass., where we then resided; and, among other lecturers, he invited Dr. Stone to deliver a course of lectures upon "English Poets" (I think that was the subject). He had delivered the course not long before, if I remember correctly, before the Lowell Institute in Boston.

He was then settled in Bolton, Mass.; and, as it was not convenient for him to return after the lecture, he came home with us, and spent the night at our house.

My father (himself the son of a Congregationalist minister) had always kept up the custom of "family prayer," and, according to his habit after breakfast, read a few verses from the Bible, and then asked Dr. Stone to offer prayer, which he did in the most simple and reverent manner. It was the most beautiful prayer I had ever heard, and one petition has lingered in my memory ever since, "That we may be full of love to Thee, full of service to thy children." However imperfectly I have followed the spirit of the prayer, the words have always remained with me as a pleasant memory and suggestion of the "way of life."

Dr. Stone has outlived, by many years, two members of the little party gathered about that morning meal, and the circumstance he has no doubt long since forgotten; but, if this should come to his notice, it may be a pleasant thing for him to know that at least *one* spoken prayer of his has never been forgotten!

E. L. REYNOLDS.

Plainfield, N.J.

ONE UPWARD LOOK EACH DAY.

SELECTED FROM THE NEW SERVICE BOOK PUBLISHED BY THE AMERICAN UNITARIAN ASSOCIATION, AND ENTITLED "FIVE SERVICES FOR PUBLIC WORSHIP."

SUNDAY.

The Spirit of the Beatitudes.

O God, who puttest into our hearts such deep desires that we cannot be at peace until we rest in thee: mercifully grant that the longing of our souls may not go unsatisfied because of any unrighteousness of life that must separate us from the All-holy. Open our ears to the counsels of eternal wisdom, and breathe into our souls the peace which passeth understanding. Grant us to be lowly in spirit, and to have our portion in the kingdom of heaven. Sanctify our sorrow, that we may so mourn as to find comfort. Let our hunger and thirst be for righteousness, that we may be filled with the bread of heaven. Teach us so to be merciful that we may obtain mercy in our need. Make us pure in heart, that we may see thee. Grant us to be peacemakers, as thy children, that thy peace may be with us when we suffer for righteousness' sake. O Lord, give us grace to seek first thy kingdom; and we know that thou wilt add unto us all things needful. *Amen.*

MONDAY.

Comfort in Stress.

O Thou whose name is Love, and whose compassions fail not, let thy merciful kindness be for our comfort when burdens are heavy and sorrow is near, when our hearts fail us for the things that are coming to pass, and we fear as we enter into the cloud. Give us faith when our dear ones die out of our sight. And in our last hour lift thou up the light of thy countenance upon us. Thou art the strength of those who put their trust in thee. Send out thy light and thy truth to shine pure and strong over death and the grave. *Amen.*

TUESDAY.

For a Good Life.

O almighty and most merciful Father, we thank thee for the light and life of another day and for all thy mercies toward us, which in our impatience we so easily forget. Help us this day to live happily and to walk uprightly. May perfect truthfulness and justice be found in all our dealings. May we do our best in what we have to do, and so learn to take a pride and pleasure in those duties which thou hast laid upon us. Give us grace to bear with patience the crossings of our will, and the incapacity or wilfulness of others. May we have power to rise above the fretting circumstances of daily life, and to think more about the hopes of the great world in which we live and the good purposes of our God toward us all. Make us kind and charitable, thoughtful of each other's wants and feelings, and more ready to give up our own gratifications for others' sakes. Protect us from all harm; but, if it be thy good pleasure that it should occur, help us to bear it bravely, and to trust in thee, whatever may befall us. We ask all these blessings for thy name's sake. *Amen.*

WEDNESDAY.

For a Loving and Forgiving Spirit.

Almighty Father, who knowest all that we have need of before we ask thee, help us to feel our true necessity and to desire only what thou art ready to give. We cannot live in happy trust in thee unless we are trying to do our duty to each other. We therefore pray thee to fill us with thy blessed spirit of love and kindness and generous sympathy, that we may enter more into each other's joys and sorrows. Make us specially kind and gentle to those who are most distasteful to us. Above all, keep us from a captious and quarrelsome temper, from all careless or wilful misunderstandings, and from every unkind suspicion. Teach us to make our lives blessing and blest by adding at least a little day by day to the happiness and welfare of others. We are often fretful, prejudiced, and unjust, and ready to take offence; and sometimes others around us are so, too. O Lord, deliver us from ourselves: let us learn to take this discipline from thy loving hand, and to conquer all our vexation by love and forgiveness, remembering our own need of thy mercy and forbearance. In our work be thou our light and our strength. In our care be thou our rest and our hope. In our sorrow be thou our consolation. In life and in death, come when it may, be thou our loving Father and our eternal friend. *Amen.*

THURSDAY.

Trust and Submission.

Almighty God, the Fountain of life, we humbly thank thee, not alone for what is bright and fair in our lot, but for the difficulty, the trial, the darkness. We would thank thee for the doubts that perplex us, the infirmities that oppress us, the sorrows that make us faint and fear; for we know that thou wilt answer the strong cry which these bring forth out of our souls after light from thee. Oh, grant that we may so endure as becometh thy children; that, doubting, we may not despair; cast down, we may not be destroyed; sorrowing, we may not be without hope. *Amen.*

FRIDAY.

For True Happiness and Peace.

O Lord God, our heavenly Father, help us to praise thee for the new mercies of another day of life; for thy kind and loving care over us; for thy patience with our infirmity; for thy merciful forgiveness of all our sins. May we so live rejoicing in thee that our duties may be cheerfully and faithfully done, and that we may give help and comfort to one another, bearing each other's burdens, and making the path of life less difficult and sad. May we never forget that we are all thy dear children, and that our highest privilege is to love thee with all our hearts, and to do unto others as we would be done by. And, O heavenly Father, we pray thee to make our lives happy, notwithstanding all our trials, and our little or great difficulties. Give us thy peace which passeth all understanding, and which will keep us wise and steadfast in prosperity, and will bear us up in the worst time of adversity. Graciously receive, O Lord, these our prayers and praises; and let the blessings we have asked for ourselves fall bountifully over all mankind, to the honor and glory of thy name. *Amen.*

SATURDAY.

Thanksgivings.

O Thou who hast compassed all the pathway of our lives, we thank thee that thy providence abides through every change. Thou dost cheer the loneliest lot with the comfort of thy presence; and we can only bless thee for thine unfailing care. Into thine own eternity thou hast called us, and set us in the midst of purposes we cannot measure; but we would thank thee for the good we know, and pray that thou wilt teach us patience till thou send more light. Waken our hearts to gratitude, O Lord, for mercies which have flowed upon us, day by day, in health and sickness, in labor and repose, in joy and sorrow. Give us grace to praise thee in our whole lives, ever seeking to know and do thy will, and giving thanks unto thee for all things. *Amen.*

EDITORIAL.

American Unitarian Association. THE seventieth annual meeting of the American Unitarian Association is to be held May 28. It is only possible for us to publish the proposed programme for that occasion (which will be found in our News Department), as we go to press before the meeting. There is little doubt, however, that this anniversary will mark an important point of progress in the affairs of the denomination. A long period of financial depression, with its distressing but necessary curtailments, has just passed. Reviving business is already resulting in increasing supplies, which means not only renewed missionary activities, but better results, more self-support from each already occupied semi-dependent outpost station. The new secretary, Rev. George Batchelor, who has for several months, under the appointment of the board of directors, given a part of his time and efforts to the work, will, if elected at the annual meeting, immediately take up the whole duties and responsibilities of his extremely important office. This appointment alone, assuming Mr. Batchelor's election (which, we believe, will be unanimous), means assured progress in every important branch of the Association's work; for we well know that Mr. Batchelor is indefatigable, and will be resistless in his pursuit of the highest attainable efficiency of the organization which he is to guide. His immediate policy of retrenchment in expenditures, while seemingly retrogressive, has surely been the wise provision of one who meant to have every dollar tell. True economy goes hand in hand with the most satisfactory because the most permanent progress; and Mr. Batchelor has already shown himself absolutely master of all the innumerable details, while capable of the most statesman-like conceptions of a great united Unitarian extension movement that shall know no boundaries of East or West, North or South. With Mr. Batchelor at the helm, and with the proposed new office of a salaried treasurer filled, as we have no doubt it will be filled, by the election of Mr. George W. Stone, an experienced layman who unites the zeal of an apostle to the devotion of a disciple, we anticipate a grand forward movement of our cause, dating in its organized power from this seventieth annual meeting of the American Unitarian Association, as in spiritual power it dates from the great National Conference of last October.

Western Unitarian Conference. A GENERAL review of the proceedings of the Western Conference at the annual meeting in Chicago, May 16, will be found on another page. The conference was well attended, and the work of our Western field thoroughly surveyed, and much valuable information gathered and reported. A splendid spirit of earnest and enthusiastic energy prevailed throughout. The funds to cover the year's deficiency in expenditure were subscribed promptly; and plans for closer organic union in promoting and fostering missionary enterprises were proposed, among others a very important project for co-operation with the A. U. A. This proposal provides for the election of a Missionary Committee representative of the State and district conferences of the West, which committee shall act as missionary agent of the A. U. A. Whether or not this is the best working method, it is at least very certain that the purpose of the proposal is in the right direction; namely, the closer co-operation of the Western State conferences with the National Association,—*i.e.*, the A. U. A. It is to be hoped that, whatever detail of plan is finally adopted and approved by both the Western Conference and the A. U. A., it will be that which shall most

effectively carry to the isolated, struggling outpost churches the practical assurance that the Unitarian Church is one, and only one, from Boston to San Francisco,—the assurance that the Unitarian cause is not to be left to be promoted and supported in a desultory fashion by a few scattered individuals, but that, wherever are gathered together any in the Unitarian name, there shall be the strength and sympathy and support of every other Unitarian church in the Union. We want this spirit made manifest through the harmonious administrative action of the Western conferences, and of all other district conferences, with the A. U. A.

King's Chapel. It is something more than a local incident when a new minister is called to the pulpit of King's Chapel, Boston. Thousands of visitors from all parts of the civilized world enter the quiet vestibule of King's Chapel every year as pilgrims honoring the visible memorial of so much of our country's past. On the organ still rests the gilded image of the British crown, and at the corners shine the bishops' mitres. As the birthplace of Unitarianism in America, it is, indeed, dear to us all; and its influence, its generous hospitality, and the utterances from its ancient pulpit reach over the whole land. That the guardians of such a centre of power for good should, indeed, anxiously and with careful deliberation watch over every step in its organized management we naturally expect. It is, therefore, with the certainty that a right choice has been made that we now learn of the call extended to Rev. Howard N. Brown of Brookline to become the successor of James Freeman, of Ephraim Peabody, and of Henry Foote. Mr. Brown, though still in the vigor of young manhood, has already given a splendid service of twenty-one years to the First Parish Church of Brookline. In every particular of ministerial duties he is of tried excellence. A scholarly, thoughtful preacher, expressing in telling language a naturally spiritual and religious imagination, he is one of the rare men whose steady powers are continually able to feed the moral, intellectual, and spiritual natures of hungering men and women week after week without sameness or reiteration. He is a man who inspires at once confidence and expectation: confidence, through a sense of his thorough practicalness and well-developed common sense; expectation, in the fact that a mind of such breadth and accuracy is sure to bring forth new light and new appreciation of the deepest truths.

Thoroughly well known as Mr. Brown is throughout the denomination as a preacher and essayist, and by the work he has so faithfully performed as a director of the American Unitarian Association and as trustee of the Building Loan Fund, and in many other ways, yet we feel more than justified in expecting that, as minister of King's Chapel, the importance and great possibilities of the position will give him a new opportunity of which he will not be slow to avail himself. We believe it is a hopeful incident in Unitarian progress that Mr. Brown is to become a leader of denominational influence from the historic pulpit of King's Chapel.

Martineau's 90th Birthday. The recognition of the ninetieth birthday of Dr. James Martineau has been so wide-spread as to indicate in some degree how far the influence of his work has extended beyond the bounds of sect. As a Unitarian, he is the most conspicuous representative both in Europe and America, —definitely and distinctly representative. That is to say, it is his work more than that of any other which expresses the tone and attitude of Unitarian thought, his utterances which have most weight with Unitarian leaders everywhere, his conclusions which have become the strength of Unitarian preaching. He has established upon clear and firm philosophical grounds the Unitarian gospel of to-day. Occupying a position in the early days of his work almost identical with that of Channing, his studies in Germany and his philosophical labors as Professor of Mental and Moral Philosophy at Manchester New College led him toward that devoutly critical examination into the transient and the permanent in theology, into the real scope of religious philosophy, into the theory of ethics, which have resulted in the continuous development in his mind of a scientific religious philosophy of life which has been the spiritual nourishment of Unitarian preachers, and has deeply influenced a host of scholars and teachers of all sects and every creed. Martineau has

announced a philosophy which lifts theology from the low level of the artificial and exceptional into the freedom and universality of the natural. "Divine naturalism" Dr. C. C. Everett well calls it; for it is a union of the results of physical investigation in all fields with the spiritual intuitions of the purest souls. It satisfies the inquiring intellect, and it inspires the yearning heart; it sets free the imprisoned reason, and it sets forward those streams of affection which nourish every human good; it joins in holy union love to God and love to man.

The *Christian Register* very thoughtfully requested letters from many prominent representatives of various schools of thought, bearing witness to the high appreciation in which Dr. Martineau is held; and these were published in the issue of April 25, together with an excellent portrait of Dr. Martineau.

Dr. Heber Newton's Advance.

SINCE Dr. Heber Newton published his "Right and Wrong Uses of the Bible" twelve years ago, he has apparently been content to rest his opinions in the general statements there set forth. Recently, however, quite a sensation has been aroused by his public denial of belief in the bodily resurrection of Jesus Christ. The New York *Tribune* prints Dr. Newton's words as follows:—

"What are we to understand by the resurrection of Jesus Christ from the dead? What the Church understands is plain. Without doubt the general belief is that there was a physical resurrection,—a rising from the tomb of the very body of flesh and bones which was laid away there after the crucifixion. I have held to its belief as long as possible; but no superstructure can forget its foundation, and my reasons for rejecting this belief I propose to tell you. We know now from our fuller knowledge of the times of Jesus Christ that the people and his disciples themselves believed not only in immortality, but in an actual physical resurrection. I cannot accept the testimony of the disciples. And there is the fact that no one saw him in the act of rising from the tomb and passing forth in the same identical form of his earthly body. Some will ask me, What then became of the body? But I am too reverent to speculate about what became of that sacred temple of the Divine Spirit. I leave all such irreverent speculations to higher ecclesiastical authorities.

"The language of the records, it is said, explicitly implies the resurrection of Christ's physical body. Thomas, you will recall, refused to believe the testimony of the other disciples without proof. The proof was vouchsafed to the doubting Thomas. This is conclusive, apparently; but we must remember the possibility of Thomas misunderstanding whatever words were spoken in such a moment, and of his misreporting them. The moment the idea of absolutely infallible record is abandoned, we can no longer pin our faith to any mere statement that stands by itself and that is contradicted by the general tenor of the records. Over against any such language there is such a general tenor of the description of the appearance of Jesus. Those descriptions are of a body wholly differing in its powers from the body which we now know. Our bodies cannot appear and disappear at will. They cannot pass through closed doors. There is evidently here a manifestation of an existence on an entirely different plane from that on which we are now living." . . .

To the church that pins its faith to isolated texts the disavowal, by so eminent a teacher, of belief in one of the most important of those texts, one upon which hinges the scheme of special salvation, seems in itself of vital consequence; and Dr. Newton is again denounced as heretic, and urged to withdraw from the pulpit of the Episcopal Church.

To us the importance of Dr. Newton's utterance is not in the mere fact of his disbelief in a bodily resurrection. Such belief or disbelief is a matter of evidence first, and then of personal opinion; but the really progressive step Dr. Newton seems to us to have taken is in this,—that he distinctly accepts, as a principle of interpretation, applicable to all parts of the New Testament, the scientific method; namely, that no isolated fact must be accepted when contradicted by the *general tenor* of the records as a whole. This is advance. It means really that the letter is no longer to bind, that it is the spirit, the general tenor of the Gospels, which is to be discovered and believed. This rational method will lead Dr. Newton to denials of many other outworn creeds,

and bring him, we hope, into the joyful light of a religious faith that needs no artificial support from the exceptionally miraculous.

Union in Christian Work. A COMMITTEE was appointed a year ago by the Massachusetts Convention of Congregational Ministers to inquire into the possibility of some united work by the churches in the direction of reaching the people of both city and country who are at present actually destitute of any religious instruction, who attend no public services, and live outside all influences of faith and worship. This committee will make report at the annual meeting in the South Congregational Church, Boston, May 30, and will recommend a union of all the ministers of any city, town, or country district to undertake the oversight of the "unchurched." "The committee does not think it would be possible to introduce any general plan at once; but suggests that if in the next year a dozen towns would undertake some such organization as this, and would report to us a year hence, these reports might be made the basis of some action which would be truly valuable in the religious culture of this State."

From the suggestions of Rev. C. A. Staples the committee will quote: "In many of our towns not ten per cent. of the nominal Protestant people are ever seen in the church at the Sunday worship. Some statistics taken in New Hampshire and Vermont show that people living a mile from the meeting-house seldom visit it; and, of those two miles or more away, not one in a hundred.

"Let us form a Christian League, embracing all denominations, to establish religious worship and instruction in these destitute districts. Take the abandoned schoolhouses, of which there are now ten within as many miles of Lexington, fit them up for Sunday afternoon or Sunday evening religious services, and let the ministers in these towns hold meetings there in turn, each free to preach the gospel of a simple, practical faith in his own way, without any purpose of controversy or of proselyting to his own church,—the plain precepts of Christian morality and piety applied to the condition of the people. If we could come together on some broad, unsectarian basis for Christian work like this, ignoring our theological and ecclesiastical differences, yet free to preach Christian morality and piety as each understands them, much might be done to bring this home heathenism under the influence of Christianity."

The committee will recommend that the minister of the First Parish in each town in Massachusetts call together all the clergymen for a conference on this subject at an early date. Here is at least a practicable and wise thing to do toward some little union in Christian work.

The Bible Society. IN the *Sunday at Home* Mr. W. J. Gordon describes the work of the British and Foreign Bible Society.

In a year the society issues nearly four million copies of the Bible or portions thereof, and these in three hundred and twenty different languages.

To Uganda, last year, some sixty-six thousand Bibles were despatched.

"Some of the translations have run into large numbers. Nearly four hundred thousand copies have been issued in Arabic, over a million and a half have come forth in Bengali, over three-quarters of a million in Czech, over five millions in Chinese, over a million in Danish, over two millions in Dutch, over twelve millions in French, some seventeen millions in German, about a million and a quarter in Hebrew, over a million in Magyar, nearly three and a half millions in Italian, over three hundred thousand in Lettish, over five hundred thousand in Malagasi, over six hundred and sixteen thousand in Malayalam, six hundred thousand in Marathi, over five millions in Russ,—in the South Russian agency there are no less than forty distinct languages,—over two and a half millions in Spanish, and nearly three and a half in Swedish, nearly three millions in Tamil, and over a million in Telugu."

This is an astonishing record, and the ignorance of the average man concerning the Bible is scarcely less astonishing.

The writer of these lines was stopped on the street the other day by one of the brightest men on the staff of an enterprising daily, who, with some anxiety apparent in his manner, asked for confirmation of his belief that the Golden Rule was in the Bible, as a reporter on the rival sheet had bet him a dollar that it wasn't.

The Pope's Offer. THE pope has written a long letter to the English people, urging them to return once more into the fold of Rome.

The letter is printed in the London *Times*, and occupies several columns; but, as reunion is merely a synonyme for submission to papal authority, the Holy Father's invitation is not likely to be accepted.

One inducement indeed is offered. A prayer to the Blessed Virgin is appended to the letter, and to those who shall piously recite this prayer an indulgence of three hundred days is granted.

Mr. G. W. Smalley, who sends an abstract of the letter to the New York *Tribune*, remarks:—

"It would be difficult to suggest any method by which the memories of the great Reformation could be called up more vividly."

"The pope has been ill advised, indeed, touching the true condition of the English soul and the means by which the mind of this Protestant people is to be approached."

Church Federation. A MOVEMENT for the "Federation of Free Churches" has sprung up in England.

It seems to be gathering force with extraordinary rapidity, over one hundred and fifty federal councils having been formed within twelve months.

The "Free Churches" are all those that receive no State aid,—all those, therefore, except the Episcopalian.

They include Presbyterians, Baptists, Congregationalists, Methodists.

Hitherto each denomination has fought for its own hand. Henceforth they are to stand shoulder to shoulder, and work, as one organized whole, for better social conditions and for the disestablishment of the Episcopal Church.

The effect on national politics is likely to be momentous.

Disestablishment. THE significance of the movement for disestablishment in England lies in the fact that the Episcopal Church, with its intensely aristocratic organization, is practically the only remaining remnant of the old order of things.

The crown and the House of Lords may be left out of account, as their influence is slight and they do not interfere with anybody. A change in the upper house in the direction of democracy would make it more, and not less powerful.

But the anti-democratic influence of the Church is felt in every town and village, in ways often most irritating and vexatious.

So its abolition, as a State-supported institution, will be an event of great interest, both to the religious reformer and the student of history.

Encouraging the Minister. DEAN BOYLE, in his "Recollections," relates the following story:—

"When I first went to Bridgenorth, I found myself in the house of a very thoughtful man, who told me that he owed his soul to two sermons preached in my church by my predecessor.

"'I was a regular infidel,' he said, 'and I went after many years to the church, and heard a sermon which gave me a week's misery. Next Sunday I went again, and heard another. I began to read the Bible, and at last I found peace.'

"'You went and told that clergyman, I hope, and encouraged him?'

"'No,' he said, 'I never spoke to him in my life.'"

Galileo's Daughter. GALILEO must always be to Unitarians a specially interesting personality; for he was one of the pioneers of the gospel, "truth for authority, not authority for truth."

An article in the *Review of Reviews* gives an account of his little known daughter, a humble nun who spent her life in sewing garments for the poor and making jam.

She seems to have been her father's great stand-by in all his domestic difficulties.

She made and washed his clothes, embroidered collars for her brothers, and even, when necessary, cooked Galileo's meals.

He on his side kept the great clock of the convent in order; and, thanks to his intimacy with the grand duke, procured the abbess and her flock many little favors.

Sewing and cooking were not his daughter's only occupation; for her letters show that, after asking her father to help her out of some trifling difficulty or telling him some piece of gossip, she would plunge into a scientific or philosophical discussion, full of shrewd power and knowledge.

Departments.

AMERICAN UNITARIAN ASSOCIATION.

The *Unitarian* will go to press too early to report the proceedings of Anniversary Week. The abundant programs, however, indicate a feast of good things, and a fresh interest in our work, considered in all its aspects. It was a cause for general regret that the sturdy form of Dr. Reynolds could no longer be seen among us. But it happens now, as it has always happened in the past, that new men come forward to take new responsibilities.

The report of the directors of the American Unitarian Association showed that the work during the year had gone on with steadiness. The total contributions of the churches reached nearly $51,000,—a slight advance over last year. This indicates that the normal, unforced contributions from the churches next year may be restored at $60,000,—the income the year before the panic. To keep the work of the Association in good condition without drawing upon the general fund, $25,000 must be added to that. It has been the hope of the special committee who recommended the services of a paid treasurer, who should give all his time to the secular business and finances of the Association, that a large increase will be made.

There is no need to do anything to increase the demand for Unitarianism in America. The greatest embarrassment at headquarters comes from inability to respond to the appeals of laymen and ministers scattered throughout the country who wish to work with and for the Unitarian Church. It is easy to say, Let them go to work. It is not easy, however, to make everything that is required even for a beginning. It is evident, however, that new measures must be devised to bring out and organize liberal sentiment and ways that will not require the expenditure of money. Much can be done by the increase and spread of our literature. The Publication Committee of the Association have in hand plans, which will be duly announced, to make this part of our work more effective. But the work of church extension can be carried on with success only when we are able to bring together organizations and ministers, so that we can provide a place and work for the young men who are preparing for our ministry and for those who are desirous of coming from other schools and churches. The whole State of Connecticut is getting ready for a new movement in theology. The two Unitarian churches in that State may easily become twenty.

It has been often stated and commonly believed that Dr. Channing did not support his colleague, Mr. Gannett, in his efforts to organize the Association. Contemporary reports disprove the statement. While Dr. Channing declined the office of president offered to him the first year, he was a most hearty supporter of the movement. At the third and fourth annual meetings he made long and exceedingly earnest addresses in favor of a combined movement to resist the ecclesiastical tyranny of the time and to assist in the spread of Unitarian Christianity.

The interest at the beginning of the Association, seventy years ago, was strangely similar to that excited to-day. Now American Unitarians are interested in Mozoomdar: then Rammohun Roy, his great predecessor, attracted sympathetic attention. The founding of Unitarian churches in Cincinnati, Louisville, and St. Louis (Chicago as yet was not) excited enthusiasm. The building of the Cambridge Divinity Hall and the endowment of the *Christian Register* were works of great importance, of which the good results remain.

It is notable that in the early days the women, as always, were hearty supporters of the Association. In 1844, for instance, they organized a series of May breakfasts, church fairs, etc., and raised large sums of money: in Roxbury, $1,940; in Medford, $1,500; the four churches in Salem, $3,200.

When the Association was founded, Mr. Greenwood estimated that there were in Massachusetts more than one hundred Unitarian churches, in the rest of New England about ten, in the whole country less than one hundred and twenty. Five years later, when the Association was fairly at work, one hundred and ninety-three churches were reported, with one hundred and forty-seven settled ministers.

At a recent meeting of the Western Conference (at which Messrs. Brown and Savage, directors of the American Unitarian Association were present) plans were considered looking toward a consolidation of interests and the unification of the working activities of Unitarianism in the Middle West. It is too early to forecast the results. But, true to its policy and to that which has been its deepest purpose, the Association eagerly seeks an opportunity to co-operate with a united West. Misunderstandings have arisen, and will arise; but, so far as the Association is concerned, they would disappear if our churches and conferences everywhere would act upon the supposition that in whatever they are prepared to do altogether the American Unitarian Association will be glad to have a part.

GEORGE BATCHELOR.

SUNDAY-SCHOOLS.

The programme of the anniversary meeting of the Unitarian Sunday School Society will be found under "News from the Field."

The New Song and Service Book, issued by the Unitarian Sunday School Society, continues to have a large sale. Although it is a time of the year when Sunday-schools are coming to a close, and it was not expected there would be a large demand for the book until autumn, already fifty Sunday-schools have introduced it. A second edition was ordered within a month after the first three thousand were issued, and nearly one-half have been sold. This would seem to indicate that the book contains merits calculated to make it a useful working help in Sunday-school exercises. It has also been used in guilds and conferences, the services and music serving such purposes very well. The current leaflet lessons on the "Life of Jesus," prepared by Rev. W. Hanson Pulsford and Rev. Edward A. Horton, will be issued in manual form in time for sale in the early autumn. These lessons, Advanced and Intermediate, aim to embody the last results of study on this great subject. It is thought that the permanent text-books will be of special value for several years to come in Sunday-school instruction. Their popularity in leaflet form has been something remarkable. The price of the manuals will be 20 cents per copy, or $1.80 per dozen.

Every Other Sunday, the only paper issued distinctly for the young people of the Unitarian home and church, has had a prosperous year. Volume X. finishes with the issue of June 30 (twenty-two numbers constituting a volume). Publication will begin again September 1. The different contributors to this paper have been larger in number than ever, and the variety of the reading matter correspondingly wider. The donation list, about two or three thousand copies, represents a large amount of most valuable missionary work. The little paper is eagerly received and preserved in many distant homes and by struggling Sunday-schools. The following letter received by the editor tells its own story, and is a sample of many similar ones:—

"*Dear Mr. Editor*,—Enclosed, please find $4.50, payment on the *Every Other Sunday*. Little girls under twelve years of age have earned all the money we have sent for the papers, making and selling small fancy articles. The children of our school are all very young, and there is only one teacher besides myself. So you cannot expect much of us; but we feel encouraged, as we have now about thirty pupils, and hope next year to have more help from the church."

The Boston Sunday School Union has made a fine record the past winter. At no previous time have the meetings been more largely attended or shown more enthusiasm. A minister from another denomination who was invited to speak to these delegates, and did so, was quite amazed to find such a large body of earnest workers, representing progressive methods, and thoroughly alive to the needs of the hour. He went back to the ministers of his own denomination with glowing reports. We cite this to show that, while we are often discouraged because we see how much is left undone in our own ranks, the estimate and praise of an outsider sometimes are of encouragement. The last meeting for the season of the Boston Union was held Monday evening, May 20. The election of officers took place. Mr. Charles H. Porter, who has most efficiently served as president, was succeeded by Mr. Frank B. Thayer of the Church of the Unity, Boston, who had acted formerly as vice-president. Mr. Robert C. Metcalf, supervisor of the Boston public schools, vice-president; Miss Louisa P. Parker, secretary; Mr. Julius H. Tuttle, treasurer; directors, Rev. Edward A. Horton, Mr. M. M. Burdick of Providence, Miss Grace Gage of Arlington, Mrs. C. R. Eliot of Boston, Mr. Frank A. Page of Wollaston.

The Western Sunday School Society took for one of its topics at the annual meeting "The Possibilities of Sunday-school Unions." There is a great deal to be said about the value of organization in any direction, but especially with regard to Sunday-school interests. It is essential at the present time that there should be a conference of leaders in this department of religious work. Thereby better methods are learned, deeper enthusiasm instilled, and distinct aims held clearly in view. There are many obstacles to the formation of such unions in regions where Sunday-schools are few and wide apart, but advantage has not been taken of many opportunities that now exist for combination. The Sunday School Unions of Philadelphia, New York, and Brooklyn, and especially of Boston, have shown what benefits arise from such organizations. Let them increase.

The New York Sunday School Union listened to a paper last winter by Edward J. Luce of Rutherford, N.J., on this subject: "What shall we do with the Church Days in Unitarian Sunday-schools?" It was so liked that, by unanimous vote, the essay was published in tract form. It is an admirable treatment of the subject, and presents in strong light the arguments for a regular and affectionate remembrance of these calendar days in church life. Copies of this tract can be had on application at the rooms of the Unitarian Sunday School Society, 25 Beacon Street, Boston.

The Unitarian Sunday School Society will not issue a new service for Flower or Children's Sunday this year. The New Song and Service Book contains material

for this occasion, both for service and music. But, in order to accommodate those who wish a pamphlet order of exercises, reprints can be had of the Floral Services for 1891, 1892, 1893, and 1894. Samples sent on application. Price, $4 per hundred. Same rate by the dozen.

The *Pilgrim Teacher* says that "the church should provide for the expenses of the school, just as a parent provides for a child. The school should be regarded as the child of the church; and, as such, all its necessary expenses should be met out of the church treasury. That can be laid down as a general principle, to which, of course, there must be many exceptions." This is good, sound doctrine from an orthodox source. Unitarian churches can very well accept that, and practise it. We know very well that one great source of weakness in our Sunday-school life is the lack of proper co-operation on the part of the church with the school. This has many aspects, of course; but the financial one is certainly of great importance. In preparing the plans for activity in the church covering the year, the Sunday-school should always come in for its due share of attention and support. Along this path lies success, which means prosperity for the church as well as for the Sunday-school.

EDWARD A. HORTON.

NATIONAL ALLIANCE OF UNITARIAN WOMEN.

THE NEW YORK LEAGUE OF UNITARIAN WOMEN.—The annual meeting was held Friday, May 3, at Orange, N.J. The business meeting was held in the morning, at which the reports from the thirteen Branches which form the League were read. The officers of last year were re-elected. After adjournment the members spent a pleasant hour over the teacups.

The society was called to order at two o'clock, President Hooper in the chair, and an attendance of about one hundred and fifty. The subject for the day's consideration was "The Bible." Mrs. Hooper took great pleasure in presenting to the club Mrs. Longstreth of Philadelphia, who read a paper on "The Historic Value of the Bible."

The main facts concerning the origin and growth of the Bible were presented, how the legends grew and the history was recorded, until at last this mass of law, ritual, and ballad, was canonized. The Pentateuch was the first made sacred, and this was gradually added to in later years until about 100 B.C. the canon was closed. This was our Old Testament, and more than a hundred other books, either lost or rejected since by the Church, which had as great a claim to sacredness as the ones retained.

In the fourth century the books of the New Testament were set apart from all the writings of the early Christian Church, and called sacred.

After proving the human origin of the Bible, Mrs. Longstreth very reasonably asked, Why should we have one rule for judging of the Bible and one for Herodotus? It is evident we must treat the Bible as literature. Criticism humanizes the Bible. The revision of the inspired word has seemed sacrilegious to some, and has first raised a doubt about its origin with many. But, under the search-light of rationalism, the Bible has lost none of its real force.

Miss Emma Hertzog of Yonkers read a paper on "The Misconceptions concerning the Bible: Evils of Bibliolatry." She said that the statement was often made that whoever questions the authority of the Bible is not merely a blasphemer, but a fool. Many claim the Bible to be the one and only word of God, the fact that other religions have Bibles with as great a claim to inspiration as ours being entirely ignored, as well as the fact that God is now, and has ever been, revealing himself to man.

The sacraments of the Christian Church are erroneously supposed to be peculiar to it; but the doctrines of atonement, of baptism, of the Virgin Mother, the sacrament of the eucharist, and many of the miracles, find an exact counterpart in the religions of the East.

With a knowledge of the origin of the Bible and an intelligent comparison of it with other Bibles, we may freely assert the moral supremacy of our Bible without any danger of Bibliolatry.

Mrs. William H. Kenyon of New York brought the subject to a close by treating the practical side, "How can the Bible be Best used for Instruction and Life?" She presented the conclusions arrived at by the Tübingen school of theology, and showed that many of the mysteries and inaccuracies of the Bible have been cleared away by them, and that practically we have a *new* Bible. The doctrine of plenary inspiration has been overthrown. The Bible is seen to be not a revelation, but an evolution of the religious life of the Hebrews; not a guide of life to all men, but the law and ritual of the Israelites.

"The Bible is not a final revelation of God to man. He can rely with confidence upon his reason, and make it the test of truth to him of all other asserted revelations, including the Bible itself. The revelation of an enlightened reason is supreme." Hence we may select for our children what is pure and true, either in our Bible or in any other. We give our young people Rolfe's Shakspere. So why should we not also give

them an expurgated Bible? Heber Newton recommends such a book,—"The Child's Bible," published in London by Cassel.

The spiritual side of the Bible contains help for us all, which cannot be too strongly stated. It has been the refuge in joy and sorrow of the noblest men and women of the past; and it will remain so in the future if it can only be accepted and understood rationally.

In conclusion, Mrs. Kenyon made a strong plea for the study of the Bible by all in the light of the higher criticism, for the use of modern books in teaching the history and the legends of the Hebrews, and for the culled or selected Bible for the instruction of the young, and the life of all.

In the discussion which followed, Miss Putnam urged Sunday-school teachers to be more careful of their words,—not to make statements with their own acceptation of the meaning, but have them definite, positive, and real.

Mrs. Brockway thought a great deal was taught to children *about* the Bible, but very little real use of the book itself was made.

Mrs. Dix said that it was, indeed, necessary that we use the critical spirit; but she urged teachers not to carry it too far, and destroy the reverent spirit of the children.

President Hooper thanked the Orange ladies for their cordial entertainment; and a hymn and the Lord's Prayer closed the meeting.

ALICE P. JACKSON, *Rec. Sec'y.*

GUILDS.

WHY DO WE GO TO CHURCH?

Read before the Young People's Guild of Channing Memorial Church at Newport, R.I., by M. L. Stevens.

This may seem at first sight an easy question to answer; but a little thought will show us that the subject admits of many points of view, and is a large one for so slight an essay as the present. We may, however, touch on a few of these points, and ask, What is the place of the church in our modern life?

What is the nature of its influence over us?

First, then, let us see in what way our church influences us.

Granted that men in all times have felt the impulse to gather together in worship, that some of the most wonderful prehistoric ruins of the world are those of temples, how does this universal impulse affect us? What position does the church hold in regard to our every-day life? All through the week the common business of life presses hard upon us. Our cares and pleasures, our duties and occupations, crowd on one another. So many calls are made upon us, in this busy, modern life of ours, that scarcely a breathing space can be found, certainly not time to review our motives and actions or to criticise them with an impartial judgment. Sunday brings the rest so much needed. As we enter the church doors, the calm atmosphere makes itself felt. We can think now. All our difficulties seem to smooth themselves away. The troublesome questions of how much we owe to ourselves and how much to our neighbors appear less complicated. It really seems as if we might shape our lives by the few great Christian principles, so often overlaid in actual experience by circumstance or custom. This has always seemed to me one of the greatest benefits to be derived from church-going,—the quietness of it, a place apart as it were, where we grow stronger and better able to take up the tasks assigned us in life.

No doubt much of our inspiration also comes from the companionship of those like-minded with ourselves, from the joining in those grand old hymns, written by devout men, and recalling the many generations of worshippers to whom the familiar strains were dear. To many the sermon may come with an inspiring message. Our Unitarian churches—rightly, as I think—lay more stress on this part of the service than do many of our neighbors. The sermons published in our "Unity Pulpit" indicate the very high standard maintained in our denomination; and the sermon to many a one brings a special message, making clear and simplifying what was dark and confused before.

No doubt we do not all state our reasons for church-going consciously to ourselves. Some wise man has said, "Acts often enough repeated form habits," and habits character. Church-going, like any other customary act, may become a habit: it then becomes really difficult to stay away.

Our feet turn as naturally churchward on Sunday as to our business or week-day duties on other days. The social side of our church life, too, should not be forgotten. Where the pews do not, as was once said of King's Chapel, "open directly out of doors," much pleasure may be found in the meeting and mingling of the congregation. The feeling is akin to that with which we greet fellow-countrymen in a foreign land. There is one point at least on which we feel sure of one another: we know that we have some common ground. If the question why we, as Unitarians, go to church, be raised, we must answer it in a somewhat different way from our neighbors of other denominations. We do not seek a creed, a form of words, to which to pin our faith, but rather rules to guide our every-day life, to

strengthen the impulses in man which lead him to do the best that in him lies. Our love for our church might be strengthened, did we appreciate as we should our simple and rational beliefs, gained by slow degrees in the face of much bitter opposition, and which we accept with scarce a thought of the men who dared to uphold them when they were dangerous innovations. I have mentioned a few of the motives which do or may influence us in our church-going. Many more might be added. Association, through whose power beloved friends are recalled, for whose sake our church is dear to us, the sense of responsibility in setting an example to others, and many other motives influence us; but underlying and most potent of all is the thought, "This is the Lord's house: it is good for us to be here."

TEMPERANCE WORK.

The Unitarian Temperance Society has issued an address in tract form by Rev. Earl M. Wilbur of Portland, Ore. It deals with "a plain question of personal duty," and is a serious and rational plea for total abstinence. The following paragraphs will illustrate its spirit: —

"In the first place, I shall not say that it is wrong in the abstract to drink alcoholic liquors nor even to manufacture or sell them. It is the results of the drinking upon one's self or upon others which, if anything, should make one refrain from the act. If men were all perfect, and if no harm came to individuals or to the community from the use of alcoholic beverages, then there would be no necessity for total abstinence. But men are not perfect, and are not likely to be so on this earth. And, under such conditions as actually exist, there seem to me to be considerations which make entire abstinence from the use of alcoholic beverages the only principle which fully discharges our duties toward either ourselves or others.

"There are a number of persons of your acquaintance to-day who, according to all ordinary rules of human probability, will, twenty years hence, be dishonored, despised, ruined body and soul through strong drink, —perhaps even filling drunkards' graves. Of course, you do not know which they are; but it may be your own father or brother or husband or son or neighbor or friend. It may be mine. It may be even yourself or myself. God knows, though he mercifully spares us the distressing knowledge. If you think this prophecy startling or rash, reflect that a similar one might have been made twenty years ago to almost any company of people in any church, and that the events of these past twenty years would have justified it completely. These unfortunates will almost all of them have taken their first step in intemperance, not through the persuasion, but through the social influence of their friends. Are you willing even at your club or in your home, amid all the restraints that there surround you, to contribute through the influence of your personal conduct even an infinitely small fraction to such a result?

"To those who would be unwilling to give up a pleasant indulgence for the good of others, I can say nothing here that will be to any purpose; but, to those who are willing to deny themselves, whether little or much, if so be, that others may be helped and kept from the temptations that might lead to their ruin, I would say, *Obsta principiis.* Take a stand against the beginnings both in yourself and in others. I know of no course of action with regard to the temperance question that is certain to result in temperate lives except total abstinence. Other principles may so result and they may not. It is always an uncertain problem. This principle is absolutely sure. Our chief danger is not from the low saloons and the vicious classes. They but carry well on a work which has been well begun elsewhere. Our danger is from the lack of a noble purpose and a self-denying aim in those who have influence, who set the fashion, and whose customs carry weight."

We have received a clipping from a San Francisco paper, showing that our friend Rev. C. W. Wendte is keenly alive for the temperance cause in his Oakland home. At a mass meeting, called to see what could be done toward closing the saloons of that city, Mr. Wendte created a decided stir by denouncing the drinking scenes that occurred in a play recently given by the young men for the benefit of the Ladies' Relief Society. The play was patronized by the "best society," and was enthusiastically applauded. Mr. Wendte, however, felt the evil influence such a play must exercise, and criticised it fearlessly. Among other things, he said: —

"This glorification of drunken carousals is not elevating or instructive. By making a hero out of drink, it creates an immeasurably bad influence on both the audience and the young men who simulated the parts. Their maudlin actions on the stage created a temporary laugh; but the spectacle was not amusing. There are too many other things in the world that are funny for one to be forced to travesty one of the greatest curses of the century."

From Saco, Me., we hear of a union meeting, in which the leaders of all the Protes-

tant churches joined, led by our own Rev. J. L. Marsh, formerly secretary of the Unitarian Temperance Society. Two points are noteworthy in addition to the success attending his efforts; namely, that the service used was that prepared by our society in honor of Mrs. Livermore, and that, while the meeting had been planned for the city hall, it was held in the Congregational church, the hall having been burned the night before. The invitation to use his church came promptly and cordially from the orthodox minister.

C. R. ELIOT.

LITERARY NOTES.

SOME SUMMER READING.

For the companionship of a glowing afternoon or the later evening light of a June day, nothing will more delicately harmonize with the sweet flush of warmth rising from the fragrant earth than the tender little poems of John B. Tabb. A perfectly charming little pocket edition was published (Copeland & Day) last January; and we should think it must be already exhausted; for it consisted of only two issues of five hundred copies. Each dainty page, four inches by five, containing but one tiny poem,—all his poems are tiny, in length of words, though each is immeasurably vast in sweep of thought,—like a thistledown that floats by, the eye rests upon one of these quatrains as upon an almost minute speck; but it carries the fancy with it, on over the meadows, up high into the pure sky.

"A leaf may hide the largest star
From Love's uplifted eye,
A mote of prejudice outbar
A world of charity."

One wishes to read such verses as one examines diamonds,—a look, and a look away, and a look again. Think of a "Sunbeam" for example:—

"A ladder from the Land of Light,
I rest upon the sod,
Whence dewy angels of the night
Climb back again to God."

"A ladder from the Land of Light," how that reiterates itself upon the tongue! One wants to repeat it over and over, to retaste it. Then to rest upon the sod, and to see the love messengers, the "dewy angels," climbing back again to God. Yes, this book is a most treasurable companion for soft, restful summer hours. It is full of deep peace. The poet has himself climbed that ladder from the Land of Light, and brings us the perfume from the fields of heaven. It is difficult to tell how purely refreshing such sweet natural poetry is to our decadent spirits, scorched as we have been with the arid verse, metallically iridescent as with dust of arsenic, glaring upon us month after month from the magazines. How deliciously restorative is this melodious "Fern Song,"—

"Dance to the beat of the rain, little fern,
And spread out your palms again,
And say, 'Though the sun
Hath my vesture spun,
He had labored, alas! in vain
But for the shade
That the cloud hath made,
And the gift of the dew and the rain.'
Then laugh, and upturn
All your fronds, little fern,
And rejoice in the beat of the rain!"

For thoroughly rambling, bit-by-the-way notes of country life, take William Pott's "From a New England Hillside" (Macmillan & Co.). It is just the thing to read two pages from, as you stop on the crest of a granite hill, and, "alive to gentle influence of landscape and of sky," "the world's flowing fate in your own mould cast." "There be many paths among these green hills yet untrod, many mysteries yet to be revealed." This book will help to make the mysteries not plain, but permanent, help to lead the wandering feet into paths of joy. All the changing incidents of the seasons provoke some pleasing comment, from the first hepaticas, "squirrel cups," blue and white and dainty, and the symplocarpus (the euphemistic name of the skunk cabbage) to the touch of orange on the sassafras and the crimson on the sumach. For the really literary soul, who even in June cannot bear to turn altogether out of the paths of bookishness, we recommend Miss Guiney's "Little English Gallery" (Harper & Brothers), a lovable little inner pocket-book, like Henry James's "Picture and Text" or Hjalmar Boyesen's "Literary Silhouettes." Any one of the five little essays it contains will take the reader back instanter to his own highest shelves. Every page and almost every paragraph contains some allusion dear to lovers

of Hazlitt, or Elia, or De Quincey. Only five short essays form the volume; but how gem-like in polish, how perfect in condensed essentials, how wonderfully free from mere accretory incidentals! There is matter enough for a delightful afternoon of ruminating in any one of the five.

The vivid, discriminating, tender, yet humorous insight given us in the description of Magdalen Newport, afterward wife to Richard Herbert, Esq., of Blache Hall in North Wales, and mother of seven famous sons, among them holy George Herbert, the poet, and three beautiful daughters, is charming enough to read and reread for many afternoons. It is of this "splendid mother" that it was said, "God gave her such comeliness as though she was not proud of it; yet she was so content with it as not to go about to mend it by any art."

To the dreamer who desires more than anything else for his recreation mental transportation to realms of wonder, we suggest the weird, shadowy, intangible, yet absolutely real "Bits of Life and Death," "Dream of a Summer Day," "Red Bridal," "Wish Fulfilled," all to be found in Lafcadio Hearn's latest book, entitled "Out of the East." We like this book even better than the "Glimpses of Unfamiliar Japan," which is so well known. It is a volume of veritable life experiences, steeped in tender drowsy light and drenched in Eastern mystery.

For the spiritual heart seeking in the summer heat fresh impulse of divine strength for future service, let "Searchings in the Silence" (Randolph Company) by the strong blind Scotch preacher, George Matheson, be put in the travelling-bag, and read every day,—read in thunder-storms and wind-storms, in the face of each new rosy dawn, and behind the back of every departing sun; for it has healing in its touch, inspiration in every page, and the breath of the Holy Spirit through and through.

How trivial any literary successes and achievements are in comparison with the solid good things of a comely and contented existence! How little talent, or even genius, weighs in the scale against character, strength of will, goodness, and tranquillity of mind!—*J. A. Symonds.*

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Rev. C. W. Park, having satisfied the Committee on Fellowship of his fitness for the Unitarian ministry, is hereby commended to our ministers and churches.

W. L. CHAFFIN, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

Rev. F. J. Gile, having satisfied the Committee on Fellowship of his fitness for the Unitarian ministry, is hereby commended to our ministers and churches.

W. L. CHAFFIN, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

Rev. J. H. Tucker, having satisfied the Committee on Fellowship of his fitness for the Unitarian ministry, is hereby commended to our ministers and churches.

W. L. CHAFFIN, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

The American Unitarian Association will hold its seventieth annual meeting in Boston at Music Hall on Tuesday, May 28, at which business will be transacted and subjects of great practical interest will be presented. There will be three sessions,—in the morning at 9.30 o'clock, and in the afternoon at 2.30, and in the evening at 7.30. The delegate and life members will occupy at the morning and afternoon sessions the seats in the body of the hall, and will be admitted by tickets sent them for that purpose. Should any fail to receive such, they can be had on application to the Association, 25 Beacon Street, Boston.

To transact the business of the Association, it is necessary that the body of the hall should be reserved for members. But the galleries will furnish ample accommodation for others who desire to be present. At the evening meeting all seats will be open to the public.

At the morning session there will be an address of welcome by his Excellency, Gov. Greenhalge, the usual regular business of the annual report of the directors and treasurer, etc.

At the afternoon session there will be addresses on the needs and opportunities of our work. The evening meeting will be devoted to the discussion of the relations and duties of the liberal church to the community.

Addresses are expected during the day from Mrs. B. W. Dix, Mrs. Anna Garlin Spencer, Rev. William M. Brundage, Ph.D., Rev. Albert Lazenby, delegate from the British and Foreign Unitarian Association, and others to be named next week. The doors will be open at each session three-quarters of an hour before the time of commencing. Clergymen are invited to

take seats on the platform at the evening meeting, and to be in the anteroom for that purpose at 7.25.

UNITARIAN FESTIVAL.—Music Hall, Boston, Thursday afternoon, May 30, at five o'clock. Hon. Carroll D. Wright will preside. Rev. Minot J. Savage, Rev. George Batchelor, Rev. Samuel M. Crothers, and Hon. John A. Taylor of New York will speak. The dinner will be furnished by Mr. F. E. Weber and music by the Cadet Band. Tickets will be for sale at the bookstore of Messrs. W. B. Clarke & Co., 340 Washington Street, on and after Monday, May 20, between the hours of 9 and 4. Tickets to the tables, $2.50 each. Reserved seats in the first balcony, $1 each; and in the second balcony, 50 cents each. Tickets to clergymen by correspondence only.

FREDERICK W. PORTER, *Secretary*,
27 *State Street.*

UNITARIAN SUNDAY SCHOOL SOCIETY.—Sixty-eighth Anniversary Meeting, King's Chapel, Boston, Thursday, May 30, at 2 P.M. Speakers and topics: Opening remarks by the president, Rev. Edward A. Horton, followed by twenty-minute addresses. Rev. Paul R. Frothingham of New Bedford. Subject, "The Sunday-school and Citizenship." Rev. Benjamin R. Bulkeley of Chicago. Subject, "Sources of Enthusiasm in Sunday-school Work." Miss Sarah L. Arnold, supervisor of Public Schools, Boston. Subject, "The Teacher as an Interpreter." Rev. Samuel M. Crothers of Cambridge. Subject, "Adaptation of Higher Criticism to Sunday-school Instruction." Rev. Minot J. Savage of Boston. Subject, "Sunday-schools and our Denominational Future." Mr. Origen B. Young, organist.

A cordial invitation is extended to all those interested in Sunday-school work to visit the rooms of the Unitarian Sunday School Society, 25 Beacon Street, during Anniversary Week.

THE CHILDREN'S MISSION, 1849–1895.—The forty-sixth anniversary of the Children's Mission to the Children of the Destitute will be held on Wednesday afternoon, May 29, at three o'clock, in Arlington Street Church. Short addresses from friends interested in work for orphan, destitute, and dependent children will be made, and brief reports of the work of the year will be given by the secretary and treasurer. All are cordially invited.

WILLIAM H. BALDWIN, *President.*
WILLIAM CROSBY, *Superintendent.*

THE SOCIETY FOR THE RELIEF OF AGED AND DESTITUTE CLERGYMEN will hold its annual meeting at the rooms of the American Unitarian Association, 25 Beacon Street, Boston, on Friday, May 31, at 12 M.

HENRY F. JENKS, *Sec'y.*

THE MASSACHUSETTS EVANGELICAL MISSIONARY SOCIETY will hold its annual meeting for the election of officers and the transaction of such other business as may legally come before it at the rooms of the American Unitarian Association, 25 Beacon Street, Boston, on Friday, May 31, at 10 A.M.

NATHANIEL SEAVER, JR., *Sec'y.*

THE LEND A HAND CLUBS will hold their annual meeting in Park Street Vestry, Boston, at 2 P.M., on Wednesday, May 29. Rev. Edward Everett Hale will preside; and Mr. Lathrop of Albany, Mr. Ely of Cambridge, and other gentlemen will address the meeting. The Old North Club (Italian) will sing. Reports of the work will be presented, and the usual committees appointed.

THE MASSACHUSETTS CONVENTION OF CONGREGATIONAL MINISTERS (of which all ministers of Congregational churches in the State, Unitarian as well as Trinitarian, are *ex-officio* members) will hold its annual business meeting in the Supreme Judicial Court Rooms in the Court House, Boston, on Wednesday, May 29, at 5 P.M. (Enter at the door on Somerset Street.) The Convention Sermon will be preached at the South Congregational Church, corner of Exeter and Newbury Streets, on Thursday morning, May 30, at eleven o'clock, by Rev. Archibald McCullagh of Worcester, Mass.

THE BOSTON ASSOCIATION OF MINISTERS.—The Anniversary Week reception to visiting brethren is tendered under the hospitality of Rev. Edward E. Hale, D.D., and Rev. Minot J. Savage. These members cordially invite all of the association and all other Unitarian ministers who may then be in Boston to meet with them on Monday, May 27, in the parlors of the Church of the Unity (entrance on Pembroke Street). It is hoped that a large number of the members will be present to assist the hosts in their hospitable duties. Social intercourse from 4 to 4.30. Paper by Rev. William R. Alger, on "The Chief Need of the Unitarian Denomination at the Present Time," followed by discussion. Supper at 6.

HOWARD N. BROWN, *Moderator.*
CHARLES G. AMES, *Scribe.*

The American Congress of Liberal Religious Societies will hold its second annual meeting in Sinai Temple June 4, 5, and 6. Among the important topics to be discussed will be: "Plans of Confederation of the Various Liberal Forces of America," "What We can Do Together," "The Dangers and Abuses of Wealth," "Various Sociological Problems as they press upon the Churches of To-day," "The Spiritual Value of the Higher Criticism," "The Common Elements in All Religions" or

"The Fundamental of Universal Religion," "The Exchange of Pulpits between So-called Liberal and Orthodox Ministers," and similar questions, together with reports upon missionary and publication plans and problems. Dr. Alfred Momerie of London, Rabbi Voorsanger of San Francisco, Rev. Dr. Herron and President George A. Gates of Iowa College, Grinnell, Ia., Rev. Marion Shutter of Minneapolis, Minn., with many of the representative members, lay and clerical, of the Jewish, Unitarian, Universalist, and Ethical Culture movements, will take part.

Unitarian Grove Meeting.—The eighteenth annual meeting of the Unitarian Grove Meeting Association is to be held at "The Weirs" on Lake Winnepesaukee, N.H., July 28 to August 4. This occasion promises to be unusually interesting. Attractive speakers from the East and West have been secured. The full programme will be published in the July *Unitarian.*

Alton, Ill.—A few months ago there quietly passed away at his son's home in Alton, Ill., a rare personality in the ripened maturity of a long life of secluded usefulness. William H. Smith was familiarly known to his friends as "Father Smith," and most appropriately did he wear that title; for his was a most kind and sympathetic nature, and helpful to every one coming within reach of his influence. My acquaintance with him was limited to my pastorate of three years and over at Alton, but was so interesting and gracious an acquaintance that it has ever remained like a sweet savor in my memory. During this time he gave many evidences of his generosity and interest in all good works. His concern in the Alton church was deep and constant, its success and that of its Sunday-school, Unity Club, etc., being very near to his heart, giving to them liberally of his means, and much thought and appreciation. One of the pictures which the writer vividly connects with the "stone church on the hill" is that of Father Smith's punctual, constant, and evidently enjoyable attendance at its Sunday services. And, then, his zeal for our liberal faith, his intense desire to have it find root and growth in the mind of the people,—how beautiful this was in one whose years were upward of eighty, and who might justly have excused himself from further participation in its missionary plans and work! Indeed, his enthusiasm at this time was apparently undiminished, and his faith in the ultimate triumph of liberal Christianity a most lovely illustration of the persistent optimism of the liberal soul.

His was a most unique personality, forcible and original, and with just enough shyness to make it doubly attractive. There was something peculiarly fresh and simple about Father Smith's manners, such that it was always a pleasure to meet him. He always loved to see his friends at William Eliot's home, and his welcome there was always so cordial that it almost seemed an incivility to leave him. He was ever busy in doing a wide range of good deeds, and so unobtrusively that only the recipients knew of them; and all his suggestions, encouragements, and wisely bestowed help were done so quietly and modestly that they did not seem like a duty to be performed, but a pleasure to be enjoyed. And what a sweet memory all this must have brought to him when alive, and how green it will keep his memory in the hearts of his friends now that he is gone, "sweetening and gathering sweetness forevermore"! Good, kind, generous-hearted, pure-minded Father Smith! It must be well with him wherever he fares. He was a man to know whom made every one the better. May this thought be the unwritten epitaph in the minds of those whom he knew best, and who loved him for what he was and for what he had done for them.

H. D. STEVENS.

Athol, Mass.—Rev. Carl G. Horst of Pittsfield, Mass., has accepted a hearty call to the Second Unitarian Church, and will begin his work the first day of June.

Brookfield, Mass.—The second annual reunion and conference of the First Unitarian Church was held May 9. Two hundred and fifty people sat down at supper together. The main object of the meeting was to discuss the affairs of the church and to consider plans for the future. A report of especial interest came from the organ committee. A new organ has been put in, which, with the necessary alterations in the church, cost $2,334.16, raised by subscription. The pastor, Rev. W. L. Walsh, reported one hundred and thirty-five families in the parish, gave an account of work done, congratulated the parish on its prosperity, and thanked his friends for $100 that day received as a gift. The meeting closed with the singing of "Auld Lang Syne," after which thirty-one signed the church roll of membership. A young people's society was organized May 13. Its objects are: to interest our young people; to beautify our church; to encourage sociability and a closer fellowship; to carry our church to those who cannot come to it; to increase the working interest, so that our church shall pay larger dividends on the money invested in it.

Chelsea, Mass.—A series of four Sunday evening services at the First Unitarian Church were concluded on Sunday, May 12. Rev. Stopford W. Brooke, Rev. Richmond Fisk, Rev. James De Normandie, and Rev. Charles F. Dole have successively conducted them. The Unity Club of the church closed

a successful and profitable season on Tuesday evening, May 7, by an annual supper and entertainment, which were at once delightful and *recherché*. The Chelsea Branch of the Women's National Alliance held its last public meeting for the season on Tuesday, May 14. The reports from its various officers show that good work has been done during the year. Miss Margaret B. Barnard preached on Sunday morning, May 19.

Chicago, Ill.—There is at least one occasion during each year on which the pastor of All Souls' Church fairly glows with pride and satisfaction (and who dare call it unrighteous?), and that is when he sits at the head of the long table at the annual banquet of the alumni of the confirmation classes of his church. The sixth annual reunion of this kind occurred Thursday, April 18, at All Souls' Church, when around a bountifully laden board were seated eighty-five of the one hundred and twenty members of the alumni. And a sight it was calculated to inspire with enthusiasm and pride many a heart less personally interested than that of Jenkin Lloyd Jones. Rows of young men and women, boys and girls,—ranging in age from the young matron and the college graduate of the class of 1886 (for there have been ten classes, although but six reunions) down to the grammar-school boy and girl of fourteen or fifteen who claimed a membership in the class of 1895, graduated at Easter of this year,—their faces beaming with intelligence and health, all turned in loving admiration and respect to their faithful friend and teacher at the head of the table. After the eatables were disposed of came the intellectual part of the feast, John Wheeler, as the year's president of the association, proposing the toasts that were responded to by members of the different classes, interspersed with class songs and finished by a word from the pastor,—"*Our* pastor," the president said, with a tender inflection in his voice as he lingered over the possessive case of the pronoun.

An attractive addition to the festivities was the dainty programme, list of toasts, etc., on the back of which a new feature was presented in the arrangement of the mottoes of the different classes in the shape of the spokes of a wheel, all springing from a common centre; and it did not take much of a mental effort or a great stretch of imagination to see in the wise and loving pastor and teacher this same centre, from which not only the class mottoes, but the pure thoughts and higher aspirations of these young lives shall emanate.—*A. A. O., in New Unity.*

Concord, N.H.—On Sunday, April 21, the pastor, Rev. Frank L. Phalen, exchanged with Rev. Charles J. Staples, the recently installed pastor of the Unitarian church at Manchester, N.H. Mr. Staples took for his subject "Houses not Made with Hands," applying the same to mortal life, and the abiding-places built up about each human being with the material of his own thought and action. The discourse conveyed many lessons, and was a most impressive one.

Mrs. George K. Hazeltine and Mrs. W. W. Hill were chosen by the society as lay delegates to the annual meeting of the American Unitarian Association.

The thirty-sixth annual May festival given by the Unitarian society was held in White's Opera House on the afternoon and evening of May 1, and was a grand success. The unique features of the programme attracted a very large attendance, and there were many visitors from out of town. The hall, with its decorations and its various attractive booths, presented a beautiful appearance. The children's grand march at five o'clock was participated in by nearly two hundred children, and was a pretty sight. After this the grotesque dance of the "McCarthy Sisters" was well given by two little girls, who were obliged to respond to repeated encores. Then came the "Nursery Dance," by fourteen little tots. This was one of the most pleasing features of the entertainment, and was heartily applauded. This was followed by the "May-pole Dance," very gracefully given by twelve young ladies costumed as Watteau shepherdesses. It was faultlessly executed, and was nothing short of beautiful. During the evening supper was served in Union Hall on the European plan. At the evening entertainment the features of the afternoon were repeated, after which the "Butterfly Dance" was given by nineteen girls. This was exceedingly pretty, and included a solo by the "Butterfly Queen." The programme closed with the musical impersonation, "Tommy Tompkins," by fourteen little misses, who rendered it so nicely that they were obliged to respond to an encore. The floor was then cleared for dancing, which was indulged in by a large party. All of the various features of the festival were well patronized. They included ice-cream room, lemonade and confectionery room, flower booth, children's table, doll table, fancy-goods bazaar, etc.,—all in charge of different committees. The festival was under the general direction of the officers of the Parish Fund Society, to whom great credit is due for its success, which was financial as well as social, it having netted to the society between six hundred and fifty and seven hundred dollars.

Farmington, Me.—Rev. Mr. Ramsay of the First Unitarian Church, Farmington, preached last Sunday to a large audience one of those eloquent sermons which have become a notable feature in our community. It matters very little where the sermon had

been delivered, in a humble country town or in a great metropolis, it would have been appropriate and appreciated in either. The text was, "One is your Father who is in heaven, and all ye are brethren."

A largely attended meeting was held at the North Church Sunday evening for the purpose of organizing a church within the society. Rev. W. H. Ramsay made an address on the subject of the positive affirmations of liberal religion. He said that there were two very common fallacies that prevailed regarding the Unitarian churches. One fallacy is that these churches have no religious convictions, that they believe nothing. This is a great mistake. There is more harmony and unanimity among the Unitarian people on the great foundation truths of religion than among any other people. The Unitarians have no extended or dogmatic creed that their members are required to sign as a test of church membership, but every church needs a bond of union and statement of common purpose to hold it together and give direction to its aims. So the Unitarian denomination in America have adopted this statement: "We accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man."

Another common fallacy is that Unitarianism is a free-and-easy religion, and simply means having a good time. On the contrary, it is the most difficult of religions, because it made salvation depend upon genuine character.

The meeting, by a rising vote, adopted as its statement of purpose and church covenant the following: "In the love of the truth and in the spirit of Jesus we join ourselves together for the worship of God and the service of men. We accept the religion of Jesus, holding, in accordance with his teachings, that practical religion is summed up in love to God and love to man; and we promise to do what lies in our power to promote the cause of truth, righteousness, and love in the community. This was the church creed of our great and noble martyr, President Abraham Lincoln."

Haverhill, Mass.— The First Parish finds itself at the close of the year free from debt, and with much cause for hope in the year to come. The last monthly tea-party was in charge of the gentlemen, who made a success of every feature, culinary, financial, and social. Reports were read from the different organizations connected with the parish,—Ladies' Circle, Women's Alliance, All Together Club (or Guild), Young People's Entertainment Society, Outing Club (boys), Twilight Club (young misses), Sunday-school, and Little Helpers. Gain in membership, balance in the treasury, and more interest was the general report. The society is a unit to co-operate with the new pastor, Rev. F. A. Gilmore, settled last fall, who has already taken very high rank among the ministerial workers of the city. The coming year promises abundant success to this old parish, which will next October celebrate its two hundred and fiftieth birthday.

Humboldt, Ia.—The annual parish supper at Unity Church was one of the best attended ever given, in the church history. Something over three hundred people were there, and a great deal of enthusiasm was expressed. After supper was over, the reports on the different branches of work were read. Mrs. T. P. Byrnes, president of the Ladies' Society, reported that valuable organization, stating that, among other things, it had cleared over $200 for the church funds. The past year has been the most prosperous one the society has known, and it is in splendid order to enter upon next year's labor. Miss Faith Jones reported on Unity Club, and spoke of it as in a flourishing condition, well calculated to serve its intended purpose. Miss Edith Prouty, in regard to the Sunday-school, said the average attendance had been higher this year than for some time past, and that the system of school work was giving general satisfaction. The church report showed that Mr. Byrnes has delivered during the year ninety-six sermons and lectures, organized two liberal societies in other towns, and done missionary work in fourteen different places in the State. The year has been one of general good results, and has added to the health and growth of the church. Mr. L. S. Sharp offered resolutions expressing the deep regret of the society in accepting the resignation of their beloved pastor, Rev. T. P. Byrnes. These resolutions, which expressed the deepest appreciation of Mr. Byrnes's abilities, character, and energy, and the lasting attachment of the hearts of his people, were unanimously adopted.

Hyde Park, Mass.—At a meeting of the Unitarian church of this place held Monday, May 6, Rev. A. G. Pettengill of Yarmouth, Me., received a unanimous call. The Unitarians in Maine have for some time recognized in Mr. Pettengill one of the ablest and most promising preachers of their State.

Missouri Valley Conference.— The spring meeting of the Missouri Valley Unitarian Conference met with the society in Carthage, Mo., April 30 and May 1. The programme appeared in the *Register* some weeks ago, and will not be repeated here. Carthage is so remote from the other churches in the conference that very few of the societies had delegates present other than their minister. Mr. Frank H. Foster of Topeka, president of the conference, presided. The ministers present were T. B.

Forbush and A. W. Gould of Chicago, C. H. Rogers of Oklahoma City, W. S. Vail of Wichita, C. G. Howland of Lawrence, A. Wyman of Topeka, and B. A. Van Sluyters of Carthage. The report of the Post-office Mission work, under the charge of the venerable J. S. Brown of Lawrence, Kan., who has lately celebrated his eighty-ninth birthday, shows that for the year ending April 15 he has distributed 10,500 tracts, papers, and sermons, besides many minor leaflets. These have been judiciously placed, largely within the limits of the conference, being sent to isolated liberals, and in many cases to clergymen of the orthodox churches. Mr. Brown gives his entire time to the work. From the reports of the various churches it appears that considerable missionary work is done or is soon to be undertaken. Mr. Vail, besides his parish at Wichita, has charge of a movement at Valley Centre, near Wichita, where there is a little band of Universalists. He has also inaugurated a movement at Newton, Kan., which promises well. Mr. Rogers, who is located at Oklahoma City, has also charge of a promising movement at Guthrie, O. T., and of another undertaking which he has just started at Downs. Mr. Roberts of Kansas City, Mo., goes every Sunday evening to St. Joseph, Mo., where there is a church. Mr. Van Sluyters, who is at Carthage temporarily, will go to Iowa. When the society settles a minister next fall, it is the intention to have him start movements in Joplin and Webb City, two places of about ten thousand inhabitants each, some ten miles from each other and from Carthage. It is also hoped that the Salina movement may be revived in the fall. Thus it seems probable that in a few months there will be fifteen churches and movements within the limits of the conference. Whether the result prove as large as the promise depends much on the outcome of the crops in the Missouri valley. The societies, as a whole, are more prosperous and more hopeful than six months ago. Many of the churches have made noble sacrifices to keep open. Particularly is this true of the people in St. Joseph, Mo.; and their efforts are certainly worthy of the high commendation which Mr. Forbush gave them in his report of the work at St. Joseph. The conference voted to send as delegates to the Congress of Liberal Religious Societies, to be held in Chicago June 4, 5, and 6, Rev. T. B. Forbush of Chicago, Rev. J. E. Roberts of Kansas City, and Mrs. A. H. Wood of Topeka. A. WYMAN, *Sec'y.*

Roxbury, Mass.—During June, in the absence of the pastor, Rev. W. H. Lyon, who is abroad, the pulpit of All Souls' will be filled as follows: June 2, John W. Chadwick of Brooklyn; June 9, Francis Tiffany of Cambridge; June 16, Caleb Davis Bradlee, D.D., of Boston; June 23, Theodore C. Williams of New York; June 30, Thomas Van Ness of Boston.

Salem, Mass.—All the local Alliances were recently entertained at the new parish house of the East Church, and were pleasantly welcomed by the East Church Alliance. Rev. Mr. Towle gave an address on "Oliver Wendell Holmes."

—Rev. George C. Cressey's book on "The Essential Man" is well received as a valuable addition to the literature on the subject of immortality.

—Rev. George D. Latimer gave an essay at the recent session of the Essex Unitarian Conference on "The Church and the World."

Sterling, Mich.—Wednesday evening, May 1, at the Grand Army Hall in this city, the present home of the organization of liberal Christians known as the People's Church, Rev. Seward Baker, a young man, bright and intellectual, was ordained as a minister, and duly installed as pastor. Mr. Baker is a native of Michigan, and was born in Monroe County, one of the best in the State. In his younger days, before arriving at the age of manhood, he taught school for several terms, then in 1882 began the study of the law, and was admitted to the bar after taking a course at Ann Arbor, Mich., in 1882. Until 1890 Mr. Baker followed the practice of the law, having in that time served two terms in the House of Representatives in the Michigan legislature and one term as prosecuting attorney of his native county. In January, 1890, Mr. Baker gave up the law, and in March of the same year entered the Meadville (Pa.) Theological School, from which institution he graduated in June of last year, since which time he has been engaged in preaching at different points in Michigan and Wisconsin, beginning his work in Sterling on the tenth day of March last.

Sturgis, Mich.—The play of "Pygmalion and Galatea" was produced here on Thursday, April 25, under the auspices of the Unitarian society of Sturgis. The entertainment was very successfully managed by Mrs. Schoecraft, an elocutionist, who graduated from Boston some years ago, and who is a member of the church of which Rev. George Buckley is pastor, and Mrs. Buckley. It was a success in every particular, and the opera house was crowded by a frequently applauding audience. Mrs. Schoecraft, as Galatea, gave great satisfaction. All the characters were represented by amateurs of this city, and were well sustained. One of the leading Kalamazoo newspapers sent a special reporter, and a column report of the affair appeared next day. It was an exceedingly pleasant representation, and of a highly moral character, very creditable to the Sturgis Unitarian Society.

Toledo, Ohio.—A recent sermon by Rev. A. G. Jennings, treating the question of New Testament criticism created so much attention, and was so widely reported in a loose and misleading way, that the Toledo *Blade* prints an outline as given by Mr. Jennings himself. From this we quote the following: "I referred to the spirit of modern criticism and the methods adopted now to ascertain the truth in regard to the Old and New Testament manuscripts, in which I mentioned philology, style, and other things not usually known or regarded by the ancients. Then I mentioned particularly the Tischendorf manuscript discovered in 1859, and published in 1862, all of which had thrown a great deal of light on the New Testament. Next I quoted from several New Testament critics, both evangelical and unevangelical, all of which went to prove that Saint Paul's letters probably were the first writings composing the New Testament. After that appeared the letters of John, Peter, James, and Jude. I then referred to the Book of Revelation as the work of John, and as written before the Acts of the Apostles. The Acts of the Apostles was written by the author of the Book of Luke, and for a purpose, after which came the Gospels. The stories embodied in these Gospels, I said, at first were not confined to writing. No mention of these Gospels is made by the Church Fathers until the second century. The reasons for not writing these stories was the expected reappearance of the Master. But, as Jesus did not reappear, the churches saw the necessity of having a permanent record of his life. So the Gospels were written from reports and stories which had been heretofore kept orally. The New Testament was completed and declared canonical at the Council of Carthage, 396 of our Christian era.

"In closing my sermon, I meant to convey the impression that, even after criticism had done its work, religion was not destroyed; that religion rested upon the soul of man; man's soul was greater than the record. All Bibles might perish, the record might be completely destroyed; yet man's religious instincts would assert themselves. The lesson I meant to draw was, we must build not upon the perishable, but upon the soul which is immortal."

Walpole, N.H.—This parish has lost one of its most valued members in the death of Mrs. T. N. Hastings. A few weeks before her unexpected death Mrs. Hastings planned the gift of a parish house to the Unitarian society. The plans for the building had been submitted and approved by her, and it was her intention to tell the society what she wished to do the very week on which she died. Her husband, Mr. T. N. Hastings, has announced his intention of carrying out her wishes in the matter to the letter. This will give the Walpole society as finely appointed a parish house as could be desired as a memorial of her.

Wilmington, Del.—The church in this city is making fine progress under the ministry of Rev. Alex. T. Bowser, who came to the church about one year ago. The church has steadily grown in numbers, and the interest in its work was never before so great. The preaching is of a high order, and the Sunday-school has been greatly improved. The ladies raised the money for a new pipe organ, which is in its place and all paid for; and, with a new choir, our Sunday services are very interesting and attractive. We have lately had an unusual experience with our orthodox neighbors. The ladies of the different churches in the city organized a branch of the National Women's Christian Union, and very kindly invited our ladies to join them in the work; but, upon looking into the basis of the organization, it was discovered that, while any persons might become members of the association or Union, none but "evangelical" Christians could be members of the Executive Committee. These facts were reported to a called meeting of the congregation; and the invitation was respectfully declined in a resolution worded as follows:—

"*Resolved*, That, while individuals among us are perfectly free to help in this movement, nevertheless, we, as a Unitarian society, must protest that, where any creedal test exists as the basis of action in religious work, we can only co-operate with other Christian denominations when they are willing to recognize us as fellow-disciples of Jesus in the fullest and highest sense. Otherwise such co-operation on our part would imply disloyalty to the convictions of our hearts that Unitarianism is the religion of Jesus."

This resolution was sent to the association; and at a meeting called for the purpose the Young Women's Christian Union unanimously repealed the restrictive clause in their constitution, and reinvited our church ladies to full and equal share in the government of their Union, without any discrimination whatever. If any case of this kind has previously occurred, we have not heard of it; and the incident seems to mark a new era in the treatment of Unitarians by our orthodox friends. Let us hope that it is but the beginning of the end of the unjust and unchristian treatment which we have heretofore received at the hands of the older and larger denominations. Too much credit cannot be given to our minister for the manly and dignified manner in which he conducted this matter. He was at all times courteous and kindly in his bearing toward the ladies of the Union, but loyal to his own church and the religion of Jesus for which it stands. G. W. S.

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THE WATER-LILIES.

O you pure, you snow-white lilies!
Floating on the deep, blue water,
'Neath the elm's down-drooping branches
Where the breezes murmur low,
Where the joyous birds are singing happy songs
Among the branches,
As they swing in leafy cradles to and fro.

With the sky of blue above you, where the fleecy clouds
Are floating
And the deep, the dark blue water sparkling golden
In the light,
In your snowy whiteness resting,
On the leaves of green around you,
O you golden-hearted lilies, life for you is very bright.

Let us look beneath the surface of the rippling,
Sparkling water,
Where the lily-roots are planted,
Firmly in the darkened soil.
Do you think these snowy blossoms,
In their purity grew upward,
And emerged from such dark waters pure,
And spotless without toil?

As they groped about in darkness,
And slowly struggled upward,
All the hardships they encountered,
Only made them
Grow complete,
Till, at last, one summer morning the petals
Slowly opened,
And straightway emerged the lilies in their beauty,
Pure and sweet.

Fear not, though dark are the waters,
From the darkness spring the flowers.
And the trials borne in patience tend,
To make them far more sweet.
Light and darkness, sun and showers,
Only make our lives more perfect,
Till they unfold like the lilies, beautiful,
Pure, and complete.

MAUD L. COTTON.

Bemis Heights, N.Y.

"GOOD NEWS OF GOD."

ANNIVERSARY SERMON PREACHED BEFORE THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION IN ROSLYN CHAPEL, HAMPSTEAD, LONDON, ENGLAND, BY REV. DOUGLAS WALMSLEY, OF BELFAST, IRELAND. REPRINTED FROM THE "INQUIRER."

"Good tidings of great joy."—LUKE ii. 10.

That note of gladness can never be wanting in any faithful presentation of Christ's gospel of the kingdom. It was a true appreciation that called it "good tidings of great joy"; for it came to men as indeed an evangel, a gospel, "good news of God." We must keep that spirit of gladness in our proclamation of gospel truth.

My purpose to-day is to set before you my thought that this rejoicing and trustful faith, the gospel of Christ in its simplest form, our faith by fair inheritance from earliest Christian times, is the best answer the world yet knows to human needs. I speak as to men who have banded themselves together to help it forward, in the confidence that so they have a work of God committed to their trust. I speak as one who for more than twenty laborious years has kept steadily to his quiet task of service, to whom it has been given not alone to toil in the seed-sowing, but sometimes to rejoice for the good ground and the blessed return of thirty, sixty, and a hundred fold. For I have seen and known how the good news can cheer and hearten and bless, and has not lost its ancient skill to be the "power of God unto salvation."

Sorrow comforted, high purposes more bravely held to, the good of life received with a humbler and devouter thankfulness, the tasks of love more surely done; manhood proud to serve the loving God in service of the best interests of men; youth setting forth upon its journey with the

prayer to be kept in life-long alliance with truth and good; old age, even after long wandering in mazes of mistaken theological theory, coming back—coming home—to rest in peace on the assurances of the simpler and better faith,—this I have seen and known; and it has helped me to go forward with my task, sure that I could spend the little strength I had for service in no better cause.

And, as not alone a believer of the good news of God, but a preacher of it, and as one who desires very earnestly that our churches may prosper and be in health, I plead that the gladness of the gospel message be set well forward. Sure of this: that, if the word so spoken comes home to a man, putting into his heart the joy of the great salvation, he will bring his thanksgiving and his prayer to his church, and will not willingly be of the number of those who forsake the public worship of God.

I know that into the most sacred places of his soul a man must enter alone, and speak in secret to Him who seeth in secret. But I know also that church gives us the chief opportunity we take of lifting up our thoughts to God. I am of those weaklings who confess that they need the Sunday's refreshings for the other six days' exhaustions. I think it likely to go better with a man if he will fight his devils with his back against a church. It is good to say "we," not always "I," in our prayers. Fellowship there is most helpful. I do not want the answering gratitude of my heart to cool down into a matter-of-course acquiescence in blessing; and if there are prayers I can only pray in my own inner chamber, and when my door is shut, there is a joy I can only feel when I stand with like-minded friends in the house of God, and join with them to thank the Giver of good for blessings he has poured upon us. I hold it to be of first moment that the spirit of rejoicing love should set the key-note of our thought and speech when we meet together for common worship of the Father.

But the Unitarian hears it brought as an accusation against his faith that, wherever that "Spirit of delight" may find a home among Christian people, it has clean forsaken us; our services are a dull affair; we do not ourselves believe in the gladness and the helpfulness of what we hear; and we have pretty well given up the hope that our message will ever prove acceptable to the masses of men. So they say of us. Yet every one of us has been at times with companies of worshipping Unitarians when the very spirit of praise has come as a wind of God upon us, and carried all hearts heavenward, when, as one man has spoken words of prayer, the hush of sympathy in Godward petition was a thing that might be felt, and when the united song of thanksgiving has voiced the fervent joy of many hearts. We have worshipped with such churches of the faithful, and have felt the reproach of coldness to be taken away. And if we had been brow-beaten from our confidence, and our heart had fainted within us while they continually said unto us, Where is your gospel? do not let us make the mistake of acknowledging for our faith the faults and failings of its least earnest adherents.

A truth is true, though men who know it true may be indifferent about it. And our faith in God and duty, and Christ and heaven,—let us claim it boldly,—is a glorious faith, a saving faith, though we may never have given it the welcome to our hearts, the place in our lives, which it has merited. Nowhere is it more true than it is among us that "one sinner destroyeth much good."

This faith of ours, therefore,—the assurances it holds out to us, the hopes it makes real to us, the life-spirit it breathes into us, the service to which it summons us,—is our faith a message of "good tidings of great joy"? Is it "good news of God"? Or have we turned aside from that which made Christ's word a message of salvation to the world, and so have courted failure?

For answer to our question we have to go all the way back to the great Teacher himself, and cannot halt where the churches would bid us rest. Back to Christ we have gone, to sit at his feet and hear his word, to look out upon life as through his eyes, and honor the simplicity of his hope and confidence in God more than the elaborateness of later Christian teaching. And so diligently reading, and so believing with and trusting the Lord, and declining to take any of the many hands that have been held out to us to lead us away into the amazing "developments" of after years, I am not sure whether sometimes, with our critics, what is wrong with us is not that we have been

right in this: we have been right, and the creed-makers have been wrong; and "back to Christ" is a rising cry among them to-day. Not yet can they make up their minds to trust themselves wholly to the venture, and for themselves and for their churches find the salvation of freedom and love. That will come. But there is our place. Whenever I hear the claim made that our Unitarianism is a forsaking of the faith of Christ and his apostles, I am anxious to lodge the counter claim that in his thought of God and duty and human destiny the Unitarian comes nearest, after all, to the mind of Christ.

As I read, the Unitarian movement has been an effort not to get further away from Christ, but to return to the early faith of Christendom. We have been trying to rescue Christianity from control by doctrines that were only born into the world of thought a century and more after Christ had died. John Biddle's two catechisms were compilations of "the very words of Scripture," though Biddle went to gaol for writing them, and his poor little books were burned by the hangmen. We have pleaded again and again that the very test words of the orthodoxies, without which you cannot even state the churches' dogmas, are of later date than the New Testament, and name conceptions which had no place in the faith of Jesus and John and James and Paul. No "Trinity" there, no "Triune God," no "God the Son," no "God and Saviour Jesus Christ," except in a version which to that extent and thereby is discredited; and we have begged the world to come back, away from all these later introductions and complications, back to Christ, back to Christianity in its simplest and directest form.

And, whether rightly or wrongly, this has been our confidence: that in our worship of the One Eternal God the Father, in our unbargaining trust in him, in our dependence for all good on his unpurchased, uncovenanted love and mercy, we were getting back to the Godward thoughts of our great teacher and leader, praying in his spirit, believing his religious faith.

And so, going back to Christ, and asking what it was that made his gospel good news of God to any who cared to listen and believe, there is one master-thought there, dominating all the rest, the meaning of every parable, the confidence of every lesson. I realize it best when I put it in simplest form: that God is love, and man may trust him. You look in vain to Jesus for a new scheme of doctrine. Many a theological house of cards has come tumbling of a heap at the breath of the child's question, "Did Jesus mean all that?" Going his rounds among the cottage homes of Galilee, preaching to the fisher-folk by the lake-side, talking with Mary and Lazarus and Martha at Bethany, while his spoken word was so simple, telling of God's kingdom of love and righteousness, it is beyond belief that all the time he had Dr. Denny's lectures "up his sleeve."

If there was a doctrine of the personality or the impersonality of God among his people, he did not change it; for he and they were in heartiest agreement upon the great precept of their common faith,—"Hear, O Israel, the Lord our God, the Lord is One." His friends believed, as he did, in the fact of God's providence in the world, though they might differ in their conception of its operations. They looked forward, as he did, to a "life to come." All around him believed it except the Sadducees, who said there was no resurrection. Jesus himself, while he changed some of the detailed lessons of the old law, and took up a new position toward the law, yet reverently accepted from the law some of the best things in all his teaching. You may find the Beatitudes, for the most part, in the Book of Psalms, and the Golden Rule (in spirit, at least, if not in so many words) in Proverbs, and the two commandments (love to God and love to man) in Deuteronomy and Leviticus. Even the thought of God as a Father was not new with Christ. It is in Deuteronomy,—"Ye are the children of the Lord your God." A Psalm of David names God "Father of the fatherless." "Have we not all One Father?" pleads Malachi. "Hath not One God created us?" But the difference lies here: that it was given to Christ to realize these things with an intensity of conviction to which the men about him were strangers. God's fatherhood was not with him a far-away doctrine that never came within speaking distance of any difficulty he was fighting his way through, of any faith he was trying to save: it was the foundation truth on which he rested all his think-

ing, "the master-light of all his seeing." That free-flowing love of the Father who was working "hitherto,"—all the way along from the beginning of his creation up to that hour,—that was the meaning of the world, of human life, of all life. "All ye are brethren," he said to his friends; and the word was not with him (as, too often, we have made it) a convention. It meant not something less than kin by blood, but something infinitely more. Prayer, with Christ, was indeed a speaking to God,—out of the sincerity of the heart's hopes and fears and joys and sorrows. Duty was to do the Father's will. Communion was to feel his touch upon the soul. Sorrow was chastening, was preparation for better service and fuller blessing. Will God punish? Even as a Father seeks the reclamation of his erring child. Will God forgive? "While he was yet a great way off, his Father saw him, and had compassion, and ran and fell on his neck and kissed him." It was such thoughts, such simplicity of Godward trust and love, such unquestioning faith, that could accept good or evil at God's hand and still bless his holy name, that could let you go down into the final darkness and feel safe if you may but keep God's hand. It was this that made Christ's gospel good news for men to hear of God, a message of salvation to the world, a faith worth the labor of a life, worth dying (so Christ believed) to bring more closely home to the hearts of men.

And I want to take it up and sing it while I have breath,—that God is love, and I can trust him. And the love of God can never change, never grow weary. It is for all of us,—not for a chosen or a self-chosen few,—for all of us. It is forever and ever, and not only tells me the meaning of my life, my powers, my joys and sorrows here, but gives me the assurance of an immortal welfare. For God is love, and man may trust him. That is the heart of Christ,—"good news of God" to all the world. And it is no improvement upon that glad gospel of God's grace when, as the years and generations pass, it becomes more and more interfused and adulterated with foreign elements. Speculation takes hold of its words, twists them about, and, first rendering new and wonderful meanings into them, has little difficulty in getting new and wonderful meanings out of them. And changes are realized in what men believe Christ to have taught about God and saving faith and judgment to come that are in themselves a disaster to the world. This worst of all: that there grew up the notion that something more was needed,—something to come between the penitent child and the loving father, to give that love effect, and make that penitence an accepted thing,—something that might placate an angry God, and make him willing to see the re-establishment of the old peace once more. Or some hideous necessity was laid upon him to exact from us, for our sins, a penalty greater than we could ever pay. And who can wonder that, in that thought, more and more the hearts of men began to turn away from a God who either had ceased to love or was powerless to pardon and bring their praise and thankfulness to Christ? "If the Lord Jesus Christ," so wrote an English divine, "had not satisfied to the utmost farthing the great Creditor God for all our debts, God the Father might come upon us the debtors; but now . . . no further demands can be made upon us." It has come even to that, then, that God the Father is a hard and unpitying creditor, who has to be paid in full lest he should "come upon us," and from whom, thanks be to Christ, we are happily free. So it is not without reason that the prayers men lift up for pity of their need and their thanksgiving for earthly joy and heavenward hope are addressed not to God, but to the compassionate Christ; and it was natural, and it was necessary (for humanity must have the confidence that there is divine love and pity somewhere), that, when God seemed estranged and thus the throne of love was vacant, Christ should be raised to it by the joyful acclaim of a saved humanity. I think, if Jesus had foreknown that by and by men would set him in the place of God, would fall down to him and worship him,—would sing to him, "Jesu, my Lord, my God, my All"; plead with him, "All my help from thee I bring,"—if he could have foreseen how their theories would withdraw their trust and affection from the Father of all and fix them upon himself, it would have broken his heart. It was a weary day for the gospel when Christ was substituted for the Father as the dearest object of

human gratitude and love and confidence. And it is to me as the returning sunlight after darkness and storm, it is as a welcome home-coming after a day of troubled service afield, to know that all these fears were vain, that it is only our imaginings that darkened God's love to us, that human souls were never in the jeopardy they talked of, and there is God, our God, still "greater than our hearts, knowing all things," grieved that we so little understand "the wideness of his mercy," and can consent to go wandering off after these poor fancies, yet still seeking us, and all day long "stretching out his hands to us as to a disobedient and gainsaying people."

But there is the misgiving that comes into the mind of every man who knows himself: that he has made to God so poor a return for all his love; he has taken the good of life too often without a thought of the heaven that sent it; he has murmured when he has been called on to tread the rougher ground and bear the heavier burden; his broken resolutions of right are there to witness against him; before the Eternal Holiness he has nothing to plead; his own heart condemns him. Has Christ a helping word to speak to him there? Will he tell us, as part of his "good news," what we may do with this burden of our sin? His answer comes most tellingly home to us in "the best of all the parables," the parable of the Prodigal.

That one lesson is worth a million times more than all the "theories of salvation" that theological speculation ever devised. Nowhere in all the gospel story is human nature more faithfully portrayed, with its ignorant wilfulness and wrong-headedness, with the unspoiled love of the dear old home still haunting the heart. And nowhere have we a more touching image of the patient pity of God. I thank God that here, in what is "most genuine of the genuine" in all the gospel records, we have it from the lips of Christ himself,—the gospel truth that God forgives; that not sin itself can alienate the Father's love from his child; and that for every prodigal there is ever waiting a Father's welcome home. And what I feel is that, while I can clasp that thought to my heart and spell my way along by the light of it, so long I am in the way of wisdom, my faith is safe, my hope is sure, God is my rock. And, if I forsake it, all my life is darkened. And what, as a Christian teacher, I feel is that, with that weapon in my hand, I may go into battle with the demons of unthankfulness and unfaithfulness and unbrotherliness and doubt of God with some reasonable hope that I shall not labor altogether in vain; and, if I let my faith go, I fall from my place, and I have no work in hand that is worth going on with. And of a Sunday I have no wisdom but to think out, as nearly as I can, how the confidence of the Father's love can meet and answer each man's need, and to commend the faith I hold to any who will let me speak to them, so that none shall go empty away. It is in this thought of truth, in this thought of service, that I for my humble part find the meaning of the gospel, the heart and kernel of Christ's own belief, the sum of Christian faith: that God is love, and man may trust him.

We may take the lesson up, and think it out into detail, and see what it means for any rights we may claim and any duties we are called to; but in all things let us hold by it, testing by it every thought of providence here and every expectation of life to come, knowing that, if they ring not in harmony with it, they are false. See, we are very ignorant, very wilful: even as we speak, our life is hurrying on to its certain close, and there will be a day when we, too, shall "go to our long home, and the mourners shall go about the streets." For all the world could give me, I would not hold the thought of some who have darkened counsel by words without knowledge; and I thank God for the faith that he will be to me as good as Christ's promise. And I would keep the light of that faith ever bright and clear; and I would try to reach out a guiding hand to others, and lead them to the light,—knowing "in part," prophesying "in part,"—till the days of my prophesying are ended, and I know at last "even as also I am known."

Religion is not a method: it is a life, a higher and supernatural life, mystical in its root and practical in its fruits; a communion with God, a calm and deep enthusiasm, a love which radiates, a force which acts, a happiness which overflows.—*Amiel.*

MAN A FACTOR IN EVOLUTION.

Nature includes human nature. Man is a part of the creation. For good or ill, man and all the earth-things that are, are interrelated and woven together, are at ascent or descent with one another. The whole of man is nourished from nature. The fields and seas feed him. The fields and the forests clothe him, and shelter him from the storm. The earth yields for him its increase, not simply in the food that keeps the fires of his life at their flames, but in the fuels which fight the winters for him, and make those furnace fires out of which his great material civilization is wrought. That the beasts of the field and the birds of the air are our brothers is evidenced in many a likeness. They are flesh and bone as we are flesh and bone. Their crimson streams of life are kept at their full, as ours, by that which they feed upon. They joy and sorrow and die as we. Our relations are subtler than being mere food-brothers to these, than having the creation minister unto our bodily thirsts and hungers. In that subtle thing we call character, creation is in us; and we are in creation. No trait of man's character is, but that you find its counterpart in nature, a symbol of it, a reality of it, in the qualities of the earth we call matter, in the things that creep and fly, in the things that swim and walk. They have fashioned us. Out of them as fibre the fabric of ourselves is woven. I think it is true that we have fashioned them, that we are the fibre out of which the fabric of themselves is woven. We may not be the direct causation of them, as so much human nature fed out and embodying itself in snake or bird, in iron or gold, in fish or horse, so much human nature becoming coarse-voiced crow, so much of our human nature going forth and becoming the lily, singing the sweetness of itself to the summer winds. And yet, if creation means man, if through all these nature-forces he has grown up into the consciousness of himself, if he is the divine ideal being worked out by the Creator-mind through all this evolution that lies back of him, nature-things have not only determined man, but man has determined nature-things. Because there was to appear in him greed like the swine, that swinishness must be a part of the nature which fashioned him, entering into him, a determining factor. Because there was to appear in him grace like the lamb, there had to be in nature the lamblike, entering into him, a determining factor. When anything is made, that thing is ideal in the mind of the maker, enters into the earliest and simplest things of its making, determining them because they are to determine it. The ideal of man in which creation began and toward and into which evolution moves must have determined the nature of the original protoplasm and all the natures and forms that have issued out of it.

So I say that not only has nature been the fibres weaving the fabric of man, but man has been the fibres weaving the fabric of nature. What we are has been the determination of everything that lies back of us in all the process of our becoming, just as certainly as all that lies back of us in the process of evolution has been the determination of us.

Nature fashions us. There is that in what lies without us which has compelled us to think and choose and act, and has made us intelligent men. By that compulsion we have become statesmen, educators, mathematicians, inventors, philosophers, religionists, men of enterprise, discoverers, creators,—all this which we call intellectual man at the problems of his civilization. The awe in the storm, the rest in the peace of nature, the beauty of blossom and bird, of sunset and sea, became subtle in man as emotion and thought; and he became philosopher, poet, artist. The joyousness of life about him, the tragedies of forest and field, became subtle in him as emotion and thought, and issued into that rounded character which, like the earth, lies in its hemispheres of light and darkness alternating, and makes the seasons by which is the fulfilment of itself. The faces of his fellows alight with love, the tenderness of wife's and children's eyes, became subtle in him as emotion and thought, and enlarged him into that humaneness, that loving kindness and tender mercy, which is humanity's chief and growing glory. Nature played into him and upon him, and has made him to be that music of himself to which nature is marching into new kingdoms of power and great glory, even as

man fashions his violin, entering into it with his fashioning genius, and making for himself a new world of delight and goodness, a new and fascinating expression of himself.

And here, too, the reverse is true. Action and interaction make nature and human nature one, each life-blood and meaning to the other. Man lovingly interprets the nature that lies outside of him, and gives a fulfilment and meaning to sunset and sea, to forest and field, to all this that has its richest blossom in him through that subtle feeling and thought, crystallizing into character in a human nature.

Nature does some of its best work when human nature co-operates with it. Some of its greatest powers are released by the intelligent co-operation of man. There is many a fine thing she can do with man's help, but cannot do without it. She can blush into a finer grape. She can run and pull into a finer horse. She can give herself up to become an engine with fire in its heart, the breath of steam in its nostril, racing the continents with its thousand-ton burdens, as nature alone could not do, the wind and the sunlight swifter, but they unburdened, light and airy in themselves. With man's help she can do greater wonders with the lightning than making the clouds awful with its splendors. With man's help she yields her metals unto machinery that, in its way, is as wonderful as her oaks and lilies. What we call her life, which is in a gnat or an eagle, a grass-blade or an oak, in man becomes great in emotion and thought and deed, becomes a civilization, a literature, an art, becomes truth and heroism and love, surcharged with a thought of God that is sublime with all the sublimity of nature transfigured. The thought by which a squirrel builds its nest, warms it, and provisions it against the winter, is doubtless closely akin to the thought with which Shakspere fashions his plays and Edison makes his inventions, nature in the one, and in the other a thinking grace; but, in the thought of Shakspere and Edison, nature outgrandeurs herself beyond her thought in the provident squirrel. Nature at love in the breast of the mother-sparrow is one with nature at love in the heart of the Christ,—the yearning unselfishness, the passion for the good and gain of others, singing in tune, and no discord at all sundering them; but nature yearning over the world in the passioning tenderness of Jesus outgrandeurs herself beyond her passioning tenderness in the breast of a mother-bird.

Not that this fact belittles the nature without man, but rather that it greatens it, fulfilling it, glorifying it, giving it diviner and more deathless meaning. Simply that again we see in a perspective, some little different, the truth that man enters into nature, interpreting it, giving it these greater and diviner meanings, giving nature a place within himself, that he may become its greater glory. Simply that we front the earth-old fact that nature and human nature are one, complement to each other, fashioning each other, fulfilling each other. And so it is that we can never understand the one without the other. So it is that man does not evolve alone as something separate from nature, as something added to nature; but he evolves by the help of nature, through nature, as a part of nature. So it is that nature does not evolve without man, as something apart from him or as something added to him. He is in nature as the thing it is evolving, and so as a factor determining it, he the idea and ideal by which nature has come to be what it is, he the fruit unto which nature aspires, all her forces and qualities mingling and conspiring together until man should be. And, when he came to be, he has turned about and, not only in himself as nature's greater glory, but by co-operating with her, has helped her to become a greater fulness of life, has released many of her forces, that they may take on new forms of creation and service. Imprisoned in nature, he had but a yearning for liberation into his self-consciousness, but a voice to cry out after his freedom. Nature heard this voice. She opened up his prison and set him free; and he now is not only served by nature, but in many ways serves nature, helping on her greater glory. And whether or not this is what the writer of Romans meant we do not know, though doubtless he glimpsed this great truth. Certainly, he has given us a great sentence under which we may set forth its truth, when he says, "The earnest expectation of the creation longeth for the manifestation of the sons of God." Is not this just the truth, that nature, with a mother heart long-

ing for children, yearned for man until man appeared, not only her son, but the Son of God, an interpretation of her and also of the life and love absolute which lay behind her, and compelled her unto her pangs and gladnesses in begetting man?

All this being true, there is resting upon man the holy obligation to help nature, to make her life sweeter and cleaner and kinder, to make her life greater, to free her from all shames and cruelties; to turn back to her with a great and splendid gratitude for what she hath wrought, and let free all her hidden graces, helping all her mud to glorify into lilies; healing all her wounds, binding up all her heart-break, and making not a tooth or a talon, a sword or a bullet, any more red with a brother's blood. Just as nature's deeper and grander heart appeared in Jesus, the very heavens above breaking out in angel voices, the very earth beneath leaping up into shepherds' psalms that the great event had come, singing the tender holiness of "peace on earth and good will among men," so comes to man the holiest and divinest obligation of his nature and his being, to fulfil this greater and grander heart of nature in himself, to help it fulfil in others and to make every little heart that beats out the threnodies and glees of its life partaker of the Christ's kindness at the hands of its stronger and greater brother.

This transformation of nature by man, this evolving of it through man as one of its psychical elements, into a sweet pure blossom of kindness and mercy and truth, is not an idle dream of an idle sentiment. It only seems so because of distorted vision,—that vision's one eye has been distorted by theology, the other has been distorted by modern science. Theology has given us an idea of God as an imperious selfish will, of man as a sinning, selfish failure, of creation as a present cruelty, the result of sin, and issuing into an endless cruelty of hell. So far as these ideas have crushed out the simple loves and tendernesses of the human heart and become regnant in the race of man, they have emphasized cruelty and selfishness, and begotten despair in the human heart. A perfect kindness lies outside of their shadowed dreams, of their nightmares of a deathless pain.

Science has not succeeded in doing much better. It has done us the service of calling us back from dream to reality, of enlarging our outlook upon the history of nature and of man. But it has not seen large and true, because its sight has been an exaggeration, missing and failing to emphasize certain all-important facts and factors in the evolution of nature and of man. It has seen nature as a struggle and a bloody and cruel battle-field, in which the fittest survived and the fittest were the strongest. "Nature red in tooth and claw," nature monstrous with cruelty, is what the eye of modern science beheld,—so monstrous that at its facts and theories a shudder went through the human heart when the first strong voices spake out, and said what modern science says. That the Church shrank from this word, and battled against it with a kind of blind fury, and often with a sad foolishness, is not to be wondered at; nor is this so much to the Church's discredit as the common and careless thought believes; nor have the interpretations of this attitude of the Church by scientific thinkers been creditable to them, because it has not been honest and thorough science.

In microscopy the first thing a pupil has to learn is to distinguish between moving particles that are not life and moving particles that are life. It takes a patient and thorough training to see true, even with the help of a microscope. The scientists who have condemned the Church mistook the meaning of the Church's attitude as much as a new eye at the microscope might mistake some dead and moving matter particle for the living microbe itself. They should have looked deeper into the attitude of the Church, with more perfect and scientific eye, which would have led them not only to do justice to the Church, but, if they had been ready to recognize all of man as a part of nature, their eyes might have opened unto a factor in the evolution of nature to which they have been too strangely blind. They saw in the attitude of the Church simply the old selfish instinct of self-preservation, men afraid they would lose their power, ministers and priests afraid they would lose position and pay. To so read the Church is to misread it, is to proclaim the reader unscientific and discredited as to the ability to clearly see and report facts. The attitude of the Church was the splendid mother-instinct. It was all the kindness

and mercy and unselfish loves and heroisms of the human heart crying out against the vision of cruelty, against the despair of selfish murder by which it was said everything had become, and in which everything must abide, no creation without it at all. It was the truth of all the gracious nature-facts and factors in the evolution of nature and man, at their blossom in the heart of man, crying out against the falsehood, against the misrepresentation. A true scientist would have taken this light in the heart of the Church whose flame was trembling in the winds that came from the Æolus caves which modern science had unsealed, and with it have gone searching through nature for the lost facts, searching through the darknesses and despairs for the lost truth of unselfish love, able to kindle anew in the human heart all its deathless loves and hopes and heroisms.

The scientists themselves felt the shadow of this great cruelty by which nature had come to be. Prof. Wallace, "codiscoverer with Darwin of the principle of natural selection," wrote a book by which he claimed there was not the suffering in nature there seemed. He says, "There is good reason to believe that the supposed torments and miseries of animals have little real existence, but of the imagined sensations of men and women in similar circumstances; and that the amount of actual suffering caused by the struggle for existence among animals is altogether insignificant." The conviction of Mr. Huxley, however, that nature is a monstrous cruelty, will not so be placated. Some of his words are: "the moral indifference of nature"; "the unfathomable injustice of the nature of things." "For this successful progress, as far as the savage state, man has been largely indebted to those qualities which he shares with the ape and tiger." "For thousands and thousands of years before the origin of the oldest known civilizations, men were savages of a very low type. They strove with their enemies and their competitors; they preyed upon things weaker or less cunning than themselves; they were born, multiplied without stint, and died for thousands of generations, alongside of the mammoth, the urus, the lion, and the hyena, whose lives were spent in the same way; and they were no more to be praised or blamed on moral grounds than their less erect and more hairy compatriots. . . . Life was a continual free fight; and, beyond the limited and temporary relations of the family, the Hobbesian war against each and all was the normal state of existence. The human species, like others, flashed and floundered amid the general stream of evolution, keeping its head above water as it best might, and thinking neither of whence nor whither." And, strange to say, this great evolutionist denies man, in his present social and ethical life, as a factor in nature's evolution at all. He says: "Cosmic nature is no school of virtue, but the headquarters of the enemy of ethical nature. . . . Social progress means a checking of the cosmic process at every step, and the substitution for it of another which may be called the ethical process, the end of which is not the survival of those who may happen to be fittest, in respect to the whole of the conditions which exist, but of those who are ethically the best." (Prof. Huxley, as quoted in the "Ascent of Man.")

Over against this distorted emphasis, some overlooked, or perhaps we should say underlooked and under-emphasized, factors in evolution must be seen and said,—the fact that the struggle for life is always and necessarily accompanied by what Prof. Drummond called "the struggle for the life of others." These other facts, clearly observed and emphatically said, will show that what we call the religion of humanity is the religion not simply of human nature, but of nature. All the loving-kindness and tender mercy and splendid self-renunciation for the good and gain of others which we associate with religious man is in every bit of protoplasm struggling with life, in every life-form evolved and working out its destiny of growth and decay. All life is vibrant and trembling with just that love and self-sacrifice for the gain of others which we call Christianity. When these facts are all in evidence, it will be found that Christianity is not a startling innovation from the sky, a special creation of a new order, but just the unfolding into one great and splendid man of nature-graces which were and are a part of every leaf and life that sighs and sings in revealing in themselves nature's deepest and truest heart and God's holiest and most loving fatherhood.

The ascent of life is by the law of self-

surrender. The soil surrenders itself, that the grass and trees may abound. These again surrender themselves, or the fruits their diligences have wrought, that the beast may walk the earth and the birds may fly the air. Darwin emphasized but half the truth in this strife and struggle of nature by which the fittest survive. He saw and said how nature-things feed upon each other, as invasion, cruelty, conquest. But as potentially and universally present is there this fact of the surrender of self unto the growth and gain of the surviving fittest. That it is not a voluntary self-surrender is not now the point. Simply this: I say that the ascent of life is by individual lives surrendering themselves, that other individual lives may live. Sacrifice to others is the grace by which every nature-thing is alive to-day. The ascent of life has been just because of the countless ones who have joined

"The choir invisible
Of those immortal dead who live again"

in the music of other life, of higher life, just as the rich and joyous blossom fades away and dies because its life has been built over again in the fruit whose generous heart holds the countless trees that may become.

The ascent of life, so coming, is necessarily accompanied by a surrender other than a surrender by compulsion,—tooth-red in the unwilling blood of a weaker brother, —even a voluntary self-surrender for the good and gain of others. Religion had the idea that the gods in their insatiable cruelty demanded sacrifice. This was an easy conclusion from the facts all about us that the stronger make such demands upon the weaker; but in the thought of men it became voluntary, became an act of righteousness, not unmingled with love and the rudiments of ethical grandeur.

There came into this idea of religion the idea of one giving himself up to the demands of the gods to procure safety and blessings for his brothers. If we had its full history, pagan life would be pathetic in its self-surrender,—in the voluntary self-surrender of men to appease the wrath of offended deities, and bring safety to peoples and tribes. Even this pagan pathos has entered into Christianity, and made of Jesus the great immolation to the wrath that hates the world unto destruction, that that world might be saved from that destroying wrath. But this is not the true meaning of Christianity. Jesus teaches a voluntary self-surrender, not to appease wrath, but to bless man and enlarge human life. All this compelled surrender in nature, which modern science sees as such a frightful cruelty, Jesus gathered up into himself, and made voluntary, flushing the sky of man with what seems a new and radiant dawn. But he so gathered this up into this voluntary self-surrender for the good and gain of others, simply because it was the other half of that struggle and survival which modern science so vividly sees. Jesus is not an innovation projected into nature, but an unfoldment of that which is in nature everywhere and always, in the ascending struggling lives, its loveliness often hidden in horrors, as in the heart of storms is the power to awaken the sunbeams into rainbows.

Jesus has brought to the light another nature-fact. The truer Christianity, even the Christianity of Jesus himself, conceives God, not as insatiable selfishness, who, like the horse-leech's daughter, eternally cries, "Give, give," his throne red with the blood of his victims, the winds about him clamorous with the cries of the helpless creatures of his wrath: not that does Jesus teach, but that God is an everlasting love, an eternal unselfishness, giving himself up in joyous and glad self-surrender, that all things may become, that all hearts may have glee and threnody. He gives up something of himself, that the rain may fall, the sun shine, and the harvests grow. The sparrow at its song is the joy of God's self-surrender: at its death it is the pang of his self-surrender. As in nature, the eyes of all wait upon him; and he gives them their meat in due season, that whose hunger is satisfied is the joy of God's self-surrender, that whose life is surrendered to the tooth and claw of the satisfied is the pang of that same self-surrender. God abdicates himself; and that abdication becomes grass and trees, the herds in the fields and the flocks in the air. That abdication becomes self-conscious man, ever at the problems of his being. It is an abdication, a self-limitation, a self-defacement, in certain spheres; but it

is these because something of God has gone forth in positive gift to everything that lives.

The part of himself sacrificingly surrendered is the positive graciousness of everything that lives.

God has abdicated himself so that he might become individual in me, so that in my measure of nature I might have my freedom and my life just as I am having them,—God in me and I in him, each the limitation of the other, each the fulfilment of the other.

When this new Christianity gains the full conviction of man, death will be swallowed up in victory, and we will read the evolution of nature, the ascent of man, in a new and tenderer light. The self-sacrifice of God, that he might create, will shine everywhere with a great glory,—the lily at once the sacrifice of himself and the fulfilment of himself,—just his dear self-surrender by which he gives something of the splendor of himself in adaptation to our ability to receive. The little child that blesses our home is at once the sacrifice of himself and the fulfil ment of himself,—the dear self-surrender by which he gives to us a part of his everlasting glory in a wise and tender indirection by which we can see and receive it.

This truth of the unselfishness of God, which I have glimpsed for you, is not an airy nothing, having no local habitation and name in the creation of nature and of man.

It is positively and universally a part of nature and of life. It is, if not the overlooked, then the underlooked fact of evolution. What Drummond calls the struggle for the lives of others, the evolution of the mother and the father of the family, the society, the state, by a voluntary self-surrender in the service of each other, will yet have its fuller and clearer vision, correcting the one-sided Darwinian emphasis.

It will be found that the unselfish kindness of love is as great and positive a factor of life as the struggle and greed and cruelty which alone some eyes seem fitted to see, which so overwhelmed the vision of some that the dear other facts did not bless the eager eyes.

It will then be known that ethical and Christian man is not a projection from without, but an unfoldment from within nature; that man at his highest and in his aspiring ideals must have his fact-place in any evidence and theory of evolution worthy of credence.

We are learning to give present man his place in the evolution of nature. Heretofore we have somehow excluded him, and only talked about the place of savage man and the lower orders of creation in this wonderful evolution of processes. When we have come fully to this recognition, Jesus and Christianity will have to be reckoned with as factors in evolution, as parts of the nature-forces and their creation. Even if you call Jesus a legend, man as a part of nature and evolution has imagined him, has given birth to him out of the great passioning human heart,—not an innovation from beyond the skies, but just the unfolding of the loving, hungering heart of man; and in the evolution of nature and human nature dreams are not idlings of the brain that pass in the night. They are,—that they may awaken in the life, in the character,—they are the leaders of creation's new achievements. They are the new necessities upon which man will work, which in their turn will work upon man, until there is evolution into new powers, new natures, new graces of being.

"The earnest expectation of the creation longeth for the manifestation of the sons of God,"—not only waiteth for this manifestation, but worketh for it,—it just the fruit of the patient and suffering toil as well as of the patient and long-suffering waiting for nature's higher and diviner fruitage to appear in men who are high enough to be called the sons of God. Jesus is nature's ideal toward which it is working. Loving, self-sacrificing, Christian man is the goal toward which nature's feet eagerly press. No theory of evolution is correct unless it admits, as one of its facts, present man with his achievements, his aspirations, and his ideals. When this is done, the latest and greatest book, interpreting man and giving ideals for man, will be as much and patiently studied for the understanding of the evolution and meaning of man as a fossil from the earth's deeps, or a blossom on the bough of a tree, as much as the motions of a microbe under the microscope or the contours and convolutions of the brain. The latest novel, so alive with our humanity, so realizing the hidden man who is hiding or revealing in us all, will be as much in evidence as the

latest species of bacteria. Then such a great and altruistic creation as Pete, the Manxman, will show what is in nature struggling for expression, evolving out of it. You will remember the great unselfishness with which he loved and trusted, suffered and served, when he had lost all to the friend of his childhood, and, according to the lower ethical code, would have been justified in spurning Philip and Kate,—justified even in taking their lives at the hands of his outraged honor. He does nothing of the kind, but is true to those underlooked facts of evolution which in philosophy we call altruism, in society the love and service of others, in religion Christianity,—true to the new man dawning upon the world with a greater clearness, but yet not apart from the world and human nature, but a part of it, its legitimate outgrowth and fruitage.

Will you remember some of his parting words with the man who had so deeply wronged him, and whom a less noble heart would have thought of as a despicable man to be despised and killed; but, by the truth and honor in himself, by the noble and unselfish greatness he was, he knew that truth and honor were in Philip however dark the seeming was? He had lost everything to Philip but his own great-heartedness, tender, true, unselfish, a very son of God,—for which the whole creation had been travailing in pain together, working, waiting, longing for his manifestation. So he says, in his splendid self-surrender for the good and gain of Philip and Kate:—

"'Sorry to be going away just before your own great day, Phil. I'll get the skipper to fire a round as we're steaming by Castletown; and, if there is a band aboord, I'll tip them a trifle to play "Myle Charaine." That'll speak to you like the blackbird's whistle, as the saying is. Looks like deserting you, though. But chut! it would be no surprise to me at all. I've seen it coming these years and years. "You'll be the first Manxman living," says I the day I sailed before. You've not deceaved me, neither. D'ye remember the morning on the quay, and the oath between the pair of us? Me swearing you same as a high bailiff,—nothing and nobody to come between us,—d'ye mind it, Phil? And nothing has, and nothing shall.'

"He puffed at his pipe, and said significantly: 'You'll be getting married soon. Aw, you will, I know you will, I'm sarten sure you will.'

"Philip could not look into his face. He felt little and mean.

"'You're a wise man, sir, and a great man; but, if a plain common chap may give you a bit of advice— Aw, but you'll be losing no time, though. I'll not be here myself to see it. I'll be on the water, maybe, with the waves washing agen the gun'ale, and the wind rattling in the rigging, and the ship burrowing into the darkness of the sea. But I'll be knowing it's morning at home, and the sun shining, and a sort of a warm quietness everywhere, and you and her at the ould church together.'"

Such is a true, true son of God, for whom the groaning and travailing creation waiteth and worketh, longing for his revelation; for out of that very creation is such as he born, its true part, its glorious blossom. Such ideals stirring our hearts is a part of nature, a factor in the evolution and ascent of man.

To the full understanding of the evolution of nature and human nature Jesus must be admitted as a factor, and Pete the Manxman. As much as the anthropoid ape is a factor in evolution, so much, but with a higher glory, is this human hunger by a generous, suffering self-surrender, to live for others, which is fulfilling in literature and life, and which George Eliot has phrased for us thus:—

"Oh, may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence,—live
In pulses stirred to generosity,
In deeds of daring rectitude, in scorn
For miserable aims that end in self,
In thoughts sublime that pierce the night like stars,
And with their mild persistence urge man's search
To vaster issues."

For "the earnest expectation of the creation longeth for the manifestation of the sons of God." JOHN M. SCOTT.

Ithica, N.Y.

As love is the life of faith, so, with the increase of love, faith increases. Even from man toward man faith and love grow together. The more we love, the more we understand and trust each other.—*Dr. Pusey.*

RESIGNATION.

Father of men, whose mercy is unfailing,
Children of men unfailing mercy need;
Envy and greed and selfishness prevailing,
Weakness and folly shown in thought and deed.

What but thy grace can pardon our transgressing?
What but thy mercy pity our defeats?
Goodness of God, man's wrong forever blessing,
Infinite might, which finite lack completes!

Vainly we seek for peace and satisfaction;
Life's sweetest joys fade like its fairest flowers:
Peace is not found in ease or eager action,
Contentment comes not in serenest hours.

Our feeble mind thy power vainly gauges,
Our troubled soul thy glory cannot see;
But yet, O God of all the worlds and ages,
We feel within ourselves a spark of thee!

Thou who, our highest thoughts and hopes instilling,
Hast circumscribed by mortal time and space,
Wilt to the unfulfilled yet grant fulfilling,
And perfect all in fulness of the days.

To all man's doubts shall come some sure solution,
All earthly failures shall be proved success,
And what we dreamed of as some fair illusion,
In clear reality, our hopes shall bless.

Thus, Lord of all, thy goodness humbly trusting,
What seems so dark and crooked now, when known
We hope shall be, by thy benign adjusting,
A straight and shining path of blessing shown.

Be with us, then, when cruel doubts assail us,
When disappointments come, or thoughts of ill:
If all our dearest hopes and comforts fail us,
Be thou, O God, our hope and comfort still.

HERBERT H. YEAMES.

A CONFESSIONAL.

A DIALOGUE.

I.

"No strain the human soul can endure is much harder than he endures therein who would fain consent to worship at the shrine of his race, but who finds the image, so sacred once, so venerable always, fallen down and shattered, like Dagon of old, and himself standing alone and awe-struck in the temple of the world, with naught save the Urim and Thummim on his own breast whereon to read the oracles of God."—*F. P. Cobbe, "Dawning Lights,"* p. 32.

"In that case, I wonder how you can have hope at all."

John Whiting uttered these words sadly to Eustace Gordon as they walked in the sunshine of the mild March afternoon through the old gate of St. Sebastian at Rome.

The young clergyman, it must be said, had not sought out his friend and persuaded him to take this long ramble for nothing. Since his arrival in Rome he had been forming his own conclusions regarding Gordon, suspecting that there was more amiss with him than the ill-health which had sent him across the ocean; and his present attempt to aid him, in the spirit of a good Samaritan, had for its immediate cause something which had occurred that very morning.

It was the first Sunday in March; and Whiting, as usual, attended the sacramental service at the Episcopal church, where, from the rather humble seat he persistently occupied in all strange places of worship, he, not without some surprise, beheld Gordon enter with a party of friends from his hotel, with whom he remained sitting until after the sermon, when he, not in the least to his clerical friend's surprise, quitted them, and was lost from sight among the crowd streaming toward the door.

What part an agnostic, or one at least who passes for such, may presume to take in an orthodox service, is a point far from settled, and calling forth discussion upon every side, while, like all unsettled questions, giving rise meanwhile to every variety of individual practice. Whiting's own kind heart was here at variance with his too-well-trained head, accustomed to view such matters from an ultra-High Church standpoint, so that the compassion he could not but feel for those whom he necessarily regarded as perilling their souls by wilfully stumbling out into the dark was rendered harsh and bitter often by too keen a sense of what he deemed his priestly duty; and the conflict thus arising in his sensitive and conscientious spirit weighed him down.

As Whiting, toward the end of the communion, was returning from the chancel, his eyes, though not permitted to wander about, involuntarily caught sight of Eustace Gordon, kneeling quite alone, in a pew as far as possible out of the way, near the door. Slowly moving down the aisle, he could not help quickly scanning his friend's countenance, which a stranger might indeed have noticed for its fixed, sad expression,

reverent, though not unmixed with a certain air of melancholy questioning as he knelt supporting his head upon his clasped hands, watching from afar the touching and familiar rite in which his early friend would have now deemed him unqualified to join.

Whiting, in spite of this, with his own human sympathies freshly quickened by the solemn service, felt just then as if he would like to go up to Eustace Gordon and take his place beside him, filled as he was with memories of their youthful days, of Sundays like this, of early faith that for himself had brightened and deepened, while for his friend it had faded and dwindled and been cast aside. Had it all been wilfully cast aside? Was it Gordon's own doing? or had he been, as it were, poisoned in the very life-blood of his soul by those germs of doubt and agnosticism floating in the air until his whole heart was faint? All this rushed through John Whiting's mind as he beheld those sad eyes fixed as though in silent appeal to some invisible Judge, looking far away beyond the rows of worshippers, beyond the altar itself, as if he were seeking to penetrate into the real depths of spiritual meaning that lay behind the forms. Whether Gordon in that brief moment saw him he could not tell.

Whiting slipped into his seat, but throughout the short remainder of the service he could neither think nor pray about any one else than Gordon; and he inwardly vowed that he would seek him out that very day, and try whether he might help to do him any good. He quitted the church at the earliest possible moment; but, when he looked round for Gordon in that remote pew so near the door, he was gone.

John Whiting, though a clergyman who, in the pulpit, never shrank from boldly uttering whatever he thought he ought to speak, was in private unusually reserved in talking upon religious subjects, so that this resolve was not made without a genuine tinge of the spirit of martyrdom. He made up his mind, once for all, to listen calmly to whatever heterodox things Gordon might choose to say, and also to speak with a frankness and fulness which, to a sensitive man, seemed like having his heart torn out. He would have greatly preferred to spend that Sunday afternoon in church. His own will was therefore yielded up to the call of friendship and duty not without a real sacrifice. He called upon Gordon some hours later, finding him glad to see his old friend of school and college, and ready to join him in a ramble out beyond the walls of Rome.

They took one of the light carriages always waiting in the neighboring piazza, and drove until they reached the Porta San Sebastiano when, dismissing their vehicle, they started to walk; and Whiting, his heart in his mouth, contrived to open the intended conversation, he himself could scarcely have told in what words.

He had half-expected to find Gordon angry, and to see him shut himself up in more than his usual reserve. It was a relief when his companion, turning toward him with his rapid and searching glance, replied:—

"And if I were to tell you all that is in my own mind, as you profess to wish to hear it, would not you think me very little better than the Emperor Julian, the Apostate, after all?"

"I only wish to hear you talk openly, without jesting," answered the clergyman, with mildness that was not assumed.

His calmness won upon Gordon, who really wished to avoid giving him pain, and knew but too well that, if once obliged to utter a full statement of his opinions, such a thing as sparing him would be impossible. Like John, he was haunted by early memories, and was not so absorbed in himself as to be unconscious of the acute sadness which his friend evidently suffered on his account.

"You wish to hear me talk openly, without jesting," Gordon repeated; "but my allusion to the imperial apostate, whom even you High Churchmen must own to have been a fine fellow, was needed, in order to prepare you for whatever your demand may compel me to speak."

"Then you call yourself an agnostic?" said Whiting, in a tone full of sadness and regret.

"I do not call myself one: the melodious Greek word now so fully bestowed upon all free thinkers is yet, I trust, too stern in its denials to be willingly assumed even by one who, whatever be his unbeliefs, is no rough iconoclast, no enemy of devotion, but"—and here Gordon paused an instant, with a sigh—"one who, amid all the doubts of his

brain, holds fast to the one instinctive hope which arises and dwells less in the brain than in the heart."

"In that case, I wonder how you can have hope at all."

It was hardly the Christian who spoke in Whiting just then: it was rather the priest, full of systems of faith and dogmatic theology, one whose tastes and habits, moreover, stimulated him, even more than he was aware, to embrace whatever bore the stamp of authority, and to condemn as amateurs in religion all those unfortunates who persisted in thinking for themselves. The cold words cast a shadow over Gordon; but he rallied, reflecting that the mere fact of a High Churchman condescending to begin upon such topics with one whom he considered an agnostic should embolden him to give free vent to his long-hidden thoughts.

"You ask me what I believe," he resumed. "It will not take you long to learn. My position is simply that which is now held by thousands of intelligent men and women in Christian countries, so that, whatever I may say, there is in it nothing original, or that you, in all probability, have not often heard before."

"You believe in God?" gently asked the clergyman, slightly reassured by this preamble, and putting the solemn question of questions in the mildly searching tone of a physician who is endeavoring to soothe.

"I believe in God, the Father Almighty, Maker of Heaven and Earth," said Gordon, with deep earnestness. "The first clause of your creed, at any rate, will do for me."

"And what then?" proceeded Whiting, in a scarcely audible voice, turning his mild grave eyes upon his friend as if he would like to search him through and through.

"Will you tell me, John, whether you think that the tablet on yonder wall, with its Latin inscription recording how, at that very spot, Saint Peter and Saint Paul bade each other farewell on their way to martyrdom, is the genuine record of a fact; whether you believe that on the site of the church of '*Domine, quo vadis?*' Saint Peter, fleeing from Rome and persecution, met his Lord, and asked him whither he was going, and himself returned to his own post in shame; and whether you think that Saint Paul's head, cut off where the church of the '*Tre Fontane*' stands, actually gave three little leaps, and a spring of water gushed out at each spot where it touched the earth?"

"You are jesting: you know that I cannot believe these to be anything more than poetic accretions growing up around a truth."

"And I, John, hold much of what you call dogma to be just a poetical accretion or, if you will, an exaggeration or a materialization of a spiritual reality. Do you remember a passage in Crabb Robinson's diary, where he tells Robertson of Brighton (whom you High Churchmen, by the way, utterly fail to appreciate) that, although he himself considered that the orthodox articles of faith, as generally understood, were false, yet he was not prepared to deny that all of them might rest upon the sure foundation of some spiritual truth?"

"I do not recall the passage: neither will I admit that we High Churchmen fail to appreciate Robertson; but I do maintain that very few High Churchmen would indorse the opinions expressed by an avowed Unitarian to a clergyman who, however great his merits, showed from first to last so little reverence, or none, for church authority."

"Church authority! There you always are, John!" cried Gordon, half in mirth and half in scorn. "Forgive me if I lose my patience at the word!"

"It is the old question of private judgment, which with your party simply means eclecticism," dryly answered John.

"You asked to hear, not what I doubted, but what I believed. I believe, then, in Christianity, not in the sense of a definite revelation, but in the sense of an evolution, because my own moral sense accepts its teachings—in the large, that is, and to be improved upon by greater minds in the future—as the best known system of moral philosophy. The fact of its main points being found in the maxims of Buddha, Zoroaster, and Confucius is to me an additional claim to its recognition as a system of ethics adapted to all mankind. I will go farther, and say that, even though it were generally admitted, as it is often suggested, that the entire gospel story may be a fiction, —most noble and beautiful, yet still a fiction,—it would not in the least diminish my own reverential love for its sacred teach-

ings, which, whether they be sprung from fact or fable, are yet the imperishable possessions of mankind, nor for the most sacred character of him of whom Theodore Parker once eloquently said that 'It would have taken a Jesus to forge a Jesus.'"

Gordon had talked rapidly, as he always did when excited, hardly looking at his companion, but gazing far out into the open plain of the wide Campagna all around. Soft afternoon sunshine shone across the desolate, romantic distance, and slanted upon the hard stones of the Appian Way along which they were slowly walking, at every step breathing more fully the first fresh scents of early Roman spring.

Whiting, listening with pain, but with the patient forbearance he had resolved upon beforehand, bowed his head almost imperceptibly at the mention of the sacred name, and involuntarily stood still a moment in silence. He fully saw that it was rather worse than useless to employ against Gordon the theological weapons he had come prepared to wield. He was outside of it all, polemically speaking, rejecting all traditional churchly authority,—a position which, in days gone by, might have easily exposed him to the harshest ecclesiastical discipline, but which in the fourth quarter of the nineteenth century could injure him no farther, civilly or canonically, than by causing a clergyman to excommunicate him or a layman to express fears for the salvation of his soul. The fact was plain, neither he nor his party, as he called them, could be dealt with in any way likely to affect their happiness as men or citizens, whatever the Church might see fit to say or do. Whiting, with all his fervent orthodoxy, was not a man who would ever have been very active in persecuting heretics; and his heart still yearning toward his friend, whom he knew to be one of those men whose strength lies less in the powers of logic and argument than in matters pertaining to the emotions, he inwardly resolved, not without relief, to give up attempting to fight out what he saw must prove an unsatisfactory war of words, wherein neither could convince the other, but each must continue, as it were, to brandish their weapons across an impassable abyss.

"You say," he began quietly, "that you believe in God. Here, however, you depart into I do not know what,—I will not pain you by giving it too harsh a name. Whether you can accept other clauses of that creed?"

"In one sense, John, most fully do I,—can I say *believe?*—I will say *hope* in the life everlasting, the forgiveness of sins, in the Holy Spirit, in the true Catholic Church,—yes, there I do most heartily believe in that one universal and eternal church militant which is 'the blessed company of all faithful people,' of all who strive toward the higher life, here, now, and of old, in all countries and in all worlds, and from which I solemnly and reverently defy all priests to cast me out."

He raised his head into the sunny air, and looked up again at the encircling and unbroken sky with something of the expression which John had seen upon his face that morning, filled as it was with earnest, questioning appeal, and with what even the clergyman could not but recognize as religious awe.

"If you seek other points," Gordon went on, "all I can say is that, like most persons, I can find a meaning for myself in almost every one of the great articles of faith. I do not, of course, mean the Thirty-nine Articles (which even the English Broad Churchmen own to be in dire need of remodelling, to suit the age), but in what you all, whether high or Broad Churchmen, term the cardinal points. I think, like the authors of 'Scotch Sermons,' that we are not descended from Adam and Eve, nor did that mythical pair involve their posterity in ruin by their fault. Neither, as necessarily follows, was it requisite that Christ should die, in order to save us from eternal punishment. No, John, I can only take it figuratively. I believe that we, being sinful, are in need of redemption and regeneration,—a deliverance from the tyranny of evil. And this real regeneration, this new birth, beautifully and symbolically expressed as it is and, I hope, ever will be in baptism,—what is it? What can even you Churchmen call salvation through Jesus Christ but the workings of the spiritual power of his holy life and doctrine upon human nature, purifying it by long, slow, painful, and often interrupted degrees, and thereby saving it, not from the literal hell now nearly abandoned even by the orthodox, but from the hell of misery caused by

chronic sin? And in the same broad, figurative way do I wrest a meaning from the doctrines of the incarnation, atonement, and others in a manner so fully owned as a self-evident interpretation of them by so many liberal minds, and undoubtedly so familiar to you that I am almost ashamed to repeat to you what you must have heard so often. I think likewise that redemption for mankind was found far more in Christ's life than in his death, of which the chief power lay, not in the ghastly and, I hope, nearly worn-out theory of a bloody sacrifice offered to an angry Deity, but in its being the completion of that life, the keystone of the structure, without which awful and sublime completion the story of that life would have lacked its most pathetic force to move the world."

"You are a Unitarian," said Whiting, mournfully; and the two walked on a little way in silence.

URSULA TANNENFORST.

Philadelphia.

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*REASONS FOR SPREADING UNITARIANISM.**

The progress of Unitarian Christianity in our country leaves to those of its friends who take an enlarged view of the subject no reason to despond. On the contrary, when we call to mind that men now living can remember the day when the first Unitarian congregations in the United States were gathered, and then look at the number now calling themselves by our name, and the still larger number who hold the greater part of our doctrines, our first feeling should be of surprise at the rapidity with which our views have spread themselves.

But hitherto the progress of Unitarianism has owed little to the zeal of its friends. The majority of them have adhered most rigorously to the mistaken principle of letting the truth work its own way; and, if we except the labors of the Unitarian Association, which have necessarily been very limited, the few exertions which have been made to spread our faith have been confined to individuals, and carried on in a desultory way. The fate of what we believe to be Christian truth has been left to the operation of accidental causes, while we have sat quietly with our hands folded. We think that this is not as it ought to be; that we, as Unitarians, are not acting the part of philanthropists or of Christians; that so long as we remain in idleness we remain in sin. We should be up and doing.

We feel desirous of presenting to others the considerations which have brought us to this opinion; and the more so because we have ourselves been but lately led to feel their force, and think that they have been candidly examined by very few.

In the first place, we are bound to make our religious opinions known because we are persuaded of their truth.

Whatever argument can be brought for giving alms to the needy can be urged with double force for making efforts to impart the truth we possess to others. This is so, to some extent, of all truth, but above all of religious truth, because of its transcendent importance and its necessary connection with men's daily conduct. What should we think of the man who invented the plough if he had failed to make it known to others? Yet this case is trifling when compared with negligence in making known truth which is important to the soul. If we have no right to withhold from our fellow-men what would make their outward condition more prosperous, it is inexcusable in us to keep back that which would elevate and purify their spiritual nature. Truth is a trust from God, as much so as money or talents; and we are equally responsible to God for the manner in which we use it. We have no business to bury it in a napkin or hide it under a bushel: it is our duty to set it where it will enlighten all men. "That would all be very well," some one may say, "if we could be sure that we alone have the truth; but, in fact, others are as likely to be right as we." True: we do not pretend to infallibility, and therefore should not endeavor to force our opinions on others. But if, as we profess, we have arrived, after laborious investigation, at the firm conclusion that there are great errors in the prevalent theology, and that we have succeeded in finding a purer system, which is more consonant with Scripture, it is not the less our duty to make known the results of our labor. What we believe to be true

* Reprinted from the *Unitarian* of March, 1834. See editorial note.

is truth to us, and has all the claims of truth upon us. We may quiet our consciences by saying that others have the Scriptures as well as we, and may examine them with as good a chance of success; but so long as we think that their researches have been less fortunate or less impartial than ours, or that they have not been made at all, we cannot get rid of our duty to impart to them our advantages and discoveries. This argument, though very old and much slighted, seems to us unanswerable. Like every other argument, however, it can be evaded. "We do not deny the force of your reasoning," it may be answered: "we feel the value of truth, and would gladly do anything to promote its diffusion. But, after all, we think it better to let truth work its own way. It will prevail at last."

It is very hard to give patient attention to such sophistry as this, yet it is thrown in our teeth every day. We shall not put ourselves out, however, to answer it, for we are satisfied that it is only an excuse for determined laziness; and, if it were removed, something equally ridiculous would be found to take its place. Besides, we think that it is generally used only by those who are not themselves fully "persuaded in their own minds" as to their religious opinions.

To such persons we do not speak. We exhort them to seek diligently after the truth, till they feel sure that they have found it; but until then, perhaps, it would be well that they should not attempt to teach others. We are confident that no one who feels the power of truth can rest in these or the like cold speculations. How would such an argument have sounded in the mouths of the apostles? Did they leave truth to take care of itself? Their lives spent in preaching it abroad are a sufficient answer to the question. No. They knew, and every sensible man knows, that, if all men are left to struggle through the tedious process of finding truth for themselves, truth will make but slow and uncertain progress; that it is a rare thing for an individual, if unaided and undirected, to throw off the shackles of long-received error; and to expect a whole community to do so would be little better than madness.

The course of God's providence in this respect is very plain. He reveals the truth to a few, and leaves it with them to declare it to the world. Let us, therefore, who think that we have found the truth, make it known to all men. Whether or not it will at last prevail is not the question that most nearly concerns us. It is in our power to hasten or to retard its progress, and there is no work half so glorious as that of hastening it.

Shall we, then, become a proselyting sect? In the popular sense, by no means. But why should a prejudice, arising from the existence of improper methods of spreading opinion, tie our hands from Christian exertion? It is not that we may make proselytes to our name, to swell the number of our churches at the expense of others, that we would labor. God forbid that any Christian should work from such unworthy motives. Our aim is higher. We are convinced that error is always hurtful; and, although multitudes of every sect and name may have risen above the clouds of false theology, so as to become examples to the world, we fear that where false creeds prevail the most pernicious influences are exerted on the mass of believers, and that such influences have a constant tendency to increase; and therefore we think that, in the prospect of making our fellow-men safer and happier and better, we have abundant reason to exert ourselves to the utmost. If any one think that Christianity would not have greater efficacy if our views of it were to prevail, we do not ask him to diffuse them; but we do ask him and require of him not to reproach with a proselyting spirit those who feel the beauty and power of our religion, and whose "heart's desire and prayer is" that it may be universal.

Let us, therefore send Unitarianism through the West and South. We need not fear but that it will be received by many of the present generation, and by multitudes of the rising one. Let us make a fair beginning, so that in every State of the Union it shall be known what Unitarianism is; and then we may hope for its spread. At the present time the knowledge of our views is very limited and imperfect. In many places where our name has been heard the most false notions are prevalent of our belief and character. In some places we are considered as no better than infidels, and it may be that we are thus unconsciously furnishing an example of unbelief.

Are we not bound to impart a more full knowledge of our doctrines, lest the hearsay of them may be doing mischief? And, again, are not we, who have done so much to spread that spirit of inquiry by which many have been led to the most fatal mistakes, bound to do much also to lead them to the knowledge of the infinite value of religion, by offering to them our divine faith in a form in which they can receive it? On whatever side we look we see new grounds of obligation to labor strenuously in diffusing our views of Christian truth. "But how shall men believe in what they have not heard? or how shall they hear except they have preachers? or how shall they preach except they be sent?" Let preachers, therefore, be sent to all parts of our country, till the voice of Unitarianism has reached all ears. We have been long enough deterred by the danger of sectarianism. We had better be sectarians than cold and unfeeling. We had better be too earnest to make men Unitarians than not to care to make them Christians. W. G. E.

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*AMERICAN UNITARIAN ASSOCIATION.**

Seventy years ago, Wednesday, May 25, 1825, the American Unitarian Association was organized. The day before, without previous consultation, the British and Foreign Unitarian Association had been formed in London.

In that year Rev. Mr. Greenwood, who was just beginning his ministry at King's Chapel, discussed in a series of letters the resources and opportunities of the Unitarian churches of America. He counted in Massachusetts more than one hundred, in the rest of New England about ten, in the whole country about one hundred and twenty. There were some which he declined to classify, because it was not yet certain on which side of the line they would fall. There were some new congregations not yet thoroughly organized.

The first president of the Association was Rev. Aaron Bancroft, D.D.; the first vice-president, Hon. Joseph Story; directors, Rev. Messrs. Henry Ware, Jr., James Walker, Samuel Barrett; secretary, Rev. Ezra S. Gannett; and treasurer, Lewis Tappan,—historic names every one. In the first annual report acknowledgment was made of an income amounting to $1,812.17. Of this amount, for all purposes $885.20 was spent. The proceedings of those early days, with the record of the hopes, the anticipations, and the plans of our fathers, are exceedingly interesting. All were greatly interested in the Cambridge Divinity School, the erection of the building, and the dedication in 1826. The endowment of the *Christian Register* was a favorite project. Hope was excited by correspondence with Rammohun Roy, the eminent predecessor of Chunder Sen, Mozoomdar, and the other sages and saints who are now represented by the Brahmo-Somaj in India. All eyes were turned toward the West with the expectation of planting Unitarian Congregational churches in Cincinnati, Louisville, St. Louis, and other cities, then just springing into vigorous life and prosperity.

It has been often stated that Dr. Channing was not a friend of the new organization. The records disprove that statement. He did decline the office of president to which he was elected; but at the third and fourth annual meetings he made long and eloquent addresses, calling upon all the friends of religious liberty to combine to resist the encroachments of ecclesiastical tyranny and to assist in the spread of Unitarian Christianity. In impassioned speech he protested against the caution, the indifference, and the disorganizing spirit of those who hindered Unitarian progress. He said there seemed to be growing up among them "a party against party, a sect to suppress the sects, an army to fight for peace."

In 1830, when the work of the Association had begun to make itself felt, the executive committee reported in Massachusetts one hundred and forty-seven churches; in the rest of New England, thirty; in the other United States, sixteen; in all, one hundred and ninety-three churches with one hundred and forty-seven settled ministers. In 1835, so greatly had the Association prospered that its members resolved to attempt raising $10,000, to be expended in missionary work. In 1844 a new push was made; and

* Report from the board of directors, by the secretary, Rev. George Batchelor, read at the annual meeting in Boston, May 28, 1895.

it is interesting to note the fact that then, as now and always, women came forward to lead in the work. They organized breakfasts, fairs, and sales throughout the seacoast towns of New England. In Roxbury they raised $1,940, in Medford $1,500, in the four churches in Salem $3,200.

Since Dr. Channing's protest against the attempts made seventy years ago to restrain by legal means the progress of Unitarianism in Massachusetts, times have so greatly changed that we no longer fear legal restraint or social obloquy. But meanwhile our nation has grown to such an extent that our opportunity and duty have expanded beyond anything which could have entered the thought of the founders. The problems remain the same, but the applications are vastly more important. That which Channing and his coworkers were doing for the Commonwealth of Massachusetts we are called upon to do for a nation vast beyond their anticipation, and as yet only at the beginning of its great career. Our problems now are how to reach the heart and mind of a thinking democracy; how to keep steadily in view the growth of men and institutions under the law of righteousness which is the end for which all religious institutions exist; how to maintain the conditions of mental liberty while standing fast also in our loyalty to the truth which has made us free. Passing now our seventieth year, we are called upon to demand and to take a larger place in the life of the American republic.

The death of Rev. Grindall Reynolds, D.D., for thirteen years secretary of the Association, was the first loss of the kind in the history of our body. Reverent and affectionate tributes to his memory, to the worth of his character, and to the value of his services, have been put on record. One of his latest public appearances was at Harvard College on Commencement Day, when he received the degree of Doctor of Divinity. His sickness, beginning in August, and his death September 30, not only deprived your directors of the presence of a personal friend, but also took away their chief executive officer at a moment of great need. The National Conference had just come to a triumphant conclusion. The thrill of a new life was felt in our churches. All were moved to do something to correspond to our profession. The hopes and the specific plans and purposes of Dr. Reynolds had been buried with him. Sadly then, and somewhat in doubt, your directors faced the work of the year. They were busy men and women. It was impossible for them to give the time necessary for the carrying out of plans in consecutive order. A committee was appointed, consisting of Hon. George S. Hale, Rev. Minot J. Savage, Hon. John D. Long, Rev. Charles G. Ames, and Mrs. Kate Gannett Wells; and by the first of December an arrangement was made by which the present secretary came into the office four mornings in the week,—mornings, however, which have commonly lengthened into days.

It has been impossible for your secretary to do anything like justice to the eager wishes of your directors; to the opportunities which confront us on every hand; to the demands constantly made by workers in the field; to the expectations excited among liberal thinkers who look to us for sympathy; or to his own sense of duty and responsibility. The attempt has been made, first of all, to carry out and complete so far as known the plans of Dr. Reynolds; then to see to it that the work of the Association, as already established, should receive no detriment; and then according to our means and our working ability to lay out new plans for work.

At the outset of the year your directors were obliged to meet a serious financial problem. A brief historical statement will explain it. Ten years ago our parishes were for the first time represented by appointed delegates. At the annual meeting in 1885 the collections from the churches were reported at $33,000. The directors also reported that the proper work of the Association could not be carried on for less than $50,000, and that to meet the votes of the National Conference and the demands of our constituents $60,000 must be provided. It was then stated that for the expenses of the year $17,000 had been drawn from the General Fund. From that time onward Dr. Reynolds worked according to a policy annually declared and steadily defended. He said that it was absolutely necessary for the well-being of the Unitarian Church to found and maintain more Unitarian churches. He believed that in time the churches would rise to the level

of the need, and contribute money enough to carry on the work with dignity and success. Meanwhile, he thought it to be not only his right, but his duty, to draw from the General Fund each year enough to supplement the contribution from the churches and the income from investments. Year by year he reported such action at the annual meeting of the Association, never without hope that, before the General Fund should fall below a dangerous level, the churches would rally to his support. Two years ago the General Fund had fallen to $86,000; and, although the contributions from the churches and individuals had risen to near $61,000, the danger line had been reached, and Dr. Reynolds sadly turned himself to the unhappy task of reducing expenses. He still believed, however, that in the next year he could lift the income from the churches to $80,000. You know what followed. The panic came. The income fell below $51,000; and, while last year the General Fund stood at $75,000, over against it there was borrowed money of more than $20,000. With the expenses much reduced, but still in excess of receipts from the churches and income from invested funds, the problem was a difficult one.

Before explaining how the directors have met their problem, it is needful to show the ground on which, ten years ago, Dr. Reynolds based his confidence and justified the expenditure of the General Fund. In 1881 there were on our list three hundred and thirty-eight societies. Since that time thirty-five have been omitted. One hundred and forty-eight new societies have been added. Some of these churches do not yet feel the power of an endless life. But we may say that by his policy resolutely carried out we have four hundred and fifty-one churches reported in 1895 in place of three hundred and thirty-eight societies reported in 1881. Dr. Reynolds's proposition was: Given to the Association a modest but sufficient income, and ten new Unitarian churches can be formed every year, besides giving aid and comfort to those temporarily weakened or not yet strong enough to go alone. His policy added one hundred and forty-eight societies to our list. The proposition of Dr. Reynolds was demonstrated. To accomplish this result, he believed himself justified in drawing from the General Fund year by year whatever was necessary. He was compelled, however, to admit that this policy had reached its limit.

Your directors came to the work of the present year with $20,000 left over from the previous year to provide for in addition to the annual expenses. The receipts of the year from ordinary sources have been $77,551.80. If the expenses of the year were to be measured by the current income, it would be necessary to apply the surgeon's knife without regard to consequences, and to cut all our expenses down to $77,000. Your directors believed that the representatives of the Unitarian churches here assembled would not approve of that disastrous reduction.

From extraordinary sources we have received $1,000, a loan repaid by the Third Unitarian Church, Chicago, Ill., also bequests as follows: Luther Blood, Groton, Mass., $16,980.26; Mrs. Susan E. W. Brackett, Cambridge, Mass., $9,766.67; Mrs. Lucy F. Breckenridge, Louisville, Ky., $5,000; James Brackett, Cambridge, Mass., $5,000; Charles G. Wood, Boston, Mass., $1,000; Miss Prudence C. Delano, Norwell, Mass., $500; Mrs. Anne M. Sweetzer, Boston, Mass., $45,000; Grindall Reynolds Fund, $1,197; Miss Caroline H. Ingersoll, Keene, N.H., $850.

Briefly stated, the results are these: All expenses up to May 1, 1895, have been paid. The General Fund has been reduced to a little less than $50,000, representing a market value of about $70,000. About $4,000 has been invested in the Brackett, Reynolds, and Ingersoll Funds; and in the Isaac Sweetzer Fund, $45,000.

Much attention has been given to the question whether or not legacies should be funded. In opinion your directors are not unanimous. Some approve of a policy common to missionary bodies in America, of spending all available funds when they are needed. Some would fund all substantial legacies immediately. All agree, however, that the General Fund should now be largely increased. They would also, if possible, immediately invest every dollar received from bequests; but, to reach this desirable end, it will be necessary largely to increase the receipts of the Association from churches. With this in view an important change has been made in the organization of the

Association. In your list of officers to be voted upon to-day you find the name of George W. Stone, who has been nominated with the expectation of paying him such a salary that he may devote all his time to the financial interests of the Association. He was named by the committee which nominated the secretary, afterward enlarged by the addition of Rev. Samuel A. Eliot, Hon. Daniel L. Shorey, and Mr. Francis Cutting. If $50,000 could be added to the income of the Association during the coming year, all legacies could be funded, the regular work carried on, and new enterprises undertaken. Your directors believe that in these two years of financial distress your Association has passed with as much credit and as little disaster as will be found in the records of the banks, railroads, and other financial institutions of the country.

So much we have said with a backward look. Now as to the future. What is before us in the way of duty and opportunity?

First, and least conspicuous of all to the general public, but most important for the health and perpetuity of our work, is a solid substratum of drudgery. Nine-tenths of all the work that is done by your officers, superintendents, and missionaries, is and must be done with steady and plucky attention to the slow processes of consolidation and growth. It is the part of your representatives to be patient when others are restless; to be resolute when others falter; to supply sustained energy when in others the first flash of enthusiasm fades out; and, finally, to make the discipline of labor, anxiety, and patience generate new courage, hope, and enthusiasm.

We have five missionary departments. We do not need to urge our five superintendents to increased zeal or to the discovery of new fields. The burden of their daily complaint is that they are restrained and compelled single-handed to do the work which might properly occupy the time of many. The financial difficulties of the last two years have made the burden of supporting the new churches more difficult than before, especially in the two Western departments. Enterprises well begun and on the way to self-support have been suddenly thrown back into a confusion worse than the difficulties of the beginning. It would be folly to go forward to found a new church if the advance required the abandonment of an older and equally hopeful enterprise. Most of our business affairs are coming into a sound condition; but the burden of debt rests heavily upon St. Joseph, Mo., Chattanooga, Tenn., Ithaca, N.Y., San Diego, Cal., St. John, N.B., and the Third Church in Worcester. With the new prosperity which is certainly coming to our beloved country, we have no doubt that in the tenth part of our work, which is dramatic and attractive to the general public of our constituency, new enterprises will solicit us, while old churches will come to resurrection. Albany, N.Y., has dropped from the list of our churches: it now proposes to assert itself with power. At Farmington, Me., the church closed for three years is now thronged with eager worshippers. At Willimantic, Conn., a new church starts almost spontaneously. New Haven only waits for the touch of a master hand and the guarantee of temporary support. At Memphis, Tenn., a new church building is eagerly asked for. The reports of the various superintendents, which will be sent to all the churches, will tell the story at which we only hint in these brief notes. One thing seems to us certain. Without the patient services of the five superintendents in the field, these two years of financial distress would have destroyed churches in every department. It is their duty to save churches as well as to create them.

In the Middle West there has been for several years an unhappy condition of affairs, for which all parties concerned, including the American Unitarian Association, declined to accept the responsibility. The cry, now grown strangely and sadly familiar, has been, "But you do not understand us." Let us hope that we are at the beginning of a new era of cordial understanding, in which, with a united West and the churches working harmoniously together for the things which they hold in common, the Association may be able to draw nearer to all of them and in a more helpful way to assist in building up the institutions of morality and religion upon which the welfare of our country depends. It is too early to prophesy as to the exact method and result of the effort now making to bury and forget the discord of the past while we go forward to new and better work together.

Our mission to Japan still waits for the full approval and co-operation of our people. The expenses of the present year have been reduced to nearly $7,000. We had at one time a school for the instruction of native preachers, manned by five American professors. Three, Messrs. Droppers, Liscomb, and Wigmore, were largely supported by a native Japanese school. Messrs. MacCauley and Lawrence were supported out of our funds. Messrs. MacCauley and Droppers now remain our only representatives. With the aid of Japanese teachers, they are doing their best against great odds. Unless help can be sent them, the school must be dissolved and our headquarters in Tokio become a preaching station and a Post-office Mission. Of the six Americans engaged in this work, one chose other occupation, two were driven out of the country by ill-health, and one has died. It is no holiday task that engages our brethren on that distant shore.

The ministry at large, in the missionary districts, commended at the annual meeting last year, has gone on in a quiet way. In a score of places, with the superintendent of the department in charge, meetings have been held with the help of speakers brought from distant places for the purpose. The more extensive campaign, planned by Dr. Reynolds and Mr. Van Ness, was on account of the death of Dr. Reynolds and the lack of funds suspended. New plans, however, will be made, which, while not involving extensive travels on the part of any but the secretary and the superintendents, will bring together, at important points in each department, men and women enough to carry on meetings with power.

For the rest of our work a few sentences must suffice. Several ancient churches of renown must still be assisted until new local conditions renew their ancient vigor or until their case is hopeless. Young churches must be carried through the period of immaturity. New churches must be planted as rapidly as possible. Places must be made both for the young men whom we are preparing for the ministry and for men of ability in other churches who are looking toward us for a new opportunity. The unsectarian schools in which our boys and girls might be educated should be encouraged and strengthened. New literature for the new times must be provided. The permanent funds of the Association must be increased by funding legacies. The current income must be increased from the good will of the churches. New methods must be devised by which local responsibility may be developed, and the business methods of the Association made more elastic. The rush of new business that is certainly coming to us, if the plans of your directors are carried out, will require patience, energy, and sagacity on the part of all concerned.

The *New World*, which the Association assisted to found, is now published by Houghton, Mifflin & Co. without our help. An organization has been formed to secure for it an ample endowment. In the opinion of excellent judges in Europe and America this is the best magazine of the kind in the world, and to its claims no thinking Unitarian can be indifferent. The *Christian Register*, now in the seventy-fourth year of its existence, was fondly cherished by our fathers, and is worthy of the widest circulation. Something must be done to make its future more secure and increase its value. If a sufficient guarantee fund could be raised, and the subscription price were reduced to two dollars, no single service to our country could be greater.

The Indian School in Montana will, without doubt, this year pass into the hands of the government, under circumstances which cause the friends of the school to hope and believe that, the same teachers being retained and the transfer made without any shock of transition, the work so well begun there will be carried on without interruption. We can no longer ask for aid from the government, and, asking, could not much longer receive it. The land already belongs to the government; the buildings will be transferred for a nominal sum; and the government pays $2,443.57 for the furniture, tools, etc. It is believed that the affairs of the Indian Commission may be wound up without a deficit.

The Church Building Loan Fund is in sound condition, but the list of delinquent churches has grown. Thus far not one of them has been sold. It is possible, however, that in one or two cases this may happen. Warned by the experience of the past two years, the Association will discourage any resort to the Loan Fund on the part of

any churches which have not passed well on their way toward self-support. The fund now amounts to something less than $114,000.

We have united for several years with our English brethren to aid a Unitarian church at Budapest, Hungary, where, under the shadow of the Catholic State religion, but guarded by civil guarantees, Unitarianism has enjoyed special privileges for three hundred years. This year the appropriation, being no longer needed, will be reduced, and soon discontinued.

The early motto of the Unitarian Association was "Liberty, Holiness, Love." The objects of the Association, as declared by Channing and his great coworkers, were to secure religious liberty equal to the civil liberty enjoyed by American citizens; to raise men and women to better forms of living; to organize them for every good cause in civil and social life; to reduce ignorance, poverty, and crime; to increase the sum of human happiness; and for these ends to proclaim with power the truth which is mighty to save, uplift, and inspire.

Your directors would make ample and grateful acknowledgment of the inspiration and help that come from the labors of the Alliance and various other organizations through which the women of our churches are pouring new life into our local churches, conferences, and associations. Some of our Unitarian clubs of men, and notably the Unitarian Club of Boston, to which we owe our commodious headquarters, have done well. But, when the men of our parishes and conferences are as well organized, as enthusiastic, and as self-sacrificing as the women, then the day of great things will speedily come.

This report, written by the secretary and approved by the directors, is respectfully submitted.

THE ANNIVERSARIES.

To all those who sought first to attend the meetings the earthly joy of unexpectedly delightful weather was added. Pleasure and duty, enjoyment and devotion to the cause, were bound in one sheaf. As the *Unitarian* ventured to foretell a month ago, the action of the directors of the American Unitarian Association in temporarily appointing Mr. Batchelor secretary, and the policy of Mr. Batchelor during his six months of office, were both most heartily sustained by the Association. Thorough unanimity prevailed. Hon. John D. Long was elected president, Mr. George W. Stone was elected active treasurer, and the earnest forward movement begun at Saratoga was satisfactorily put into organized form. We look to the future with better hope than ever. How immediately that future may develop rests with each church and each local conference and each responsive heart.

The board of management of the Association, as now elected, stands as follows:—

President, Hon. John D. Long; vice-presidents, Hon. Horace G. Wadlin, Hon. Joseph W. Simonds, Hon. Dorman B. Eaton, Judge Thomas J. Morris, Hon. Daniel L. Shorey, Hon. Horace Davis.

Secretary, Rev. George Batchelor; assistant secretary, George W. Fox; treasurer, George W. Stone.

Directors: Rev. Charles G. Ames, Boston; Rev. Thomas L. Eliot, D.D., Portland, Ore.; Hon. Henry J. Hosmer, Concord, Mass.; Rev. Minot J. Savage, Boston; Mrs. Kate G. Wells, Boston; Mrs. T. C. Williams, New York; Mrs. Stephen H. Bullard, Rev. Ellery C. Butler, Quincy, Mass.; John Mason Little, Boston; Arthur T. Lyman, Boston; Henry B. Wells, Plainfield, N.J.; Rev. William W. Fenn, Chicago; Rev. Howard N. Brown, Boston; Francis Cutting, San Francisco; Rev. C. F. Dole, Jamaica Plain, Mass.; Rev. Samuel A. Eliot, Brooklyn, N.Y.; Mrs. S. E. Hooper, Boston; Archibald M. Howe, Cambridge, Mass.

Many of the meetings of the week were of more than usual interest.

Perhaps the most brilliant paper read at any meeting was the wise and inspiring address to the ministers at the Berry Street Conference, by Rev. Charles G. Ames, upon "Our Relation to Other Denominations." We hope to publish this notable address in a later number of the *Unitarian*. Another striking and original essay was read before the Ministerial Union in Channing Hall by Rev. Henry M. Simmons, of Minneapolis, upon "Moral Evolution." We hope to give this to our readers also in full.

For the rest of the many good things, we publish the new secretary's admirable re-

port, and some condensed sentences and passages from a number of the speeches made throughout the week. Any report is, however, but gathering the crumbs, and not serving the good things of the feast. It is only possible to enjoy those by a visit to Boston during Anniversary Week.

Unitarianism for Use. "SOME people take the position of the London shopkeeper who, when the customer brought back the umbrella, said, in astonishment, 'Why, sir, you've been having it out in the rain!' The Unitarian umbrella may not always look as fresh and bright and new as that of somebody else, but it can be said of it that it has been out in the storm of every day life. Religion is of the utmost importance to every individual: the Unitarian, as I understand his faith, means that he shall have no more of it than he can actually make use of. To speak in a journalistic way, it is a daily, intended to be published every day in the week. As the architect would say, his religion is intended to enter into the construction of his nature, and not to be merely a superficial or outside ornament."—*From the Address of Welcome by Gov. Greenhalge for the Commonwealth of Massachusetts.*

"Forward." "IF there were giants in the ancient times, there will be greater giants in the time to come. If good work has been done, there is better work to do. If the field has been broad and liberal, it must be broader and more liberal still. It may be that there is cause for lament because we have not done more, especially because we are not doing more; but the greatest cause of lament certainly would be if there were not always more to be done than we can do. Our work is always greater than our equipment for it, and therein lies the secret of the fact that the greatest of all honors is service."—*Hon. John D. Long, President of the American Unitarian Association.*

Eight Years' Growth. "EIGHT years ago your body of life members counted 1,564 persons: in 1895 it is 2,114 persons. The societies entitled to send delegates to our meetings were 189: to-day they are 269. The number of ministers recorded was 454: it is now 511. We had then 361 societies, and now 451. The annual receipts, including those for the Church Building Loan Fund, 1886–87, were $220,829.45, or, deducting loans, etc., not treated as new receipts, about $110,000. The annual receipts in 1894–95 are $267,112.66, or, deducting about $100,000, say $167,000. The Church Building Loan Fund, organized two years before (in 1885), had then a fund of $46,741.99. That fund is now $113,795.42. Besides the National Conference there were then 58 subordinate Unitarian conferences, societies, or associations, now 81. Then, as now, there were 2 schools, at Cambridge and Meadville, to which we may add 3 schools or academies. The pupils in the first named were then 20, now 50. Its fund, including Building Fund, $29,131.51, for the library then was $401,391.60, now $434,781.38. At Meadville the number of pupils were then 31, now 40. Funds then $212,274, now $417,096. The periodicals were 6, now 10. Included in the above was then 1 Unitarian Club, of which there are now 12."—*Hon. George S. Hale, retiring President of the American Unitarian Association.*

Scope of Religion. "WE have no superstitious fear of the prophetic cipher of a new century. To us it means new opportunities, new avenues of development, new inspiration. To us, clergy and laity, it means a realization of the religion our own Hedge so eloquently analyzed, when he wrote that the scope of religion is the measure of history. 'It supplied the first rudiments of civil society: it forecasts the social destination of man. Wherever humanity is found at its highest, religion has been the motive power, leader in all progress, home guard of all stability, source of revolutions the most prevailing, champion and prize of the boldest adventures, pioneer more eager than commerce, explorer more patient than science. Religion is acknowledged the mother of arts. She reared the temples that make Egypt venerable, and shaped the marbles that made Greece renowned. She lighted the eyes of the Sistine virgin, and unrolled the "Divina Commedia," and inspired the strains of Handel and Bach. In private life she has been the authoritative teacher, comforter, lifting the soul above the dust, puri-

fying the heart by faith, eliciting the spirit of self-sacrifice by which society subsists, cheering the sufferer in mortal pains, redeeming and renewing the world.'

"This grand definition reaches into the coming revival of a religion which shall hold in its power the church, industry, commerce, and the whole social fabric."—*Hon. Carroll D. Wright, Washington, D.C.*

Light, Life, and Unity. "I DO not believe that we are living in the twilight of the gods. I do not believe that the old world is weary, and that we are approaching the evening-time of her history. I believe that only here and there has the rising sun touched a few of the highest mountain summits. It is hardly dawn as yet. The world is just beginning here and there to catch and reflect the light of civilization, civil freedom, religious liberty, industrial liberty, and justice, and all the finest and sweetest things of which the world has dreamed. It is morning; and ahead of us what? A religion grander than the world has ever known, a church more magnificent in its proportions, broad in its structure, inclusive in its sympathies, finer than humanity has ever dreamed of.

"And what shall that church be called? Can we make our name 'Unitarian' large enough, high enough, wide enough, to fit this dream? There are persons to-day in the old faiths who look, as I did, with suspicion upon the name 'Unitarian.' On the other hand, there are certain persons who are wondering whether any name is not a limitation, and want to get rid even of the name 'Unitarian.' Why, friends, we must, it seems to me, have some sort of name, if we are going to get our letters through the post-office! We must be called something. I wonder sometimes that these people name their children,—why they do not let them grow up, and choose a name for themselves. We must have a name. The only question is, What name is noblest and best? I was trained as a child to look with suspicion and fear upon Unitarianism. I have learned to love that word as the grandest name in all the religious literature of the world. If it has not in the past meant enough, let us put into it meaning enough! Think what it may mean! We have found at last that we are living in a *universe. Unity* is the greatest work in the modern world,—unity of the universe, unity of God. . . . Unity of life, the unity of man, the unity of religion,—that profound thought that, under whatever name, in whatever clime, man has always been engaged in one religious search,—the search for God, the search for the secret of life."—*Rev. Minot J. Savage of Boston, Mass.*

The Broadening Sun has risen. "HAVE not men's thoughts widened as with the process of the suns? Have not the churches become more tolerant, more liberal, more rational? And in that work have we not had our share? Is it sectarian narrowness or Pharisaic conceit to ask: Would the churches have been as liberal to-day, had it not been for your Channing and Parker and Emerson and our Martineau? How much the world owes to those great teachers it is, perhaps, impossible to say. Dr. Martineau has told us, with that childlike humility of his, how much he was indebted to your New England teachers for inspiration and guidance; and I venture to think that there are thousands outside the ranks of our Church who could make the same confession,—tens of thousands more who have felt the touch, but have not seen the hand. And what Martineau has received he has given back a hundred-fold. He has become himself the source of inspiration to thousands seeking the eternal light. The broadening sun has risen. The living power of truth is widening its rays, and scattering clouds and mists and darkness. The heresies of yesterday are fast becoming the orthodoxies of to-day, and we glory in it. It is a testimony to us that the doctrines we have been teaching are true."—*Rev. Albert Lazenby of Glasgow, delegate from the British and Foreign Unitarian Association.*

The Channing and Parker Spirit "YOUR message, as I understand it, is a positive message. You have a gospel for this time. Multitudes of men and women are longing for it. What will you do about it? I believe that the work of the Unitarian Church, instead of being practically ended, has only just begun. If you will sustain the little bands of men and women gathering together in almost

every city in this land; if you will send to them a man with a burning message, a man who will not preach formal creeds, who will not preach ritual, a man who will stand aggressively and positively for this gospel of Jesus,—then indeed, in the immediate future, there will be an opportunity for fulfilling the destiny of the Unitarian Church. Channing was needed a hundred years ago: he is needed a hundred times more to-day,—the Channing spirit. Parker was needed fifty years ago: he is needed a thousand times more to-day,—the Parker spirit. The Channing and the Parker spirit, as I have understood it, are incarnated in your platform at Saratoga."—*Rev. William M. Brundage of Albany, N. Y.*

Experience our Authority "It is not enough, friends, for us liberal people to prove that there is one God. What we want to do is to prove that we have been in vital relationship with God,—to prove, as the lily tells the story of the almighty life which it has felt, that we have felt that life beating in us.

"You may have read of mountains, and looked the guide-book over, and dreamed of what might be on the mountain summits, and read stories of the vision from some peak; but, until you went and stood on that mountain summit for yourself and felt the glory and saw the vision,—not until then did you know it in its fulness nor speak with authority of what it might mean to you. And so, until we climb the mountain-tops of our experience, until we go into the Gethsemanes where we must feel ourselves alone, we cannot speak from experience."—*Rev. Ida C. Hultin of Moline, Ill.*

The Right Kind. "Like most suburban ministers, a great deal of my time is spent in the cars of the West End Electric Railway. But I have made very good use of my advantages there in the way of reading the literature which is furnished the patrons of the line. I have liked to see how men seeking trade are wiser in their generation than the children of light,—how they give us line upon line, and precept upon precept, till the dullest intelligence is convinced and convicted.

"I like particularly the good, strong way in which that Shaksperian manufacturer in Pittsburg brings to your eyes the advantage of the best lamp-chimney. His argument seems to be absolutely convincing. I wish our gospel could be preached as clearly, as continuously, as his. This child of light says this: 'Do your lamp-chimneys break? You have not the right kind.'

"Now, that is what our missionaries are doing through the country. They have no quarrel with the light of other denominations. The children of the light are one. But they have criticisms in regard to the lamp-chimneys which are smoking, which are breaking.

"And so we come to men who say that their creeds have broken, their rituals have broken, the intellectual forms in which their light has been shining have broken; and we say, most modestly, but most persistently, 'You have not the right kind.'

"And I believe, when we wake to the meaning of the freer statement and expression of religious life, we shall be able more and more to bring to the men who need it to-day the right kind of expression of that religion which already exists in large measure in the hearts of the American people."—*Rev. S. M. Crothers of Cambridge, Mass.*

IN THE PULPIT.

What the world wants in its pulpits to-day is bold, fearless thinkers,—thinkers whose thoughts are not prescriptions that have been handed down for generations and taken with the docility of an invalid.

The world needs thinkers whose thoughts set forth the vigor of struggle in them and bear the impress of fearless, independent inquiry. It is not new truth that the world needs, or wants indeed, but old truths reached by fearless, vigorous, independent processes. That style of thought takes hold on men. They have confidence in it. They are ready to lean upon it and be led by it. The thought that reaches the great truths of the gospel by the robust, self-reliant processes of the scientific method makes men yield before it.

How shall this style of thought be secured? I answer, By cultivation. Let a minister familiarize himself with the methods of scientific inquiry. Let him follow the great leaders in scientific investigations and discovery. He will catch their

loyalty to the minutest facts. He will imbibe their delicacy of observation. He will become ashamed of superficiality and long for thoroughness. He will eschew ornament for its own sake, and strive for vigor and independence of thinking. He will unconsciously take on more and more the sturdy, heroic style of scientific thought. This is a desirable and legitimate result of the study of science. Such study is the balance-wheel that the theological thinker needs.

The tendency of religious thinking is to an abstract, imaginative, poetic style, a fervid, irresponsible style, that aims more at making its point than it does at adhering to the prosaic facts,—a style that is morbid, mystic, oft-times bordering upon the bigoted and fanatical. A close familiarity with the exact, critical methods of scientific study is a salutary and corrective restraint upon such tendency. It makes thought practical rather than ideal, logical rather than emotional, simple rather than elaborate, convincing rather than literary, substantial rather than effervescent.—*Rev. Horace E. Warner in the Homiletic Review.*

THE PANSY'S LESSON.

"Wake up! Wake up! Wake up! Spring is coming. Spring is here; and you must all be ready to go with your seeds when they are carried to the gardens and farms."

It was such a gentle, musical, harmonious voice that called, that you would have thought it must be the wind singing through the trees; but it was the queen of the spirits of the flowers calling them from their long winter's sleep.

Of course, you know that the little flower spirits do not stay in their seeds in the winter; but they all go with their queen to a lovely, peaceful grotto, and rest and sleep, and prepare themselves for the next season's work.

It was a pretty sight to watch them that spring morning as they came dancing and tripping up to their queen, receiving from her kind words of help and counsel, and then taking their places till they were called for to go to their summer homes.

The last little fairy that came was a Pansy spirit, and she was much disappointed and distressed to find that her seed was so small.

She would have liked either a sunflower or a nasturtium seed, or, at any rate, a sweet-pea seed,—a seed large enough to hold a plant that would amount to something.

She did not pay much attention to the good queen, who tried to tell her that the size of a thing did not always determine its value, but went discontentedly off; and, when the seed was put into the nice mellow earth, she began to cry, and say it was of no use to try. "She was too small to grow into anything that was pretty or of any use," she knew.

So the gentle spring showers came, but she did not go up to meet them and get refreshment from them; and the warm sun shone, but she stayed in her house instead of going out to be cheered by it, until she found that, in spite of herself, she was growing so that her seed would not hold her, and she had to open the door and go out.

As she pushed the earth apart and looked into the world above, the first thing she saw standing close by her were a lot of little plants that looked very much like herself, only they were very much larger. So she asked them what they were. "Pansies," they all said; "and we have been up here a week. Where were you?" "Oh, I am too small," she sighed. "I know I never will be anything, and I am not going to work all summer for nothing."

So she cried and sighed and sulked the weeks away. She turned her back to the sun, and she closed up her leaves from the rain; and, although the leaves would come out, she never helped them a bit, and they were all small, and the plant was stunted and awkward in shape, and did not have life enough to put forth a single bud.

She took no interest in her pansy sisters, either, but stayed in her own house all the time.

One morning when she awoke the air was filled with such a delicate fragrance that she looked around to see where it could come from; and there on every one of her sister pansies were lovely little blossoms, some purple, some white, some yellow, and some pink, and all of them smelling so sweet that they scented the air.

She looked in amazement. Could it be

possible that such little seeds had put forth such beautiful plants, and what would her queen say to her when she came round to look after her children (for she always made them a visit to see how they were prospering)?

The Pansy's little heart ached as she thought of it, and she wondered how she could have been so foolish as to have neglected all of her work.

The next morning (very early, before mortals were awake) the queen did come, praising her flower children and admiring their beauty until she came to the poor little Pansy.

"Why! what is this?" said she. "Where are your flowers, and why have you not grown?"

The little Pansy sobbed. "I thought I had too small a seed," she said, "and that I couldn't amount to anything; and so I didn't try. I am so sorry."

The queen looked very sober. "Didn't you feel life stirring within you?"

"Yes," sobbed the Pansy.

"And didn't you know that life was God, and, if God was your life, that it must be strong and beautiful and sweet?"

"Yes," said the Pansy again, "I know I have heard so; but I didn't know that it meant that."

"Well, it does mean just that," said the queen; "and it means that God is just the same to you that he is to any and everybody else. It means that he is in every place, and that every way is the right way, if you only walk with him.

"It would have made no difference what seed you had chosen if God was with you (and he is with us all): you could have blossomed into beauty and strength.

"He smiled on you in the sun, and you looked the other way. He refreshed and nourished you in the rain, and you shut him out. He was your heart, and you shut him in. And now I want you to think what you have done. You are one of the channels through which God expresses himself, and you have deprived this world of just as much beauty and sweetness and life as could have flowed through you. It was all in you. Nobody else can bring out the life that is yours, and you have shut it all in."

Poor Pansy, she had not thought of that. Indeed, she had thought of nothing but herself all summer; and to think that her selfishness had hurt everybody else! She began to cry again, but the queen looked still more sober. "What are you going to do about it?" she said. "You are surely not going to keep right on standing still and crying. That won't help anything."

"Do you mean that I may try again?" said the Pansy. "Could I grow now?"

"Of course, you can," said the queen. "I am going to leave you a lesson to learn that I saw in the mortals' best book. 'God is the same yesterday and to-day and forever; and he is above all and through all and in you all.' I want you to think of it, find out what it means, and then live by it."

Pretty serious talk for flowers, you would think. But, if you could only see their beautiful queen, you would know immediately how wise and how good she would be; and if you knew flower language, and could understand them when they whispered with each other, you would be ashamed sometimes to find how much they knew about many things that you had never thought of.

And so, though you would hardly have expected it, the little Pansy spirit began to think in earnest.

She said to herself: "If I have got life and strength in me, then I can grow; and, if God is the same yesterday and to-day and forever, it makes no difference if it is not spring. I will begin now." And she immediately began to send out more leaves, and larger, handsomer ones.

Then she said, "If God is all around me to help me, I think I will look out and up for him." So she held up her head and drank in the rain and welcomed the sunshine, and swayed and danced and grew strong in the wind. And, when it was still at night, you might have heard her whispering to the other flowers and learning lessons from them.

Then she would be still, and let the dew bathe and refresh her.

No more crying, no more fretting and selfishness to stop her growth, but all the time giving out just as fast as she felt life and strength coming in, and all the time so active in bringing all the fresh life she could into the world that she was as happy as she had been discontented before.

One day she found that her first little

flower-bud was appearing; and she began to be anxious, and some of the old fear came to her that she wouldn't amount to much after all.

Then she remembered what the queen said to her about God being the same to us all, and about every place being God's place; and she said, "If that is true, and I know it must be, I am going to be happy, and keep right on doing my best." And, behold! when the flower blossomed, there was the pure white of the lily, the delicate pink of the sweet-pea, the modest blue of the violet, yes, and the glowing yellow of the daffodil, all shining forth on its peaceful little face. CLARA K. DALY.

June 9, 1895.

WHAT BIRTHDAYS TEACH.

TWO VOICES.

First Voice.

What do our birthdays teach?
That summers green and winters white
Are passing, swift as arrow's flight;
Life's day makes haste, quick falls the night.
So birthdays teach us life is brief,
And birthdays are a time for grief.

Second Voice.

What do our birthdays teach?
That life's true measure is not years,
But love and labor, prayers and tears,
And hopes that triumph over fears.
So birthdays teach us life is *long*,
And birthdays are a time for *song*.

J. T. SUNDERLAND.

Ann Arbor, Mich.

TRUE LIBERTY.

True liberty is only such as one may exercise without interference with the equal corresponding liberty of all, and that no license to wrong-doing can ever be claimed under this theory, inasmuch as whatever wrong may be perpetrated through the free action of individual or mob is certain to eventually, directly or indirectly, result in some injury to or invasion of the rights of others, thereby proving that the liberty which made that wrong possible is a false liberty, and not the true. It is from the violation of this law that all the distrust and misconceptions of liberty arise. The great principle has in no one a more dangerous foe than in him who destroys liberty in liberty's name. Never will it, in its application to human affairs, operate wholly aright therein until men shall learn that, as the circle returns upon itself, liberty ends at last in obedience to the right; that the free volition they demand must be measured by the like volition of all others, and can only be the privilege of deciding, each for himself, what that right is which it is necessary to obey. The choice may not, cannot always be the correct one; but that contingency is inevitable, since it is given to no one to assert with authority an absolute code of right and wrong. Liberty of opinion must, therefore, of necessity be granted; and experience only can determine what is true, what false.

The highest end in life is to yield obedience to right principles: the highest privilege in life is to find out and prove what those principles are. True freedom is nothing more than the privilege of refusing homage to wrong and sham masquerading as right and truth. True freedom is that which takes nothing for granted, demands an adequate justification for all things, and is yet ever glad and willing to accept without prejudice and without reserve whatsoever is of a certainty just and true.

H. HAYES ROBBINS.

TYPES OF THE SPIRIT.

Wonderful are thy endowments, son of man. It is thine, O man, to be a shining entity in universal space. The contact with other shining entities strikes out a warmth not found on sea or land. That warmth is friendship,—the divinity of friendship. It is thine, O man, to live from Heaven. From there come the sympathies that lend a hand, and keep bright the Golden Rule. There are love and goodness that make the earth to be habitable, and to swing through the wilderness of space with purposes beyond count. Though truth be crushed to earth, by a power from above it rises again. Live, O man, from Heaven. From there brethren live together in peace and good will. From there comes union, that of marriage, religious and social. There are the qualities the home is made of, and the church home. From above shines wisdom forever and forever. There sparkles the fountain of life. There the more abundant

humanity prevails. From Heaven come institutions in the interest of education, religion, and the best civilization.

Let thy aims, O man, be toward Heaven, as the supreme aims of Heaven are toward you. Do you weep? Weep from above whence is a sluiceway for tears to drop upon a grave or into a cup of great sorrow or excessive joy. There is a spirit that will help you to dwell high up on the celestial plains where there is the integrity of creation, and there are no ruins to weep over.

Disappointments do not come at random. They are in the hands of God. They do not happen in a close corner. There is room enough for the disappointment to move hither and thither, seeking recovery from the untoward event. God's worlds do not have close corners. Under the providence of God a disappointment may come to make way for something better and higher. If you are disappointed in a hope, hope again; for hope springs eternal in the human breast. There is none good but God, so he knows best what is good for you. These experiences of disappointment help to wean the soul from earth to heaven.

From the perennial fountain of sympathy Jesus wept. Jesus, as a person of power, tenderness, and sympathy, was sent from heaven to make alive again the object of Mary and Martha's affection. It is human and holy that the eyes should moisten from a fountain that never dries when a preacher stirs the deepest emotions of his hearers. One deep emotion is God,—is love,—who lives with us evermore. Another emotion is the love of man, which means a great family of brothers,—some not far enough along in primal being, others developed and well-behaved. W. M. BICKNELL.

A HYMN.

Tune, "Arlington."

Oh, more and more it dawns on me,
We are God's children all;
That we our brother's keepers be,
Must stand with him or fall.

If grace or good environment
Gives us the clearer ken,
Then more we owe, to that extent,
To all our fellow-men.

Deep Christian love and justice may
Search out and find the cause.
Which leads God's children thus to stray
From his eternal laws.

And, having eased our brother's woe,
Our own will lighter be
Oh, happy day when all shall know,
And duty clearly see!

C. A. ROHRABACHER.

Portland, Ore.

WHAT WOULD YOU DO?

From a town in Maine we have received the following inquiry, to which we invite replies from any who can lend the help of a similar experience: —

My parents were Methodists; and I was a member of that church from childhood till my marriage, about twenty years ago. When I began to think on religious matters, I grew dissatisfied with that creed, and have worked with the Universalists for some years. We have a Sabbath-school and preaching during the summer, but no organized church.

The Baptists allow us to use their church, and they and the Methodists seem very friendly. Last winter the Baptists suggested that the three societies unite in forming a Young People's Christian Endeavor Society; and, as I taught the young people's class in our school, I joined as an active member, and advised those in my class, who nearly all joined. Our class have had sociables occasionally, when they would pass the evening with marches, games, and plain dances. It all seemed pleasant and innocent.

Last winter some of the village people gave a number of dances for old and young together, kept good hours, and had but very little round dancing. My husband and I went with our daughters three times. I think one evening there were eight members of my Sabbath-school class there. A few days ago the Baptist minister, who is president of the Young People's Christian Endeavor Society, called on me, and said that he and many other friends, some from my own church, thought I was doing a great amount of harm among the young people by the course I took in regard to dancing. He felt that he was doing right in coming to me about it; and I sincerely thanked him, promising to consider the question fairly, and choose the course which seemed right.

Now, I do not feel capable of judging until I have heard the opinion of some liberal Christians whose experience in the world has been wider than that of one like myself, who has always lived in a small country village. My desire is to do what is right and best for all. If the influence of dancing is bad, as the Baptist minister says, I want to let it alone, and want to keep my

children and young friends away from it so far as I can.

If, on the other hand, it is an innocent amusement, I am not willing to deprive them of it on account of any one's prejudices; for I think any innocent pleasure is a benefit. The latter has been my idea, and I have tried to guard my friends against its abuses; but, if I am mistaken, the sooner I realize my mistake the better.

I hope you will understand how anxious I am to decide rightly.

ONE UPWARD LOOK EACH DAY.

SUNDAY.

God hath no shape, nor can the artist's hands
His figure frame in shining gold or wood.
God's holy image—God-sent—only stands
Within the bosoms of the wise and good.
—*Matthew Arnold.*

MONDAY.

Little Things that count.

A good-by kiss is a little thing,
With your hand on the door to go;
But it takes the venom out of the sting
Of a thoughtless word or a cruel fling
That you made an hour ago.

A kiss of greeting is sweet and rare
After the toil of day;
And it smooths the furrows ploughed by care,
The lines on the forehead you once called fair,
In the years that have flown away.

'Tis a little thing to say, "You are kind:
I love you, my dear," each night;
But it sends a thrill through your heart, I find,
For love is tender, love is blind,
As we climb life's rugged height.

We starve each other for love's caress:
We take, but we do not give.
It seems so easy some soul to bless;
But we dole the love grudgingly less and less,
Till 'tis bitter and hard to live.
—*Anon.*

TUESDAY.

This world is but the rugged road
Which leads us to the bright abode
Of peace above:
So let us choose the narrow way
Which leads no traveller astray
From realms of love.
—*Longfellow.*

WEDNESDAY.

Trust and Rest.

Fret not, poor soul, while doubt and fear
Disturb thy breast:
The pitying angels, who can see
How vain thy wild regret must be,
Say, Trust and rest.

Plan not nor scheme, but calmly wait:
His choice is best.
While blind and erring is thy sight
His wisdom sees and judges right,
So trust and rest.

Strive not nor struggle: thy poor might
Can never wrest
The meanest thing to serve thy will.
All power is His alone: be still
And trust and rest.

What dost thou fear? His wisdom reigns
Supreme confessed;
His power is infinite; His love
Thy deepest, fondest dreams above.
So trust and rest.
—*Adelaide A. Procter.*

THURSDAY.

Dark skies must clear; and, when the clouds are past,
One golden day redeems a weary year.
Patient, I listen, sure that sweet at last
Will sound His voice of cheer.

Then vex me not with chiding. Let me be.
I must be glad and grateful to the end.
I grudge you not your cold and darkness,—me
The powers of light befriend.
—*Celia Thaxter.*

FRIDAY.

That is no true alms which the hand can hold:
He gives nothing but worthless gold
Who gives from a sense of duty;
But he who gives a slender mite,
And gives to that which is out of sight,
The hand cannot clasp the whole of his alms,
The heart outstretches its eager palms.
For a god goes with it, and makes it store
For the soul that was starving in darkness before.
—*Lowell.*

SATURDAY.

Opportunity.

The key of yesterday
I threw away.
And now, too late,
Before to-morrow's close-locked gate
Helpless I stand,—in vain to pray!
In vain to sorrow!
Only the key of yesterday
Unlocks to-morrow!
—*Priscilla Leonard.*

EDITORIAL.

The Anniversaries. We give this month a brief account of the meetings in Boston during Anniversary Week. A large attendance, great unanimity, and a hopeful tone characterized every gathering.

Rev. Howard N. Brown, who opened the week's exercises with an early morning devotional service in King's Chapel, emphasized the present sentiment of the denomination in his brief address upon the text, "I came not to destroy, but to fulfil,"—that, as Unitarians, we have a gospel to proclaim, a mission, a heritage given into our hands to fulfil, that we move forward a part of the great stream of the religious effort of the past.

The address of Rev. Charles G. Ames before the ministers at Berry Street Conference brilliantly revealed the streams of spiritual power common to all earnest religious life in every sect, and called for appreciation on the part of Unitarians of the high intentions of our fellow-workers in other denominations.

The deep sense of this vital power, universal under all forms, is the inspiration for our own particular denominational enterprise, as of all other religious organizations. Building upon this spiritual foundation, we have a distinct part to bear in the national religious life of the community; and the admirable report by the secretary for the directors of the American Unitarian Association shows how earnestly it is his desire to have that part well and manfully maintained. We heartily urge our readers to do more than give passing attention to this report (which will be found on page 307); for it is as clear and full a statement of our resources, aims, needs, and opportunities as can be made.

At the Helm. Few people appreciate the amount of work which has to be performed at the office of the Secretary of the American Unitarian Association. In a brilliant address delivered by Dr. Henry H. Jessup at the General Assembly of the Presbyterian Church held in Pittsburg a few weeks ago the eloquent Eastern missionary thus described the work of their Board Secretary:—

"We feel that among the hardest worked men in the missionary ranks are the secretaries and treasurer of the Board in New York. In the winter of 1882 and 1883 it was my lot to act as secretary in the absence, from illness, of Dr. Ellinwood. I then learned what I escaped in 1870, when I felt it my duty to decline the post of secretary of the new Presbyterian Board of Foreign Missions; and I learned how to sympathize with the faithful men who act as our foreign mission secretaries. After three months of this work the dread nineteenth-century malady, nervous prostration, laid me aside. A man once remarked to me that one secretary could do all the work in that mission house if he had a good typewriter. I should add one other assistant whom he would soon need — a grave-digger. We who are at the other end of the line can appreciate the work done at the Mission House. We can see the great increase of the missionary force, the immense correspondence to be carried on, the variety of questions growing out of the governments and South American peoples; the problems financial, political, industrial, social, educational, ecclesiastical, and personal; the need of minute and conscientious examination and prompt reply to all these questions; the anxieties, the sense of responsibility; the hurry and crowding of business, the necessary interruption, the correspondence with home pastors and elders, with Sunday-school superintendents and teachers, with theological students and professors; the examination of candidates and their credentials; the preparation of matter for the periodical press; interviewing returning and outgoing missionaries; preaching on Sunday in churches here and there; visiting conventions, meetings, presbyteries, and synods; entering into sympathy with sorely tried missionaries, with the sick and the dying, with the widows and the orphans, with the persecuted and the perplexed; trying to decide grave questions in which missionaries, older than himself and of long experience and great wisdom, honestly and decidedly differ, and going home at night to toss with headache and insomnia. Mr. Moderator, in declining in 1870 the position of secretary of this Board, I was not afraid of work; but I regarded missionary service as a life enlistment, and I am sure that no missionary withdraws from the

work unless constrained by reasons providential and imperative. But I can say that I had rather ride, as I have done, for miles over the range of Lebanon in midwinter, through snow from three to ten feet deep, or in August, in the scorching sirocco, when the fig leaves curled up from the heat and dropped to the ground, and the grapes were cooked on the clusters and turned white from the burning blast; or journey among Druse and Bedouin robbers; or edit two Arabic newspapers with a Turkish censor waiting to cut out half the matter from the proof-sheets an hour before the time of issue; or preach in Arabic on a house-top in a bitter north wind, or by my tent door in harvest field, with the black flies swarming in clouds until the white canvas of the tent was as black as the tent of Kedar or Pittsburg; or read Arabic proof-sheets until midnight; or teach Hodge's theology through Arabic gutturals, than to undergo for a series of years the mental and physical strain required of a foreign mission secretary."

British and Foreign. THE annual meetings of the British and Foreign Unitarian Association were held in London, Eng., the first week in June, and seem to have been very largely attended, and in every respect to indicate increasing interest and activity.

More attention was given to reports and the planning of work than to subjects of oratory and debate. We are pleased to be able to print in full the earnest sermon preached by Rev. Douglas Walmsley at the opening of the anniversary exercises. It was delivered in Dr. Brooke Herford's church to a large congregation.

Perhaps the most notable address of the many admirable ones given during the week was Prof. J. Estlin Carpenter's Essex Hall lecture upon "The Relation of Jesus Christ to his own Age and Ours." It was naturally a critical, scholarly discourse, and necessarily occupied with clearing away accretions in text and many heretofore firmly established misinterpretations; but it is refreshing to have the impartial results of the keenest criticism combined with deep and fervent appreciation of the principles and personal faith for which Christ lived and died. We expect to see this essay in book form, and in advance recommend it, as anything from the brain and pen of its author is enlightening and worthy of much study.

Summer Religion. THE following wise words are from the *First Parish Recorder* of Milton, Mass.—

"It is one of the commonest facts of everyday life, which every one can see, that people who prepare for long summer vacations commonly leave their religion behind them with their household furniture too bulky for moving.

"It is possible that the travellers may carry their inward and spiritual grace with them, although from cursory observation it is difficult to be sure of even this; but its outward and visible signs are, in many cases, lamentably wanting.

"No one is so foolish as to assert that worship consists merely in church-going, and we sympathize with those persons who, through fatigue or in excessively hot weather, find church services irksome and unprofitable; but one is not always tired, nor is the weather always hot, and, though the service be uninteresting and apparently useless to one's self, the moral influence of attendance, always great, is felt in double measure in a small community, where manners are closely commented upon.

"It would seem, if church-going were ever a vital and real thing to a person of deep religious experience, he would feel the necessity for it in summer as well as in winter, and would gladly embrace the opportunity of encouraging the religious life of the hamlet where chance might for a season find him.

"Even suppose he happened upon some spot where as yet no religious service had been established or where through the apathy of the people it had long ceased to be, could he not create or bring to life again by effort of his own the spiritual consciousness of the community ?"

In the South. DR. DONALD of Trinity Church, Boston, preached the baccalaureate sermon before the graduating class of colored students at Tuskegee, Ala., and in it most admirably touched upon the deep difficulties of the race problem in the Southern States. He said some plain things, which it is indeed the part of wisdom to make clear to the minds of the

most highly educated colored people. His first point was the fallacious yet common hope that "legislation" is to give the colored race such conditions as will secure and guarantee prosperity. Dr. Donald pointed out that under our Constitution any legislation would be unconstitutional if its statutes regarded color or creed. There can be no legislation either for or against the Negro. All legislation can give is free opportunity. Individual education, effort, power, ability, must do the rest. And in this respect the colored race must recognize that it is not and cannot be for many generations, if ever, the equal of the Anglo-Saxon race. Every race is the creation of forces which have been at work in its past history; and a race that for one hundred and fifty years has been shut off by slavery from all the great privileges of civilization cannot be the equal of the race which has for its inheritance six centuries of government, art, refinement, and self-development. Dr. Donald urged the students not to be carried away by the enthusiasm of mere doctrinaires who might flatter and pet them, but to earnestly consider the essential conditions of success and their own special difficulties, and meet the facts with courage and determination.

"The Unitarian" Sixty Years Ago. In January, 1834, appeared Vol. I., No. 1, of a small periodical, entitled *The Unitarian.* The first few numbers of this interesting publication are now before us. Alas! it only existed for a few months; but, in its place, it did a useful work, breaking the sod for us. The editors of this early pioneer effort were Rev. Bernard Whitman, Rev. George Nichols, Rev. Jason Whitman; and in a footnote it is announced that "the name of Rev. A. P. Peabody of Portsmouth, N.H., was originally given as one of the editors, but the increase of his professional duties since the death of his late lamented colleague [Dr. Parker] devolves upon him the necessity of withdrawing from the editorial care."

The publishers were James Munroe & Co., Cambridge, who announce, as indicating their unusual facilities, "The establishment of an hourly communication between Cambridge and Boston by coaches and baggage wagons enables us to assure our distant customers of the execution of orders with despatch." They further state that *The Unitarian* is to be a monthly publication, "royal 12mo, of about 48 pages, printed on good paper with handsome type. Price, two dollars per annum. Postage under 100 miles, 3 cents; over 100 miles, 5 cents."

The editors fly a noble prospectus on the first page, full of sounding declarations of exalted ideals. Unfortunately, the success of their venture really rested upon the first declaration, which was: "The main purpose we have in view is to furnish a work for *the people.*" Had they succeeded in this, the "defence of Unitarian Christianity," the enforcement of "obedience to the truth," the "extension of popular education," the "improvement of the religious conditions of the community," the "redemption of the many from the sad gloom of false theology," might have been accomplished. As it was, the editors did indeed "furnish the work": but the people, rejoicing in the way of their transgressions, passed by.

Perhaps it was the people's mistake rather than the editors, for the latter certainly furnished some admirable literary essays. The first number contained a most characteristic paper from A. P. Peabody, then a youth of twenty-three, entitled "A Holy Life the Most Persuasive Argument."

In the second number was an equally characteristic critical essay from F. H. Hedge, then twenty-eight years of age, upon the nature and office of "The Son of Man." In the following number we find a very enthusiastic letter advocating the West as a field of usefulness for Unitarian preachers. It is written from Louisville, Ky., by a young man of twenty-four, named James Freeman Clarke. From the fourth number of this long-departed namesake of ours we reprint in this issue part of an article entitled "Reasons for Spreading Unitarianism." The initials W. G. E. will be recognized at once as those of the fearless youth who left the most tempting prospects for the frontier service of our cause, to which he devoted his life in St. Louis. We hope our readers will not think it is too late even yet to respond to his plea for a deeper sense of our great but inspiring responsibility.

The dance. It is curious to see how the theological conception of human depravity still leads to mistrust of many natural and pure and beautiful things. In a letter from a correspondent in Maine, which we print under the heading "What would You Do?" hoping that some of our readers may help by some kindly advice, it will be seen that a Baptist minister wishes to put a stop to the innocent amusement of dancing among the villagers. Does he realize that dancing is the most widely universal, popular, and ancient of all amusements?

History itself does not go back to any time when dancing was unknown. It is indeed one of the natural instincts of the human faculties, like singing. It is possible, of course, to sing vulgar and degrading songs; and it is possible to turn dancing into vulgarity. It is possible to find bad company alike, alas! in the music hall and the dancing pavilion; but dancing is not condemned because bad people dance or dance badly. To dance beautifully with a happy company of wholesome friends is as inspiring as to sing in a glee club.

Power of Protestantism. Here is the character sketched by a Frenchman of the great reformer who preached salvation through right motives instead of through forms and ceremonies: —

"Luther was a man of sincere faith, but acrimonious humor; bold in theory, inconsequent in practice, devoted to truth, but more devoted to his own opinions.

"He appealed to Reason, hoping to prison her in the Gospels, and to the freedom of human thought, in order to bind it by grace.

"He desired to withdraw religion from Roman authority, but delivered it over to temporal powers.

"Beginning as a republican, he became a determined conservative; he possessed the rare power of destruction combined with that of creation; he struck down the papacy, and lifted high up the Bible; he founded Protestantism, and drove out anabaptism; and he has left after him much evil and much good, gifting the world with the Scriptures, but handing them over to the various interpretations of sectarians."

There is a good deal to be said, however, for the sectarianism which Luther bequeathed to us.

The Reformation took away the authority of the Church and substituted that of the Scriptures, and the moment men approached the Bible to learn its meaning they discovered that its meaning could not be found without labor and study.

The nature of the new authority compelled men to think, and the organization of Protestantism left them at liberty to carry out their thinking into practical living: hence, inevitably, the sects.

The Baptist, the Presbyterian, the Congregational, the Unitarian, are the result of hard and high brain work, of deep personal convictions, arrived at often by long and strenuous labor.

Never before have the minds of any large section of humanity been compelled into so magnificent a course of discipline.

Intellectual activity in one direction starts it in all directions; hence, in large measure, the rapidly growing supremacy of the Protestant races.

The Crucifixion in Art. A recent painting of the crucifixion, by the Russian artist, Gay, has made a great sensation in Europe.

He professes to have spared neither time nor pains nor patience in the search for accuracy; and his work is said to represent the crucifixion as it actually took place. He makes an entirely new departure from our conventional notions.

Jesus is usually represented as elevated at a considerable height above the ground. In Gay's picture the feet are nailed to a board which rests upon the earth.

There is, moreover, no projection of the upright above the cross-piece. A rough kind of pole is fixed horizontally across the top of a post stuck in the ground. The head of the dead Christ has fallen backward on this horizontal piece, while the penitent thief—a great, stalwart brute in appearance—stares with bewilderment and horror at the lifeless form of him whom he had just accepted as his Lord.

Art is a method of representing some reality. Painting does this by means of color and form.

In estimating the merit of Gay's picture as a work of art, we ask, Does it express the

reality it is intended to express by means of form and color?

To ourselves, saturated as we are with the details and associations of the Scripture story, the picture undoubtedly appeals very powerfully.

But a person completely ignorant of that story would see simply an emaciated form with unkempt hair nailed to a cross.

But is this the truth, the reality, the fact, the picture is meant to express? Certainly not. It is meant to express the death of the greatest religious leader of the world. And it utterly fails to do this, except with the aid of a literary narrative. It fails, therefore, in its end as a work of pictorial art, which is to express truth by means of form and color quite independently of the ways and methods of literature.

It is an interesting fact that the earliest pictures of the crucifixion are wholly symbolical.

The early Christians seem to have had a prejudice against realism in connection with this subject. The cross is found adorned in the centre, not with the body of Jesus, but with the mystical lamb.

It was nearly seven hundred years after the death of Christ before a council of bishops recommended the representation of the actual figure of Christ upon the cross.

Tropolobampo settles it. THE ethical foundation of all social co-operation is tersely put in one short sentence by a colonist at Tropolobampo, Sinaloa, Mexico. He says, "Co-operators must be as hard on themselves as a master would be hard on them." Is such co-operation possible? At Tropolobampo, although they seem to have an Elysian climate and no other taskmaster, yet they are rapidly reverting from the fraternity, equality, and freedom of co-operation to the old yoke of firm-handed government.

"The spirit of this colony has been to endeavor to correct abuses by moral suasion, It is now seen that this is not appreciated, and we propose to take a different course."

We are not given any outline of the methods to be adopted, but this suggestion is dropped: "One thing needful is to get a brainy, honest, energetic manager, and give him an absolutely free hand to sack loafers and incompetents."

This smacks of the Napoleonic code, and seems to demand a detective system to spot and a police force to expel the innocent but possibly indignant incompetents.

Plymouth, Eng. IT will be pleasant to New Englanders to learn that the ancient seaport of Plymouth, Eng., whence the Fathers sailed, to seek not "jewels of the mine," but freedom for their faith, is very much alive, and shows a good deal of the mental vigor which has been so distinguishing a mark of its offshoot in the New World.

Among a number of admirable municipal improvements which are being carried out the citizens have now followed the example of the United States in the matter of bringing the public library and the public schools into close relations. Every school is now constituted a branch of the central library, and in two of them evening reading-rooms have been established.

Old Plymouth possesses an active Unitarian church, with a man for a pastor who is among the most gifted and original of living Unitarian ministers.

Obituary. TWO MEN of remarkable influence in the cause of liberal progress have passed away almost at the same time, each in the harness of active work, though both were well beyond the threescore years and ten,—Rev. Dr. Miner, the widely known pastor of the Columbus Avenue Universalist Church, Boston, and Rev. Dr. E. B. Willson, pastor of the Unitarian North Church, Salem, Mass.

Dr. Miner has long been the representative Universalist minister of Boston.

Dr. Willson occupied an almost unique position in Salem, where he was regarded by all parties and classes as the representative citizen on all public occasions. A refined, polished, ready public speaker, a man of spotless and lofty character, he was beloved by all. Both of these men leave an inspiring record of noble service.

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Put on the whole armor of God, that ye may be able to withstand in the evil day.—*Eph.* vi. 11, 13.

Departments.

AMERICAN UNITARIAN ASSOCIATION.

Speaking not only for our own organization, but for all the allied societies, it is safe to say, judging from common report, that, within the memory of those present at our May meetings this year, none have been held for many years at which there was felt more confidence. On all sides were to be seen smiling faces, and words of sympathy and mutual encouragement were heard.

At the meeting of the Association on Tuesday an address of welcome was given by Governor Frederick T. Greenhalge in the name of the Commonwealth of Massachusetts. During the day addresses were made by Mrs. B. Ward Dix, president of the National Alliance; by Mrs. Anna Garlin Spencer, Rev. Ida C. Hultin, Hon. George S. Hale, Rev. Edward E. Hale, D.D., Rev. William M. Brundage of Albany, Rev. Albert Lazenby of Glasgow, and Rev. William W. Fenn.

The most important discussion of the morning concerned a report of the committee on life memberships. In order that our constituents may have the report before their minds for final action next year, we give the by-laws as they would be amended if the report of the committee were adopted.

"ARTICLE II.—A subscription of fifty dollars, when made by an individual, shall constitute a person a member of this Association for life.

"ARTICLE III.—Those contributing to the funds of this Association shall be entitled to representation under the following conditions, namely:—

"Any church or missionary association of at least two years' standing not being in debt to the American Unitarian Association or the Church Building Loan Fund shall, upon sending a contribution for missionary uses to the treasurer of the Association for two successive years, be entitled to representation at all business meetings of the Association by the persons of its minister or president and two additional lay delegates, provided that such contributions shall be placed in the hands of the officers of the Association on or before May 1, to entitle a church to be represented in the following annual meeting.

"Respectfully submitted, John Mason Little, Chairman, Thomas J. Morris, Mrs. Bradley Gilman, Thomas R. Slicer."

The Association was able to report all bills paid up to May 1, $49,000 added to its permanent funds, and a fair prospect for the year to come. The total income of the Association from contributions and invested funds was about $77,000. No especial effort was made after the death of Dr. Reynolds to bring pressure upon the churches to increase their contributions. With reviving prosperity and no change in the methods of administration, $90,000 would be the unforced income of the current year. The appointment of Mr. Stone, however, as paid treasurer to give all his time to the financial interests of the Association, is expected to result in a much larger increase.

According to what seem to be authentic reports in the newspapers, the death of Dr. Mack in Salem, Mass., which occurred on the 9th of June, within three years will set $70,000 free for the uses of the Association. What is now desirable first of all is to establish and maintain a permanent fund out of which all the fixed charges of the Association shall be paid. In that case every dollar received from the churches would go at once into the field.

One of the most interesting features of the week was the reading of letters from old men,—Messrs. Stone, Furness, Martineau, and May. No addresses by any of the younger generations surpassed them in wit, freshness, and cogency. A meritorious thing conspicuous in our body has from the beginning been the reverence shown to old men. They are retained longer in service and are more easily settled than in other denominations. Although the average term of service for a minister in our body has been somewhat shortened within the last twenty years, it is still longer than the average in other churches. There is no "deadline" at fifty. There is no better counterpoise for the rashness of youth than a grateful reverence for the aged men and women who have created the Unitarian ideal of personal character.

In making their plans for travel and change, let all our friends everywhere keep in mind the great gathering of Unitarians at Washington next October. It is a sign of our growing unity of purpose and action that the executive branches of the Unitarian Association and the National Conference tend more and more to an inclusion of the same persons. At the last meeting of the Conference at Saratoga, without the planning of either board, the new Council, when elected, was found to include Hon. George S. Hale, president, and Messrs. Savage, Crothers, and Batchelor, directors, of the Association. At the annual meeting of the Association recently held in Boston Messrs. Hale and Crothers left the board of directors. But Mr. Stone, another member of the Council of the Conference, was elected treasurer of the Association, so that the

secretary, treasurer, and one member of the board of directors of the Association are still members of the Council. When the present chairman of the Council was elected secretary of the Association, he submitted the question of his resignation as chairman of the Council. The judgment of the Council was that for once it was desirable, as an expression of unforced unity and unplanned co-operation, to have the report of the Association and the Address of the Council presented at Washington by the same man.

This is the thirtieth year in the life of the Conference; and they who can remember the lack of organization, the individualism, and the disunities of thirty years ago can measure the great progress made in the direction of a single purpose and concerted action. Our work is to "cast up a highway." Now, as in the time of the ancient prophets, there are natural impediments to be overcome. The crooked must be made straight, the rough places plain, and the quagmires and quicksands filled with solid material. But, if we are patient and persevering, the highway will be made so safe and so straight that the wayfaring man, though a fool, need not err therein.

GEORGE BATCHELOR.

SUNDAY-SCHOOLS.

An excellent help to a teacher is a portfolio of pictures. These illustrations ought to be selected with great care. They can be culled from newspapers, prints, photographs, and other sources. Then, when some particular subject is before the class, there is nothing like a picture to enforce the lesson. It is observable that even adults are impressed by this appeal to the imagination, which throughout all the years of one's life is a dominating faculty. Particularly pictures relating to Palestine and localities of historic interest will serve the teacher well. It is not simply for entertainment that this suggestion is made, but for positive serious instruction.

We all know that the value of a teacher often consists in his or her readiness. A class of boys is frequently hard to manage, simply because the teacher is not adaptable. He goes to his duty with his mind in fixed lines of thought, out of which he cannot readily diverge. Consequently, at any change in conversation or discussion, he is unable to seize the opportunity to turn it to advantage. A periodical gives an instance where a teacher asked, "What song did the angels sing?" Immediately a little fellow, with the boy mischief in him, replied, "Marching through Georgia." This would be sufficient reason for many teachers to look stern and to give sharp reproof. But, after the laugh had subsided, this teacher began to question the class about that famous song. "Who wrote it, and what was the occasion of its being produced?" He drew out all the facts that were interesting, and then turned everything to a good moral impression. There is no doubt that the teacher was thought more of in every way by the pupils, and the lesson hour was turned to good results.

In the matter of music for the Sunday-school we must try and strike a happy medium. There are many songs of highly finished form, which meet the approbation of the most critical. To sing these all the time, however, would bring one certain result: the school, as a whole, would lose interest. We must be reasonable about this; and, while not pandering to a trivial taste, we must recognize the needs of childhood, and use a wide, expressive variety of songs in our Sunday-school exercises. It is easy for the adult to call that frivolous and light which to the young nature is quite adequate and appropriate. All birds are not nightingales, nor is it exactly desirable that such bird harmony should exist.

Probably no single manual among our helps for Unitarian Sunday-schools has stirred thought more than Rev. Minot J. Savage's "Unitarian Catechism." It has filled and is now meeting a great need, and performing an important mission. Without conflicting with this in the least, but adding to it and filling a place of its own, is a proposed "Catechism on Unitarian Belief," by Rev. Charles F. Dole. The Unitarian Sunday School Society hopes to publish this in the early autumn, so that it will be ready for use in our Sunday-schools. Mr. Dole has a very happy way of putting things, which will, no doubt, be manifested in this new manual.

I have often said in this department that we are reacting from the old habit of memorizing to a dangerous extent. In the desire to stir up the young mind and make it think for itself, we are frequently forgetting the laws of psychology. The memory is kindly given great power by nature in youth. It is intended as a storehouse. There ought to be a reasonable filling of it with passages, poems, and proverbs such as would form proper material for after years of thought, speech, and character. To help this important part of instruction, Rev. W. W. Fenn intends to compile notable passages from the Bible and other sources. This collection will be published, it is hoped, in the autumn by the Unitarian Sunday School Society, and furnish a valuable help in thus equipping boys and girls with a first-hand

possessive knowledge of great thoughts nobly expressed.

A third edition of the New Song and Service Book will be ready in the autumn. Fifty-eight schools have already introduced this help in Sunday-school exercises. So far, the comments have been very pleasant with regard to the contents and appearance of the volume. It is not to be supposed that such a production would contain matter satisfactory to every one; and it is also certain that such a book would fail to embody many features desired by some schools. On the whole, the verdict seems to be that "A Book of Song and Service" will prove a useful working compilation. The material in it for festival days is quite large; and on trial it has proved sufficient in certain schools to take the place of special pamphlet exercises.

Tuesday evening, October 22, has been set aside for the consideration of matters relating to the young people, at the National Conference in Washington. This meeting has been placed in the hands of the president of the Unitarian Sunday School Society to arrange the programme and conduct the exercises. The general topic will be "Our Young People: Their Relations to Church, Denomination, and Life at Large." A fine list of speakers has been secured. It is clear that earnest and intelligent attention must be converged, whenever it is possible, upon the needs and duties of our young people. Their wonderful opportunities should also be portrayed. Then comes the accent of responsibility. But the first step in all this matter must be taken by the ministers and the parents. That step is one of recognition of the situation, with a distinct and earnest pledge that all shall be done that is possible to create loyalty and character in these heirs of our principles and prophecies. EDWARD A. HORTON.

NATIONAL ALLIANCE OF UNITARIAN WOMEN.

The Alliance held its usual public meeting in Anniversary Week in the Second Church, Copley Square, Boston. This meeting has come to be an "annual" one, because it is held every year; but no business is transacted and no delegates are required, although it is hoped that Branches will send as many representatives as possible.

This meeting was quite an informal one, with few prepared addresses, and closed with a lunch and a "social hour." Among the speakers were Miss Elizabeth P. Channing; Mrs. J. W. Andrews, the first president of the Alliance; Mrs. F. W. Hooper, president of the New York League; Mrs. George S. Hale; Rev. Ida C. Hultin: and Rev. Thomas Van Ness, pastor of the church in which the meeting was held. Mrs. Martha Perry Lowe read an original poem in commemoration of the seventieth anniversary of the American Unitarian Association; and the audience, which completely filled the church, had also the pleasure of listening to the reading of an address delivered in Baltimore, at the recent Southern Conference, by Rev. Charles R. Weld. The subject of the address was "The General Theological Situation in the South,"' and was full of suggestion for those wishing to understand the problems of work in the Southern field. The following is from the report by Mrs. Utter of Salt Lake City:—

"Our Alliance work in Salt Lake City has necessarily been quite practical in its nature. In this respect we have not yet reached the ideal of the Alliance Branch, which should include religious and denominational study as well as practical help in church work. We are doing about as well as we can under the circumstances. Our Branch has raised in the year ending in April $480. This has been accomplished by means of literary, musical, and social entertainments; by the annual membership fee, and a weekly contribution of one dime from each member. In this way we have been able to pay $20 monthly for music for Sunday services, small sums for charitable and other objects, and also to help in furnishing the hall in which we now hold our services, and to possess ourselves of a gas-stove, kitchen ware, and other conveniences so important to the social side of church industries. By and by, when we are not so busy doing our own housework, perhaps we will have more time for reading. The Branch in Colorado Springs is situated very much like ourselves, busily engaged in earning its own living; while in Denver it is a study class, holding monthly meetings, where papers on religious and philanthropic subjects are read and discussed, the society for practical church work being a separate organization. In Pierre and North Platte little bands of women lay aside a few hours every month out of their busy lives to meet together for reading and social intercourse, forming a nucleus which is the seed from which churches grow. So you see roses are beginning to bloom in the wilderness."

From quite another part of the country the director for New Hampshire gave a graphic sketch of the work in the Granite State. She concluded thus:—

"As Vermont is under the care of the New Hampshire director, it gratifies me exceedingly to report the organization of a most flourishing Branch at Brattleboro. It was formed by the meeting of fifteen ladies, Oct. 29, 1894. The report of their last meeting for the season, in March, says

they had sixty-eight names enrolled on their book as members,—an increase of fifty-three in six months, which is very remarkable. They have a Study Class, Post-office Mission, and Cheerful Letter Committees, and during their short existence have done a splendid work, going far beyond some of the older Branches.

"In an educational way Proctor Academy is doing its best; and no better school for teaching broad, liberal ideas, in every sense, can be found in New Hampshire. In the class to graduate next week are five young men fitted for *any* college, but looking toward Harvard for finishing touches. May they do credit to the State from which they emigrate, wherever they may go! We feel deeply grateful for every dollar's worth of assistance given by the Branches to the school, while we know it is not strictly in the direct line of Alliance work. God bless the Commonwealths of Vermont and New Hampshire, with all the other States, in every effort put forth to enlighten, educate, and uplift the people!"

New Branches have been formed at Chelmsford, New Bedford, and Fairhaven since the last monthly meeting; and the president and corresponding secretary have been busy visiting towns and cities where there is no Alliance, and often no Unitarian church. In many Branches the Post-office Mission is assuming larger proportions since the plan of organized missionary effort; and "circuits" and "centres" and "circles" are being established. It is hoped that the names of all new correspondents obtained this year may be sent to Miss Everett, 17 Park Street, Dorchester, Mass., to be placed in the directory, which has already proved to be so useful.

EMILY A. FIFIELD,
Rec. Sec'y.

GUILDS.

A guild was organized in the First Unitarian Church, Brooklyn, L.I., on the 27th of March. It is called the "Guild of the Church of the Saviour," and it starts out with twenty-seven members. The president is Albert L. Mason; the secretary, Katherine E. Blossom. From the constitution we read that "the objects of the guild shall be to promote mutual acquaintance and friendship, and to help and strengthen the work of the church and chapel." All young people that have reached the age of sixteen years are eligible for membership. As the meetings occur on the last Thursday of every other month, from October to April, thus being quite infrequent, the method of work is probably to be different from that of most guilds.

We are glad to announce the existence of another society, which is doing good work in Lowell, Mass. It is connected with the mission work of Rev. George C. Wright, and is called Unity Guild. We learn through Mr. Wright that "some unchurched young men" desired "to have some talk" about Unitarianism. They rented a building, and the guild has met the expenses of maintaining it. There are both rich and poor members, and the average attendance is forty. In time a Unitarian church is looked for as the outcome. Conference meetings occur on Sunday afternoon, gymnastic drills three times a week, young women's meeting on Wednesday evenings; and the reading-room is open every night. We extract a few subjects of conference from the list: "Nature," "God," "Character," "Macbeth," "Hamlet," "The Good Bishop in 'Les Misérables.'" After the first month character studies were used, taken from the great writers.

The society in Needham, Mass., reports the large number of seventy members. It has charge of the evening meetings every other Sunday.

We notice in the news from Ann Arbor, Mich., that the Liberal Guild of about fifty young men and the King's Daughters, composed of the same number, have done excellent work during the past year. Is this the only guild that is composed of young men exclusively in our Unitarian body?

B. R. BULKELEY.

TEMPERANCE WORK.

The Unitarian Temperance Society held its annual meeting at King's Chapel during Anniversary Week. The president, Rev. C. R. Eliot, presided.

The following officers were elected: president, Rev. C. R. Eliot; vice-president, W. H. Baldwin; secretary, Rev. G. W. Cooke, of East Lexington; treasurer, F. B. Thayer, of Boston. The existing board of directors was re-elected.

We quote from the report of the Boston *Herald:*

The opening speaker was Mrs. Anna Garlin Spencer of Providence. After dwelling on the importance of recognizing a distinctively enunciated temperance cause, she urged that there was too much fastidiousness in regard to a temperance pledge.

Rev. Charles F. Dole was introduced as the "citizen minister." He referred to the different methods of treating the temperance question. One of these was what he called the dogmatic view, which holds that the use of liquor, even in its mildest forms, is always and everywhere sinful.

He for one found himself unable to reach this conviction. He found that there were

people coming from foreign countries who could not conceive of this view of the question, it was so remote from anything they had ever thought or experienced on the subject. Moreover, there were many around them who did not believe that the use of alcohol in any form was a sin. There was a commission in progress, composed of leading scientists, he continued, studying the question as to whether alcohol was in all cases injurious, and in view of this it may result that some things which are taught in the schools on this subject will have to be measurably unlearned.

But, in view of the enormous evils from alcohol in this country and at the present time, the only true position to take was that of total abstinence. This was a principle upon which they could address the young and those who are inclined to be weak in this direction.

Rev. Dr. Arthur Little of Dorchester said there was no evil that so threatened the life of the republic as the liquor traffic.

He referred to some statistics which he obtained from Gen. Martin, chairman of the police commission. For example, he was startled to learn that there were 35,000 drinks sold every day in what was called the first district, comprising the northerly part of the city proper.

Mrs. Fanny B. Ames said that alcohol seemed to have some strange and hypnotic influence on the world, and that the only safe ground to take was that of a personal abstainer, as she believed that the day was far distant when the world at large could be trusted to use liquors with moderation.

Rev. George L. Perin of the Every-day Church closed the speaking with effective remarks on the vital importance of the temperance work and the methods of its promotion.

From Oakland comes an interesting little publication issued by the "Council for the Suppression of the Saloon." This council is made up of leading citizens, and undertakes to unite all the temperance sentiment of the city in the single aim of suppressing the saloon, leaving to other agencies measures for regulating the sale of liquor or for promoting total abstinence.

Rev. Mr. Wendte is a member of this council; and we see by the other names that ministers and laymen of opposing denominations have come together, as has often happened before, upon this temperance platform and for this temperance work.

C. R. Eliot.

Life hides the truth just as sunshine hides the stars,—by excess of light instead of lack of it.—*Selected.*

LITERARY NOTES.

The *New World* for June (Houghton, Mifflin & Co., Boston) opens with a brief and trenchant article on "Broad and Narrow in the Episcopal Church," by Rev. Dr. S. D. McConnell of Philadelphia, a prominent Broad Churchman. Eight scholarly and vigorous articles follow: "Frances Power Cobbe," John W. Chadwick; "Sentimentalism and Political Economy," W. Kirkus; "The Present Standing of the Synoptic Problem in Germany," H. H. Wendt; "Democracy and Religion," J. H. Crooker; "The Philosophical Basis of the Supernatural," John Bascom; "The Pauline Eschatology," Orello Cone; "The Alleged Sympathy of Religions," Joseph Henry Allen; "The Book of the Dead," Sara Y. Stevenson.

Lend a Hand for June (Boston: J. Stilman Smith & Co.) has the following articles: "The Detroit Plan"; "Instructions in Charities and Correction in the University of Wisconsin," Richard T. Ely; "Individualism in Charities," Alice N. Lincoln; "Trade-schools for the Many," Samuel F. Hubbard; "State Roads in Massachusetts," Albert A. Pope; "A Life Class in Sociology," Paul Tyner; "Chicago's Record of Progress."

"The Modern Reader's Bible." New York: Macmillan & Co.—A series is now issuing which undertakes the useful work of giving the books of the Bible as part of the world's literature. The first volumes comprehend the "Wisdom Literature," Proverbs, Ecclesiasticus, book of Job, all edited by Richard C. Moulton. The introductions will be confined strictly to the consideration of the book as a piece of literature. What little is added in the way of annotation will be of the same kind. The text will be that of the revised version, the marginal readings being usually preferred.

"Responsive Readings selected from the Bible and arranged under Subjects for Use in Common Worship." By Henry Van Dyke, D.D., pastor of the Brick Church in New York; preacher to Harvard University, 1890–1892; Lyman Beecher lecturer at Yale. Boston: Ginn & Co.—This book was originally prepared by request for the Chapel of Harvard University, where it is now in use. It has been carefully revised and enlarged with a view to meeting a want which has long been felt in the chapel services of colleges and schools, where the responsive reading of a brief, devotional portion of Holy Scripture every day, chosen with reference to one of the large and simple truths of religion in which all Christians are of the same faith, would greatly add to the interest and beauty of worship.

CHILDREN'S CORNER.

NEVER GIVE UP.

In the world that lies before you
  There is much for you to win;
But beforehand you must conquer
  Foes without and foes within.
And if now your tasks can rout you,
  Then, when life's real battles call,
Will you, in their heat and struggle,
  Victor stand, or vanquished fall?

Can you hope for bright successes
  If you're always failing now?
Do you think defeat will help to
  Weave the laurel 'round your brow?
Just as little straws can tell us
  From which side the breezes blow,
So the way you work at trifles
  Will your perseverance show.

Never say that fate's against you,
  That you cannot conquer luck;
There is no such thing as either;
  All depends on work and pluck.
Just you be resolved to conquer,
  Never mind how tough the fray;
Put your hands and brain in motion,
  And, my boys, you'll gain the day.

—*Christian at Work.*

BABY HEROISM.

What a perilous existence babies lead! Their hair-breadth escapes are something to be thought of with a shudder. You hear of their falling out of bed, falling downstairs, swallowing buttons, scalding themselves, burying themselves under tablecloths covered with dishes, and yet doing very well. That they are liberally provisioned by nature is happily certain. If toothache keeps a big, able-bodied man writhing and groaning, what would he say to cutting a tooth? And yet a baby will cut half a dozen teeth at a time, and look at you as much as to say, "Pooh, pooh, my dear sir,—a mere trifle!"

A MODEL CHILD.

Her temper's always sunny, her hair is ever neat;
She doesn't care for candy,—she says it is too sweet!
She loves to study lessons,—her sums are always right;
And she gladly goes to bed at eight every single night.

Her apron's never tumbled, her hands are always clean;
With buttons missing from her shoe she never has been seen.
She remembers to say "Thank you," and "Yes, ma'am, if you please";
And she never cries nor frets nor whines; she's ne'er been known to tease.

Each night upon the closet shelf she puts away her toys;
She never slams the parlor door, nor makes the slightest noise;
But she loves to run on errands and to play with little brother,
And she's never in her life been known to disobey her mother.

"Who is this charming little maid?
  I long to grasp her hand!"
She's the daughter of Mr. Nobody,
  And she lives in Nowhereland.

—*St. Nicholas.*

DOLLY'S LESSON.

Come here, you nignoramus!
  I'm ashamed to have to 'fess
You don't know any letter
  'Cept just your cookie S.

Now listen, and I'll tell you:
  This round hole's name is O;
And, when you put a tail in,
  It makes it Q, you know.

And if it has a front door,
  To walk in at, it's C;
Then make a seat right here,
  To sit on, and it's G.

And this tall letter, dolly,
  Is I, and stands for me;
And, when it puts a hat on,
  It makes a cup o' T.

And curly I is J, dear,
  And half of B is P;
And E without his slippers on
  Is only F, you see.

You turn A upside downwards,
  And people call it V;
And if it's twins, like this one,
  W' twill be.

Now, dolly, when you learn 'em,
  You'll know a great big heap,—
'Most much's I,—*O dolly!*
  I b'lieve you've gone asleep.

—*Youth's Companion.*

PANSY FACES.

Pansy faces, grave and wise,
Who can read the "thought" that lies
Lurking underneath your eyes?

"Thoughts" of folk and flower lore!
Secrets hidden evermore,
By the underworld's fast door!

Pansy faces, elfin, wee!
As I bend full lowlily,
Will you whisper "thoughts" to me?

—*Youth's Companion.*

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Rev. Samuel Thomson, having satisfied the Committee on Fellowship of his fitness for the Unitarian ministry, is hereby commended to our ministers and churches.

W. L. CHAFFIN,
Chairman.
D. W. MOREHOUSE,
Secretary.

Rev. H. L. Kelsey, having satisfied the Committee on Fellowship of his fitness for the Unitarian ministry, is hereby commended to our ministers and churches.

W. L. CHAFFIN,
Chairman.
D. W. MOREHOUSE,
Secretary.

The Unitarian Grove Meeting.—The eighteenth annual grove meeting is to be held from July 28 to August 4 at the Weirs, and the meeting promises to be one of unusual interest. Among the speakers will be Rev. E. L. Rexford, D.D., of Columbus, Ohio; Rev. J. H. Crooker of Helena, Mont.; Rev. W. W. Fenn; Rev. Edward J. Wright; Rev. D. M. Wilson; Rev. S. C. Beane; and Rev. Charles J. Staples. One of the notable features of the week will be Layman's Day, when addresses are expected from Senator W. E. Chandler, Hon. Charles F. Stone, and others. For further information address Rev. Frank L. Phalen, Concord, N.H.

The School of Applied Ethics is to hold its fourth summer session at Plymouth, Mass., beginning July 7, for five weeks. A most interesting program has been prepared in the four departments of Economics, Ethics, Education, and History of Religions. The whole school is under the able management of Dr. Adams of Michigan University, Dr. Adler of New York, and Dr. Toy of Harvard University.

Andover, N.H.—On Friday, June 7, the graduation exercises of Proctor Academy were held, five young ladies and three young men receiving the diploma of the Unitarian Educational Society. The occasion, favored by one of the rare days of June, filled Proctor Hall with the friends of the school. Rev. Augustus Woodbury, D.D., offered prayer. The members of the class, in the papers read, reflected much credit upon the teaching of the school, giving much satisfaction to the trustees and friends present. The diplomas were presented by President J. C. A. Hill. The same teachers will be continued in their work. The coming year will bring a distinct improvement in the boarding facilities, Rev. J. F. Morton, principal, being engaged in building a house with accommodations for the young men, as a part of his family, and the dormitory being devoted to service as a home for the young ladies. Many expressions were heard after the exercises to the effect that the school deserves a liberal support and a large attendance of pupils.

Ann Arbor, Mich.—A Conference of the Unitarian, Universalist, and Independent Churches of Michigan was held at Ann Arbor on Tuesday and Wednesday, May 28 and 29. Nearly thirty churches were represented. The conference began with an address of welcome on behalf of the Ann Arbor Society from Prof. W. H. Pettee of the university. The first paper was read by Rev. A. G. Jennings of Toledo, Ohio, on "A Religion to bridge the Gulf between the Rich and the Poor."

On Tuesday afternoon there were two addresses upon "Woman's Work,"—(1) "In Universalist Churches," by Rev. Olivia J. Carpenter of Lansing; and (2) "In Unitarian Churches," by Mrs. Eliza R. Sunderland of Ann Arbor.

In the evening there was a platform meeting. The general topic was "The Kind of Religion the World needs." The following speakers took part: Mr. Giles B. Stebbins of Detroit, Rev. George W. Buckley of Sturgis, Rev. W. L. Gibbs of Concord, and Rev. T. B. Forbush of Chicago.

Wednesday began with a well-attended and very inspiring devotional meeting, led by Rev. J. Merrifield of Manchester. Next came an hour devoted to five-minute speeches on "The Printed Page as a Missionary Agency." Rev. W. L. Swan of Marshall spoke of the great value of tracts in awakening inquiry and setting people thinking, and named what he regarded as the best four tracts setting forth the Universalist faith. Rev. Mr. Forbush urged the value of tracts as a Post-office Mission agency, and named what he regarded as the four best Unitarian tracts.

The paper that called out the warmest discussion of the conference was by Rev. Charles Legal of Lansing, on "The Future of the Liberal Churches." The essayist believed that the steady progress and final triumph of liberal Christian thought is certain.

In the afternoon a paper of rare poetical beauty was read by Rev. Reed Stuart, on "Why Religion prevails." This was followed by a very able and instructive address by Dr. V. C. Vaughan, dean of the medical department of the university, on "Sanitation and Public Health," and a scholarly paper by Prof. J. A. Craig of the Chair of Semitic Languages, on "Assyriology and the Bible."

The conference closed on Wednesday evening with a platform meeting. The gen-

eral subject was "Salvation." Rev. Dr. C. E. Tucker of Bay City spoke on "The Salvation of the Individual"; Rev. George A. Sahlin of Benton Harbor, on "Probation after Death"; Rev. T. W. Illman of Grand Rapids, on the question, "Can anybody be saved unless All Men are saved?" and Rev. Lee S. McCollester of Detroit, on "The Salvation of Society."

Athol, Mass.— The Second Unitarian Church of Athol, Mass., has at last a pastor. Rev. Carl G. Horst began his labors with this society on the first Sunday in June. His installation will occur some time this month. Rev. Minot J. Savage will preach the installation sermon. Mr. Horst's earnestness and zeal are contagious, and the church feels as though it were entering on a new lease of life.

The Guild of the Good Shepherd has adjourned its meetings till September. A good degree of interest has been maintained the past year. This society is blest with a large number of children and young people. The guild two years ago started an interest in the work of "Country Week." Last year other denominations joined with it, and a sufficient sum was secured to enable them to entertain fifty-eight children. This year, confident of the same interest and support, the society hopes to do still more for this most deserving charity.

The Sunday-school library is soon to receive an addition of new books,—reference books for Sunday-school work as well as good books for the pupils. The grounds about the church are being improved by a curbstone and walk. The society has withstood the curse of a long period of candidating, is active and harmonious, and sanguine of the future under the leadership of Mr. Horst.

Boston, Mass.—Much favorable notice has been taken by the daily press of the series of popular religious services on Boston Common, conducted under Unitarian auspices. Under the big tree near the band-stand, now a familiar feature in the exercises, Messrs. Hale, Walkley, Savage, Horton, Crothers, Eliot, Van Ness, Hudson, Huxtable, Howe, Dole, and others have spoken. The audiences ranged from four hundred to twelve hundred. The weather on certain days was unfavorable. Six meetings were planned. It is probable that the series will be continued through July and August. A cornet and parlor organ have been used to lead the singing. Printed hymns are circulated, and tracts are also given away freely. Thus far the addresses have been on topics allied to modern life and duty, such as brotherhood, service, self-respect, and the teachings of Jesus in relation to character.

—It is a matter for general gratification that an individual disciple within the fold of the Church of Disciples has come forward, and compelled the pastor, Rev. Charles G. Ames, to pause in his tremendous output of energy on behalf of the spiritual salvation of others, and allow something to be done toward the baser but necessary salvation of his own bodily health and strength. Mr. and Mrs. Ames are to be borne across the breezy bosom of the sea, and quietly pastured by the placid English lakes, along the historic paths of Europe, by the romantic Rhine, among the Alps, and where the languor of Italy antidotes our American "go."

Brooklyn, N.Y.—The First Unitarian Church of Brooklyn, N.Y., has issued an admirable Year Book, giving a full report of the many activities and interests connected with this vigorous society. The following pastor's report shows that Rev. Samuel A. Eliot responds to the calls of a parish wider than the city or even the State in which he resides:—

"During the year the minister has preached thirty-eight times in the church, seven times in the Willow Place Chapel, and fifteen times in other places. He has delivered public addresses on a considerable number of stated occasions, including the National Conference at Saratoga; the State Conference at Meadville; the meetings of the Unitarian Clubs of Boston, Providence, and Philadelphia, and the Congregational Club of Brooklyn; before the New England Society, the Sons of the American Revolution, the Pratt Institute, the Polytechnic Institute, the Plymouth League, the Bureau of Charities, the Franklin Literary Society, the New York Sunday School Union, the Brooklyn Guild, and the Ministers' League. He has taken part in two installation services and one church dedication. He has represented the society at all important denominational meetings, and served as director in the American Unitarian Association, the State Conference, and the Sunday School Union; as vice-president of the Bureau of Charities, corresponding secretary of the New England Society, and director in the Long Island Historical Society."

Seven memorial windows have recently been added to the church. A new hymn-book, prepared by the pastor, has been introduced. The report of the property of the church is exceedingly satisfactory, showing a cash balance of $1,826.51 after the year's expenses.

Cherokee, Ia.—This society has been from the first composed of those who, for the sake of liberty in religious thought, were willing to make the sacrifices of time and money that were necessary to build in this town a church of liberal religion. Although we were willing to do all in our power, we could not have stood alone. The Unity Church of Sioux City kindly reached to us a helping hand, and through

their assistance and our own efforts we do feel to-day as if we had succeeded. It yet lacks eleven days of three years since the first sermon was preached by Miss Safford in the opera house. Our present condition is: a membership of forty-six; a lot worth $2,200; a house, $1,130; and virtually no debt. But greater than all this is the feeling of perfect harmony among the members of the society, and the valuable experience they have gained in three years' church work together.

Concord, N.H.—The New England Alliance of the Unitarian Church was entertained by the local Branch on Tuesday, June 11. The meetings were held in the church. When Mrs. Lilian C. Streeter called the meeting to order at 11.30, the edifice was comfortably well filled. She congratulated the association upon the large attendance which had come together at this heated term, and introduced the president of the New England Alliance, Mrs. Kate Gannett Wells of Boston. After thanking the association for the kindness of the reception, the president introduced Mrs. Mary B. Davis of New York, secretary of the National Alliance, who spoke of Alliance work. Said she:—

"In nearly every church we find women's societies, either for church work or social uplifting, or financial improvement. We have different theories; but all imply the giving of thought, time, and money to the church. There are opportunities for all. We are prone to compare ourselves with others in regard to financial aid. Money alone cannot supply fellowship. Let this point be remembered.

"Until 1880 the women of the Unitarian Church had no established society. Then our organization was effected; and its objects are, first of all, to work along the lines of the Unitarian society, and to quicken the religious life of the church. Through reports from the directors we are placed in touch with the churches all over the country. I feel that, could every Unitarian woman in this country know the objects and interests of the Alliance, not one of them would refuse to become a member.

"In organizing an Alliance, the main objection seems to be a purely financial one. This is mentioned here, not because of its importance, but because of its frequent repetition. As a business association, the Alliance must of course be run on business principles; and money must be had. We must be in thorough touch, in order that we may do better work. You of New England know little of the difficulties of those who find themselves hundreds of miles from brother church members, and where social ostracism is almost surely attached to our religion. Through the Post-office Mission more than two hundred and one thousand Unitarian tracts have been sent out in response to calls for literature. During the last ten years there has been a great advance in the Middle and Central States."

Mrs. Davis gave many interesting examples of the work in the South, West, and other parts of the world.

Miss Eva Channing spoke of her experiences with the A. A. W. in the South. The society works, not particularly to aid the Unitarian Church, but rather works for the assistance of woman, whatever her belief. She detailed the visit to the colored schools, and urged any who were interested to join for the proposed Southern visit the coming winter. She spoke especially of the liberalizing tendency which the Unitarians are exciting in the South.

At the conclusion lunch was served.

Harvard, Mass.—The following were the order of exercises at the installation of Rev. Joseph P. Sheafe as pastor of the First Congregational Parish (Unitarian), Harvard, Mass., at two o'clock, Thursday afternoon, June 13: anthem; reading of the Scriptures, Rev. W. H. Evans, Baptist, Harvard; prayer, Rev. C. C. Torry, orthodox Congregational, Harvard; hymn; sermon, Rev. E. A. Horton, Boston; installing prayer, Rev. G. M. Bartol, D.D., Lancaster; response; right hand of fellowship, Rev. J. C. Duncan, Clinton; address to the people, Rev. B. A. Goodridge, former minister, Boston; anthem; charge to the pastor, Rev. G. M. Bodge, Leominster; doxology; benediction by the pastor.

Humboldt, Ia.—A call has been extended to Rev. Charles Graves of Rock Rapids to become the pastor of the Unitarian church here, and Mr. Graves has accepted.

Newburyport, Mass.—The seventy-first anniversary of the Sunday-school of the First Religious Society of Newburyport was observed on Sunday, June 23. The annual reports showed an encouraging increase of members and of constancy of attendance. At the morning service on that day nine infant children were baptized, and a confirmation class of eight young men and women were welcomed to membership in the church.

Pittsfield, Mass.—It is with deep regret that the members of Unity Church of Pittsfield, Mass., have been obliged to accept the resignation of Rev. Carl G. Horst as their pastor, who for the past four years have been instructed by his thoughtful, candid, and vigorous sermons, and animated by his example of upright, cheerful, and courageous living. The high esteem in which Mr. Horst is held in this city was well attested to by the large congregations, both morning and evening, which gathered to hear the farewell words of a

preacher popular alike with every class with whom he has come in contact. By his departure Unity Church loses a faithful pastor, a wise counsellor, and a true friend, and the city of Pittsfield a noble and manly citizen, and Berkshire County an admirable exponent and expounder of the liberal faith. He was ever ready to give his time and influence for the interest of every good cause. Especially the Union for Home Work will lose an efficient worker, he having been president of that organization for some time. The board of managers gave him a substantial token of their esteem, and of appreciation of his faithful service, by presenting him with a sum of money with which to purchase any books he might desire. On the evening of May 26 Mr. Horst delivered the annual Memorial Day sermon to a large and attentive congregation, Rockwell and Berkshire Posts, Bartlett Camp, and Woman's Relief Corps attending in a body, and occupying nearly the entire middle and a portion of the right of the auditorium. "Righteousness exalteth a nation, but sin is a reproach to any people," were the words on which he founded an extremely practical address on "The Duty of Patriots in Time of Peace." He spent some time in considering intemperance, political corruption, the alienation of capital and labor, and immigration, and did not think that the presence of these recognized problems was so apparent from reasons of degeneracy as from the reason that more attention is paid them now than formerly, and that therefore there is a cause to believe that there is a forward movement rather than a retrogression. The sermon abounded in striking sentences, and, indirectly, was an earnest plea for manly and noble citizenship,—a citizenship that dares to shoulder responsibilities and face questions at the polls as quickly and loyally as it would shoulder a musket and march against a foreign invader. The good wishes of many friends follow Mr. Horst in his new field of labor.

Plymouth, Mass.—The fourth summer session of the School of Applied Ethics will be held in the old historic town of Plymouth on the coast of Massachusetts, where the previous sessions have been so successful. Plymouth affords good opportunities for sea-bathing and sailing, and has beautiful drives. It is a little over an hour's ride by train from Boston (Old Colony Station, Kneeland Street), and during the summer a steamer runs daily between Plymouth and Boston (Franklin Wharf). It has also direct daily connection with the Fall River boat to and from New York, without change of cars. The session will open Sunday, July 7, 4 P.M., and continue five weeks, ending Friday, August 9. There will be no lectures on Saturdays. The course of Sunday afternoon lectures will be free to the general public. All the meetings and lectures will be held in the new high-school building, which is reached by the electric car from any part of the town situated along the coast. Over eighty lectures and conferences will be given during the session.

Presque Isle, Me.—The Unitarian church has published for free distribution an excellent sermon by Rev. W. E. Lane on "Conservative Development."

Randolph, Mass.—The Unitarian Club of the Church of the Unity, Randolph, Mass., closed its monthly meetings for the season with a sociable on the evening of June 5. There have been good attendance and constant interest. The subjects for essays have been: "Holmes," "Channing," "Lowell," "Parker," and "Emerson." Rev. Charles A. Humphreys filled one evening with the story of his own capture and imprisonment in the War of the Rebellion.

Rocky Mountain Conference.—The sixth annual session of the Rocky Mountain Conference of Liberal Christian Churches met at Denver May 4, 5, and 6. The conference covers a wide field, from Montana to New Mexico; and but eight organized societies are embraced within it, only three of which have church buildings. Exchanges are not frequent when ministers are from fifty to five hundred miles apart, and our yearly conference means a great deal to us. This last meeting has been no less interesting and inspiring than previous ones.

The meetings opened Saturday evening by a pleasant reception to the delegates, followed by a "Word of Welcome" from Rev. N. A. Haskell of the Denver church, and an address by Rev. T. B. Forbush on "The Raison d'être of the Liberal Church."

Sunday morning Rev. J. H. Crooker of Helena preached the conference sermon, on "The Thought of God." Sunday afternoon was devoted to an interesting discussion of Sunday-school work. In the evening we counted upon listening to Rev. W. R. G. Mellen, who has so long been identified in every good way with our work here; but a sore foot housed him at Colorado Springs. Though he could not come to us, he sent his essay on "The Higher Criticism," which Mr. Forbush read.

Monday afternoon was in charge of the ladies of the conference, and three very interesting papers were read: by Mrs. L. W. Bassett, on "Unitarianism in the Household"; by Mrs. Mina S. Gabriel, on "Unitarians in the Charitable Movement"; and by Dr. Sarah J. Fearing, on "Where and How Unitarianism has Grown." In the evening Prof. Krauss of Colorado Springs spoke on "Science and Unitarianism," Rev.

C. E. Montague of Cañon City on "Importance of Religion to Society," Rev. J. H. Crooker on "The Ideal Church," and Rev. T. B. Forbush on "The Religious Attitude of the Unitarian Church."

With the exception of Helena and Greeley, the reports from the various churches were more hopeful than encouraging. The harvest is plenteous: the reapers are few. But we trust that the outlook in the fall will drive our fears away, and that another May will bring us once more together, readier than ever to carry on the work so much needed here.

C. HOWARD WILSON, *Secretary.*

Salem, Mass.—The churches of Salem of every denomination deeply feel the loss of Rev. E. B. Willson, whose sudden death came with such a shock to the whole community. Throughout this region Mr. Willson's beautiful face, kindly manner, and spiritual influence were a benediction highly prized. To enumerate the fields of his labor would be to mention every sphere of civic, moral, and social life in our city. The united tolling of the bells of all the churches during the funeral service, and the soft music of the organ, breathing itself out in the sweet old hymn tunes he so dearly loved, gave expression to the unifying and deeply religious spirit which dwelt in him. The funeral service was simple. Rev. John W. Hudson of Peabody read passages of Scripture which were very appropriate, and offered a most touching prayer. Rev. George D. Latimer of the North Church pronounced the benediction.

St. John, N.B.—The First Unitarian Church in this place was dedicated June 4. The dedication services were conducted by Rev. Dr. MacDougall, assisted by Rev. H. D. Catlin of Eastport, who offered the invocation; by Rev. D. M. Wilson, who offered the prayer of dedication; and by Rev. O. K. Crosby of Houlton. The sermon was preached by Rev. F. B. Hornbrooke of Newton, who made a strong and inspiring presentation of the larger gospel and surer trust which are displacing the old theologies.

Taunton, Mass.—The Sunday-school of the First Congregational Society in Taunton, Mass., celebrated its Children's Day on June 23, and made use of the special service of 1892. The children did everything for and by themselves that they could do; and the quartet choir was not included. Their childish voices spoke from the platform, and they stood about the piano, singing of birds and flowers; and the sermon was suited to children. Four little ones and two adults were christened.

West Roxbury, Mass.—The First Parish of West Roxbury has extended a call to Alfred Rodman Hussey of the Harvard Divinity School, and has received his acceptance.

Willimantic, Conn.—The movement here is prospering beyond anticipations. Rev. S. R. Free has already begun services, and at his first meeting had about four hundred listeners.

Wisconsin and Minnesota.—The Interstate Conference of Wisconsin and Minnesota met at Menomonie, Wis., May 21 to 23. The weather was perfect, and the hospitality of the Menomonie society was perfection. The faces of all the delegates told how good everything was.

The meetings of the conference had only one failing: they were all too short. Mr. Fenn's sermon on "Was the Life of Jesus a Success?" argued that "no good thing was failure"; and, surely, this conference was a success. The Sunday-school session set minds at work.

The decision after Wednesday evening's words was that the liberal church must stand pre-eminently for the highest and noblest citizenship, and through education and personal interest should work heartily in the much needed social reforms.

The missionary session seemed to arouse new zeal for missionary work in all the ways presented. Miss Putnam spoke for the isolated, Mr. Owen for the countryside, Mr. Norman for the Scandinavians, Mr. Davis for work in neighboring towns: that is, within a radius of seventy-five or one hundred miles. Mr. Fenn spoke for his hobby, mission week. Each one gave good reasons for the continuance of his or her special methods.

Thursday evening came a very earnest word from Mr. Simonds of Madison, Wis., somewhat in the line of the platform meeting, his subject being "The Relation of Religion to Industrial Life."

Besides the right royal feast of reason and soul, the material body was served in the ample social room underneath the auditorium; and vocal and instrumental music that rested tired brains was given by Mr. Metcalf on the organ and Mrs. Kelley and Miss Kalsay with their sweet voices for an hour Thursday morning.

The following churches were represented by their ministers: Baraboo, Milwaukee, Madison, Arcadia, Menomonie, Wis.; St. Cloud, Winona, St. Paul, Minneapolis, Minn; Sioux Falls, So. Dak. The banner delegation was from Downing, Wis., where there is neither church nor minister; yet there were twelve to represent the desire for both church and pastor. Eau Claire was also represented by delegates. Fargo, No. Dak., was present on paper, Mr. Niles reading Mr. Ballou's contribution; and Miss Putnam was from North and South Dakota and Minnesota, speaking for her constituency of souls, and not churches.

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THE GIFT OF A DAY.

SERMON BY REV. CHARLES E. ST. JOHN, PASTOR OF THE FIRST UNITARIAN CHURCH OF PITTSBURG, PA.

"The rich days open and spill their splendor;
Night, shoes with silver the foot on her stair;
Ay, life has all that glory can lend her,—
So what it all means, pray why should we care?"
—*John Vance Cheney.*

"Here hath been dawning
Another blue day;
Think wilt thou let it
Slip useless away."
—*Thomas Carlyle.*

"Forenoon, and afternoon, and night! Forenoon,
And afternoon, and night! Forenoon, and—what!
The empty song repeats itself. No more?
Yea, that is Life: make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And Time is conquered, and thy crown is won."
—*Edward Rowland Sill.*

"He maketh his sun to rise on the evil and on the good."—MATT. v. 45.

It is often said that people do not appreciate good health until they are threatened with the loss of it, and that no one knows when he is well off. In the same way we ignore the wonderful love of the Almighty, shown in giving us one after another for many long years these fresh, suggestive days. A day seems nothing to us. It is much like all previous ones, and we know that it comes by natural laws as the earth swings along in its course. We are not apt to speak of any ordinary day as a gift from God. Yet I think that every such day is such a gift, and one none the less beautiful and desirable for its being a very familiar thing. The commonest things of life are often its finest treasures, had we the wit to honor them. For instance, how wide-spread and constant is the utility of water! Without it any spot of earth changes into drifting sand or barren plain. With it the desert blooms, the forest prospers, and the farmer meets success. Water makes the earth beautiful with verdure, adorns it with lovely rivers, enfolds it in noble oceans. To water we owe the sweet, refreshing wayside springs, the life-giving showers of summer, the clouds that grace the sky and shield us from excessive heat, and the protecting mantle of winter's snow. Water is a gift to man suggestive of incessant gratitude.

So it is with days. A new day may seem to be a slight thing, but it is a royal gift from God to man. Like the frequent letters from a dear friend come these days from God, each with its precious message of love, each with its possible lading of unexpected things. The new day dawns clear and transparent. You can look out afar, and see many things; but yet you cannot see the secrets of that day. Hidden in its brightness are the multitudinous events it is bringing you. It is like a golden casket filled with rare and costly things. You must take them out one by one, never knowing what lies farther down. As the day moves on, you lift up each moment's treasure; and then you see yet another treasure beyond. Or, rather, I should say that each moment offers the possibility of a treasure, for often it is a loss, a sorrow, or a blow that comes; and it depends on the way in which we take it whether or not it proves a blessing in disguise.

Let us search into a day, then, and see how much it contains that calls for deepest gratitude. A day opens to us the simple yet noble pleasures of sight, sound, and sweet odors. It brings to us again the possibility of enjoying the beauties of nature that are spread out on all sides for those who will look and understand. The rare delight of an artist in a glorious landscape,

the joy of a naturalist in the discovery of a new plant, the exultation of a health-seeker in the invigorating air of the mountains,—are all enfolded in any day. So that the gift of a day to me is the gift to my soul of all the glimpses of beautiful things in the world that my eyes obtain. The radiant color of the morning sky, the playing of the wind over the meadow grass, the fall of the rivulet down the mountain side, the pretty motions of the oriole feeding her young, the soft light of afternoon on the hills, the holy transition from twilight into starlight,—these and many things like them come to me with a day.

To know what is given us in a day, spend half an hour of it in an orchard, or by the edge of a pool of water, or in the depth of the woods, and watch for the coming of divine messengers. You will see the cherry bird building her nest, and the swallow circling in lines of beauty above you; you will notice the uncertain flight of the yellow butterflies, and the first tinted leaf of the maple; you will find the fire-fly hidden in a crevice of the apple-bark, and watch the snail feeding on a water-plant; you will listen to the tanager's rich song, and to the rustling of the leaves where a squirrel leaps along. The world will be crowded with sights of beauty. The air will be tremulous with the delicate sounds that none but lovers of nature hear. While the breath of the grape blossoms and the spiced air from the meadows will give your bodies rest. There seems no limit to the treasures of nature; and all this loveliness is for your eyes to see. It is given you with a summer day. The poor man and the rich, equal owners of what the day is bringing of beauty, of music, and of fragrance, may stand side by side and rejoice. Any day would be a rich gift if it conveyed to us nothing more than this chance to observe the wonders of the natural world. We have eyes and minds for seeing; and here is the universe all full of beauty, beautiful flowers and birds, beautiful hills and valleys, beautiful men and women. So we are blessed and enlightened by our surroundings. The day and the world contribute to our growth of soul.

Again, a day brings us in its bosom truth. No day, be it joyful or sad, passes without making the open mind a little wiser than it was before. With a new dawn truth begins afresh to press in upon us from many channels. The objects of beauty to which I have referred have also their lessons of truth to impart. Each one offers us facts. Nature, indeed, is all alive with truth; and the knowledge which it gives is of great worth to us. A day makes it possible for us to read the life-history of the violet, and grasp the law of the revolution of the planets. He who knows these things is in so far richer than all who do not. The day has blessed him. From dawn to twilight and the evening hours of study, a day is full of helpfulness to those who are eager to learn. Not only does nature speak to them in myriad ways, but also human intercourse provides an unfailing supply of new truth. Every man we meet has ready for us some atom of the boundless truth which we thus far have missed. Be he great or humble, he can teach us something worth our knowing. Be he coward or hero, rascal or saint, scholar or ignoramus, worker or idler, in his life there lies a warning or an inspiration for us. A day brings us into contact with men and women, so that we are constantly at school learning the lessons of human experience. Each day gives us our friends over again; and with every meeting there dawns a new vision of truth. One companion inspires you to brave self-sacrifice; another tells you of the wondrous laws of God; still another shows you the beauty of holiness. So by one and another acquaintance you are led on to better things.

Each day provides innumerable other points of contact between our minds and the everlasting truth. We take up a newspaper, and there before us is a day's history of many men and many nations. As we read, our life broadens out over all the world. We see with the eyes of a multitude and feel with the heart-throbs of humanity as they beat over land and sea. We suffer with the tortured Armenians. We go in the spirit to watch the growth of political liberty in Japan. We rise to noble wealth with the honorable success in business. We pass into noble poverty with the man who lives for others rather than for himself. We share the honors of our mighty nation, work for the freedmen with General Armstrong, feel the scholar's pride with some great university, delve with pick and

blasting powder by the side of some brawny miner in Nevada. We study the battles of political parties at home and abroad, and hear the pleadings of missionaries among ignorant peoples. We are childlike with the child-life of the world, and manful with the strenuous endeavors of the world's toilers, and passionate with every high struggle for the right of statesman, scholar, and philanthropist. Thus a day gives us the thoughts, the deeds, the hopes and fears, the sympathies and victories of all mankind, —a wondrous gift indeed.

In the same way a day opens to us the pages of the instructive, or entertaining, or stimulating books that thinkers have written. It brings to us the great minds of all past ages. To-day, if it be our wish, we may read the greatest thoughts of Isaiah, Homer, Plato, Æschylus, Montaigne, Goethe, Bacon, Darwin, Carlyle, Irving, George Eliot, Newman, Browning, or any other of a multitude of exalted minds. To-day we may share the high courage of the times of chivalry with Shakspere or Scott, may live in ancient France with Guizot, fight the battles of England with Green, watch the fortunes of the Netherlands with Motley, or struggle side by side with our forefathers with Fiske. To-day God spreads out for our wondering gaze all the noble deeds and exalted passions, all the stumbling progress, fearful disasters, and momentous successes of the past of our race, and all the marvellous history of the created universe in its progress through numberless ages. Holds not this day wonders in its keeping?

Have you never felt your own sorrows dwindle in comparison with the mighty sufferings of a whole people tortured as the Waldenses were? Have you never been shamed from your own despair in little strifes with injustice by the knowledge of the stupendous injustice of the papal inquisition? never had your heart quickened by the gallant achievements of the Moorish cavaliers in Spain? never been lifted above your fears and doubts by the brilliant, gracious, pathetic sufferings in God's name of Socrates, Hypatia, Socinus, Galileo, Saint Paul? If you never have experienced these sublime moods, you have not known how far above all estimate is God's gift of a day,—a chance to read and learn and think.

A day, then, brings us beauty in the world and in mankind. It gives us truth about men, things, life, and eternity. Is there anything more that is included in the gift of a day? Yes. A day supplies us with the opportunity to do right. *Goodness* comes with truth and beauty. We rise into a new day, and it is then our gracious privilege to grasp some purer thought and begin some finer moral enterprise than our old. A day means that here are fresh hours as yet unsullied by an evil thought or a careless action. This new day does not tempt us or mislead us. Our old habits may disconcert us, but the day comes from God's future sweet as new-mown hay; and in it we are again invited to the ways of virtue and holiness. It gives another chance to subdue the hated habit of wrong, and win forgiveness for former misdeeds, and so ascend into more excellent being. Let not him who wakes with a body enfeebled by evil or foolish ways or with a heart broken for sad memories curse the day into which he wakes, because the penalty or the anguish is in him, not in the calm, beautiful day which looks not back, but forward.

The day is untried, like some unexplored land of beauty. It is the stimulating possibility of goodness, and we may make of it whatever noble use our hearts and our strength permit. In the loving thought of God the whole vast universe has labored to make it possible for you to begin anew your growing life. The distant stars have been burning and shining, rays of light have been for ages rushing down to earth, planets have swung onward in their orbits, the earth has turned steadily into her position facing the hot light of the sun, the night air has fled, and the mists of daybreak have vanished,—all to create for you a sweet, new day, in which you may live nobly. The universe does not crush you, insult you, or obstruct your righteous aims. It instead spreads out before your eager feet one after another of these days full of limitless possibilities. It is as if angels laid rich carpets and scattered roses before you, and the power of the Almighty lifted all obstructions from your path, while all the mellow voices of man's possible goodness cry out from the mysterious future to you, and beseech you to use this next, so divinely made day well. To-morrow dawns spotless and

ready, nothing in it to suggest evil, everything in it yearning for virtue in man.

So we have bestowed upon us beauty, truth, and goodness with a day. But there is yet another jewel in this rare casket. A day brings us *work*. It summons us to rise and toil for our daily bread, and for the maintenance of our homes and their loved inmates. It offers us the chance of increasing the wealth of the world. What we make with our laboring hands and active brains is so much treasure created for the good of man. What we do for our own livelihood sustains us till great and lovely things can be wrought out in our souls. Therefore, it is a noble privilege to work. By it body and mind advance into their finer life, and man rises pre-eminent among the vigorous forces of God. The day breaks; and all around us and before us shine out the tasks for us to do, like a beautiful summer sea tempting the courageous swimmer. We often declare this to be discouraging,—to see ready for us so many more things than we can do, to see one needful work slip by into the realm of the impossible, while we struggle hurriedly with some other. But do not yield to this coward's view of life. The eyes of Achilles flash more brightly through his helmet-bars when he alone faces a crowd of Trojans, and one sword battles against many. If there be much to be done, then are we more certain to accomplish a few things. A world of possible action far outshines in glory one that sleeps in idleness, and a day in which work comes faster than the billows sweep shoreward over the ocean is the only day in which brilliant achievement and wide-reaching success are possible for common men. That every Grecian may have the chance to be an Achilles, every man and woman a hero, the days that God gives come laden to the outer rims with blessed possibilities of work.

We gain strength through work, gain manliness and usefulness; and there are few joys of a higher type than that which comes with the victory over hard conditions of life, with the peace that follows faithfulness in many trials. Man without toil would rank lower than the very weeds that beset his garden, for even they toil day and night till their life-work is over. It is work of body and mind that makes man godlike; for by work alone can he wield the forces of Nature, and utilize the wealth she scatters everywhere. By work we save ourselves from weakness, deliver ourselves from temptation, and maintain ourselves in honor and progress. By work we lift up our brothers from all low estate. Work, noble spirit of each rare day, reveals to us the beauty, wins for us the truth, displays for us the goodness that are in that day besides.

All these a day gives; and, indeed, of all bright things in the eternal thought what might it not bestow? Of its countless treasures I will mention but one more. Hour after hour every day teems with the holy possibilities of *love*. Every day, if we are worthy, our friends gather around us with a deeper affection, and our hearts reach out to them in the sweet freedom of strengthening ties. A day gives fresh play to the sacred force of love in our homes. Repeatedly our thoughts are lifted from our work to the sweet vision of the faces that are dear to us. We think of the winsomeness of our absent ones. We plan for the welfare of helpmate, and parent, and child. We rejoice in knowing that they all plan thus for us. The harder hours are made easy by our love for some one. And some one's love comes to us in the time of temptation or false ease, and spurs us on to greater excellence. No man or woman who nobly loves and is graciously loved can yield to despair, or become very wicked, or fail of a beautiful life. As we go on in years, the holy ties of love increase for us. The days bring us new friends, and enlarge our happy intercourse with old ones. On a day your comrade may speak some word that makes your heart beat with delight. On a day your mind is exalted into a joy of heaven because you have given pleasure to your household. A day brings the youth face to face with one who is to be more to him than all the world besides. A day tells the mother glad news of her son's success in life. And a day calls back to you the fond, holy memories of your loved one long since departed. A day may be sacred for the sweet love that has been of old, strong for the true love that now is, and hopeful for the precious trust in love not yet uttered, in a depth of mutual faith not yet attained.

Beauty, truth, goodness, work, and love,—all in a common day! And not a word has yet been said of life itself which a day in-

cludes, nor of the loving God who gives us himself to love and reverence every day; not a word of the strength and joy of religion! Yet every day has religion as its light. Religion is the mental force that prevents our optimism from degenerating into blindness. It is our source of wisdom and comfort, and all its comforts are summed up in this. As the beautiful sunset glow of a calmly ending day displays the lines of a mountain range, and shows it to be but an atom in the bosom of that revealing light, so beyond our outer darkness, whatever it is or may ever be, lies the infinitely noble and beautiful expanse of the love of God. In the resplendent glory of that mighty truth all things stand out distinctly and find their interpretation. The dark side of life is a thing that greatly puzzles many persons, but it will not continue to perplex those who bring to bear upon it an intelligence that is broadened by a reasonable faith in God. Divine love is the greatest existing force, and somehow it controls for good the events which cut us to the quick. The only way to understand the so-called evils of our lives is to study them as essential helps in some great plan of almighty love. As rain and sunshine do not come as rewards to the diligent and righteous farmer, but rather by unchanging law to all men, good or bad, appreciative or neglectful, so by a general law of divine helpfulness to the growth of souls the hard things of life fall upon good and bad as it may happen.

Hardship and bereavement are not punishments. They are merely sombre incidents of life, dark storm-clouds overshadowing the world as a means of bestowing God's love upon men or of teaching men to read the larger bearings of that love. How such results are accomplished through our griefs we do not fully know; but, when we bear in mind that God is Love, and that he must by his very nature do whatever is right, then we know that there is no other path into the perfect life save that which goes through the outer darkness. In our sufferings, as in our death, we

> "Cannot be where God is not,
> On any sea or shore."

So when your darkest hour is upon you, and the day seems ruined, do not think you meet the case by crying, "What have I done to deserve this desolation?" For it is not your punishment. It is your moral opportunity. Just reach out a trusting hand into the darkness, and you will feel it taken by Truth, by Eternal Life, by Divine Helpfulness. Then your thought of God drives away your bitterness of spirit. What matter that the children of the kingdom are cast into outer darkness, if there they feel as they never did before the ennobling help of God, and learn to serve the right with a manlier, wiser method? The outer darkness, the difficulties of a day, is that part of the realms of God into which he sends his children to be schooled in valor, patience, unselfishness, spiritual insight, and all other traits that equip a soul for the highest, weightiest achievements of an eternal career.

We all have larger things to do than the moulding of metals, the selling of goods, the studying of books; and it is in the faces of those that have bravely endured the sterner, sadder hours of their lives that I can read the holy strength of soul that is able to do God's highest work of earth or of heaven. Have confidence in God, and let your souls grow mighty through suffering. In every time of bewilderment that confidence in God is to be your guiding star to remind you that the day's trials as often as its beauties are the gifts of divine love. We need not, indeed, think that we have read the whole purpose of the Almighty, nor make the blunder often heard from the lips of over-zealous persons who fancy that something they wish to have done is the will of God. We may humbly refrain from trying to proclaim the exact will of the Infinite, and yet may maintain with truth that no event of our lives is clear to us until we remember that somehow God lives in it. We are willing to face hardship, we are content with all things that have ever come to us, we have no fear of the unknown future, if we believe that the love of God is larger than all dark things, and certain to use them to a beneficent end. Thus is religion our light to reveal even the hideous things of each day as truly helpful gifts from God.

Life is unspeakably rich, and there are no sunken treasures in the sea like to the treasures in the meanest day that dawns

with drizzly sky or meagre outlook. Life is rich in opportunity for every noble faculty of yours to assert itself, and for every atom of your undeveloped strength to reach out and battle with giants. Life is rich because full of helpful things, full of hills, trees, gold, difficulties, hints, sins, and brother-souls, multitudinous objects, "through which," as Thomas Hill Green says, "the Deity, who works unseen behind them, pours the truth and love which transform your capabilities into realities." In a day, through all these worldly surroundings of ours, God pours into our souls beauty, truth, and love; and, thus enlightened and made strong by the touch of common things, we may go forth in finer and more active manhood. A day is a magnificent gift. So let none think themselves unloved of God or neglected in life's distribution of treasures. God maketh his sun to rise on the evil and the good. He giveth days to every living creature, be he vile or saintly. Therefore, if any do not discover the riches enfolded in this gift, where lies the fault but with themselves? Some there are who trample pearls under their feet, and make of a day only a fretful, empty, miserable thing. They do it themselves. The pearls are lustrous, and the days offer unrivalled things. Why are any souls so hasty, brutish, blind? Why any so dull of sight as not to value pearls, so dull of mind as not to find the sweet kernel in the husks of the quietest and gloomiest day? The eternal Justice bestows these rarest treasures, the gifts of days, upon all souls alike. 'Tis for everybody that the universe labors, and makes a new day. Such a gift, unsought, undeserved, unavoidable, comes to us to-morrow; and then some of us will scorn it, miss its beauty, neglect its love, but some, thank God, will receive it gratefully, and patiently win from it all these gracious, exalted things. All depends upon how we take our days and what we do with them.

One day, well used, makes the next day dawn with clearer beauty and more easily discovered truth. In all things to him that hath shall be given, and he shall have abundance. See to it, then, that your mind is right to-day; for, if it is, to-morrow will heap blessings upon you, and the next day prove a very gate of heaven. Then for you the successive common days, that for some unhappy fool suggest only wormwood, discontent, and remorse, will throb with ever-increasing joy until your life is one everlasting prayer of praise to the Giver of the days.

ADAPTATION.

The heron stands by the shaded pool,
  And blends with the shadows passing,
With water shallows and dappled weeds,
  And the hues of clouds that are massing.

The plover, drifting along the shore,
  Seems a part of the great waves breaking;
The albatross has the hue the clouds
  Still wear when the storm is waking.

The hidden lake with its glassy breast,
  And its lilies white and golden,
And the green and gray of the wood duck melt
  In the shimmer of light there holden.

The kingfisher stands amid the flags
  By the reedy bank of the river,
All silvery blue with a purple sheen,
  Like the shadows that round him quiver.

The greenfinch seems a part of the wood,
  With its yellows and greens all gleaming;
And, mixed with the dead brown leaves, the quail
  Defies all the hunter's scheming.

HATTIE TYNG GRISWOLD.

SPENCER'S ETHICS.

A BRIEF CRITICAL EXAMINATION, WITH PARTICULAR REFERENCE TO ITS CONSISTENCY.

So far as I am able to apprehend it, Mr. Spencer's general system of ethics is as follows:*—

The data of ethics are given by man and society as products of evolution, in their physical, biological, and psychological aspects. That is, ethics deals with moral phenomena as products of evolution. This being so, it is but natural that there should be a certain indefiniteness in the conception of ethics, since, if I understand him aright, it is fundamental to the evolutionary view that conduct which has *no apparent ethical quality* passes into *ethical* conduct by insensible gradations. Our first data, then,—preliminary to the data of ethics properly so

*The references are to D. Appleton & Co.'s edition of "The Principles of Ethics," in 2 vols.

called,—are the phenomena and laws of *conduct* (*i.e.*, the adjustment of acts to ends), *ethics* having for its subject-matter proper the *more highly evolved* conduct, but this more highly evolved conduct not being interpretable except in the light of the less highly evolved conduct from which it grew. Conduct being the adjustment of acts to *ends*, in order to judge conduct, we must know what the ends are; and, in order to pass upon ethical conduct, the criterion of ethics must be established. This preliminary question Spencer answers by means of a combination of the inductions at his disposal from the preceding investigations in his system of philosophy, and deductions therefrom, the result being that the end of ethics is *happiness*. From this he draws the conclusion that no conduct which does not produce pure pleasure can be absolutely right; that the conduct with which at the present stage of evolution we have to deal is in fact, as a rule, more or less wrong,—the least wrong, or relatively right, being the desideratum of practical ethics.

But before he leaves the subject of absolute ethics he opens the way for his future discussion of proximate ends, by recognizing that, when their relative positions are properly understood, those ethical systems which make virtue, right, obligation, etc., the cardinal aims, are complementary to those which make welfare, pleasure, happiness, the cardinal aim; and by setting forth that, although the moral sentiments generated in civilized men by daily contact with social conditions and gradual adaptations to them are indispensable as incentives and deterrents, and although the intuitions corresponding to these sentiments have, in virtue of their origin, a general authority to be reverently recognized, yet, to make guidance by the sympathies hence originating, together with their intellectual expressions, adequate to all requirements, their dictates must be interpreted and made definite by science. In other words, the higher forms of conduct may take as guides innate perceptions of right duly enlightened and made precise by intelligence, "while conscious that these guides are proximately supreme solely because they lead to the ultimate supreme end, happiness special and general." (Vol. i. p. 173.)

Proceeding to the examination of the data of ethics referred to above, in various relations, he is enabled to form certain judgments of a general nature, such as the dependence of the ethical standard upon the mode of life,—militancy tending to an ethics of enmity, and peaceful relations to the ethics of amity,—the human mind, as such, having no originally implanted conscience.

Turning his attention next to the application of ethics to individual life, he calls attention to the fact that, since self-preservation is effected only by the performance of actions which are prompted by desires, the satisfaction of these desires is to be enjoined if life is to be maintained. He then examines in detail the more striking relations of life in which these individual desires appear, in order to bring out proximate ethical rules, but concludes this department of investigation with the warning that, while rules thus reached may prevent the respective kinds of activity from diverging far on either side of moderation, they cannot produce a perfect life, which can only be brought about (in case of private or public life) "by the gradual remoulding of human nature into fitness for the social state." *Eventually, all conduct will be spontaneously regulated by natural promptings.*

He then turns his attention to man as a social being; and, returning to the fundamental postulate that happiness is the end of conduct and the criterion of ethics, he deduces from the hypothesis that life is a means to happiness the principle that, "relatively to the species, the acts which subserve the maintenance of the individual and the preservation of the race are classed by us as right," and, further, that acts which tend to the preservation of the *race* are of superior obligation to those which relate directly to the *individual*. The first corollary from this is that among adults benefits should be directly proportioned to merits, since only through the survival of the fittest is the species maintained in vigor. A second corollary is that, as between young and old, this law must be reversed; and a third is that in certain cases the sacrifice of meritorious individuals may be right if, thereby, the species is preserved. This being the law of animal ethics generally, when attention is turned to gregarious animals considered *as* gregarious (waiving the

consideration of the special cases provided for by the third corollary, and considering only the relations between adults), the mutual interests of the several individuals constituting the social aggregate make it necessary to formulate the general law of justice—the chief application of which is to human beings—thus: every individual is free to do that which he wills, provided he infringes not the equal freedom of any other. That this is the law of justice may be deduced not only from the nature of man (*biologically*), but also from the sentiments, or "forms of consciousness, created by the moulding of human nature into these conditions" (*psychologically*),—all animals, with increasing distinctness as they increase in intelligence, exhibiting the *feeling* which the law of justice expresses. The conclusion is also enforced by inductions. As Spencer proceeds to extract from the law thus established certain corollaries, ranging from the right of physical integrity to the right of bequest, he at the same time shows that accumulated experiences have prompted men to establish laws harmonizing with the corollaries which follow from the principle of equal freedom, and have led them to cease from activities in violation of this principle; and he further sets forth that, from the standpoint of political economy, harmony and efficiency of co-operation are best achieved by conformity to the principle of equal freedom.

From the point of view thus reached and by means of the proximate laws of conduct thus attained, he proceeds to lay down in a general way the duties and limitations of the social body as a corporate entity and of individuals as members of society, and, finally, to make the further distinction between justice and beneficence, such ethical considerations as are not deducible from the law of equal freedom being classified by him as beneficence,—which it is no part of the State's duty to concern itself with, the duties of negative and positive beneficence being within the exclusive province of the individual.

This is in outline Mr. Spencer's system of ethics. I have not given his specific conclusions, because they are not necessary to an understanding of his theory, and, I must add, because in very many cases they seem to have no necessary relation with his system of evolutionary ethics. Indeed, I am inclined to think that all that strictly belongs to his theory of evolutionary ethics is contained in his "Data" and his "Inductions," the remaining four parts of his "Principles of Ethics" consisting in the main of the private opinions and inherited prejudices of an Englishman whose name happens to be Herbert Spencer, and who, probably because of that fact, has made a strenuous effort—though hardly a successful one—to make these personal opinions appear to have a vital connection with the evolutionary system of ethics put forth by the philosopher of that name.

If in the preceding outline I have correctly interpreted Mr. Spencer's system of ethics, I have little to offer in criticism of his general theory. My criticism is rather that his work does not correspond to his programme. The chief weakness, perhaps, is the lack of a clear definition of ethics; and, good as is the excuse which an evolutionist can offer for this shortcoming (*supra*, p. 343), it must be admitted that it has led to confusion. This we may see by comparing his definition of the scope of ethics in the third paragraph of the first section of "Justice" with that in the first paragraph of section 81 (p. 149). In the earlier passage he seems to consider ethics as objective, rejecting the notion that "praiseworthy" and "blameworthy" have any essential part to play in ethics; while in the latter passage he appeals to these notions as constituting a criterion whereby he may bar out the vegetable and inorganic world from the field of ethics. In this connection the way in which he shuts out from the domain of ethics certain considerations as to human conduct in section 104, paragraph 3, (p. 189), while elsewhere he tells us that the satisfaction of such purely animal wants as the desires for food, warmth, etc., as necessary to physical comfort, *are* of ethical significance, should be noted.

Before leaving this point, it may be well to indicate what (accepting Spencer's doctrine as to what constitute the *data* of ethics) the scope of ethics is, according to my own view. The task of ethics, I think, is the determination of what conduct is most conducive to fulness and largeness of life, to the freest and most harmonious exercise of the activities of our nature,—that conduct which

will bring us into the most perfect harmony with the universe as a whole. An examination of man in nature and in society shows us this as the tendency, the direction, of evolution; and this therefore should be our criterion of ethics. In so far as we learn inductively that man finds happiness in conformity to this principle, and in *proportion* to the conformity of his life thereto, we may of course use happiness as a concomitant test.

I have already intimated my opinion that Spencer starts with the right data; but a word of explanation may be necessary here. In reasoning upon, unfolding, and explaining a subject, Spencer continually passes from induction to deduction, and from deduction to induction, as does every true scientist; but his love of system leads him into a somewhat pedantic effort to make it appear that he has demonstrated his various conclusions both by deductive argument and by one or more distinct lines of inductive reasoning. Accordingly, he gives the impression that a certain book or chapter or group of chapters or sections is concerned exclusively with deduction, and a certain other part of his work with induction, when this is by no means the case. In his book "The Data of Ethics," while he gives us principles as well as facts, he really starts from phenomena, the facts of life. It is not true that that book is a book of deductions and the next a book of inductions. In both the *a priori* and the *a posteriori* reasoning are largely mingled.

I should perhaps consider here another peculiarity of his treatment, which, while it is rather a matter of detail than an essential part of his system of evolutionary ethics, yet mars so large a part of his work—practically, the whole of the second volume—that it demands attention. While in the first part of his work (vol. i. p. 173, quoted *supra*) he states quite fairly the true place, in the system, of proximate ends and proximate rules, yet elsewhere—particularly in the latter part of the work, in the books which treat of justice and beneficence—he assumes that proximate rules, such as the law of freedom and its "corollaries," are to be followed absolutely without reference to the general principle of ethics (conduciveness to happiness), and, indeed, that reference to the general principle for counsel in a specific case is pernicious, right conduct in the given case being attainable only by means of the proximate guide. This is a false assumption; for, while it is true that in the infinite complexity of life we cannot foresee all the possible consequences of an action, and it may therefore be advisable not to waste time in attempting to discover the application to the given situation of a remote, abstract first principle, but rather to act in accordance with the special rule generally applicable in such cases, yet it is to be remembered that, whether these proximate rules be regarded as inductions from a considerable number, but not from all possible cases having a similarity to the one in question, or as more or less perfect deductions from general principles, in *either* case these proximate rules lack universality and authority. I may illustrate what I mean by referring to a hypothetical justification of X.'s particular testamentary disposition of the property he had held in his lifetime, by appeal to the right of bequest, which, *subject to certain limitations* Spencer deduces, by *a rather shaky* demonstration, from the right of gift, derived in turn from the *conditional* right of *property*, which leans upon the right to *use* of natural media, and is derived (as is the right of gift directly, by a far-fetched sort of reasoning) from the law of equal freedom! When all the *ifs* and *buts* involved in the chain of reasoning upon which the proposed proximate rule depends are taken into account, it must be admitted that it does not make a very strong support for a particular conclusion!

I have tried to bring out the fact that anything like an exhaustive criticism of Spencer's two volumes on Ethics would have to be not so much a criticism of his theory of ethics as a criticism of his numerous false applications of and departures from that theory. To enter upon these specific criticisms would be to undertake the writing of a ponderous volume. The book "Justice," for instance, cannot be taken by itself as expository of Spencer's system of ethics. If we take it alone, while full of valuable truths dropped by the way, it is a mass of false reasoning. Its errors are practically innumerable. I have already indicated some. I do not remember whether it is *Puck* or *Life* that has undertaken to

show that under certain circumstances it is quite proper *to put the cart* before the mule, and presumably also *before the horse.* Mr. Spencer seems to be in agreement with this view of the matter. His derivation of the right to physical integrity from the law of equal freedom looks that way. It is strange, too, that a man with his ironical power should show himself so devoid of humor as, after laying down the proposition that "rights truly so called are corollaries from the law of equal freedom, and what are falsely called rights are not deducible from it," gravely to assert that bequest is an ethical right which the State should protect, but that the suffrage is not a right at all, and that the State should not extend it to all classes. It is amusing that, while he inveighs against the paternalism of a government that would violate freedom of contract, interfere with a man's personal freedom, and invade the sanctity of his home, in order to enforce sanitary regulations, he should almost in the same breath argue that the State in its wisdom should kindly and paternally withhold the franchise from the greater part of the community because they really wouldn't know how to use it, and would make such a mess of government if left to themselves that it is better that they should be cared for by their wiser fellow-citizens! With an air of vast superiority he tells us, very wisely (section 101), that "it is tacitly assumed by nearly all that there is but one conception of the State: whereas, *if, recognizing the truth that societies evolve, we learned the lesson which evolution at large teaches us, we shall infer that probably the State has in different places and times essentially different natures.*" He afterward declares that the *only* proper thing for *any* civilized State to do is to keep people from knocking one another on the head and to see that they stand by their bargains. In section 114, which contains his fling against the State undertaking "to see that a man's sink-trap is in order," he insists upon the State's duty of seeing that A. and B. in their private transactions do just as they previously agreed to, apparently oblivious of the fact that it is of far more interest to the public that the sanitary condition of A.'s premises should be such as to avoid the breeding of a pestilence, which would threaten the happiness and the life of every member of the community, than it is that he should work for B. under the exact conditions that he promised to observe when he entered his employment a few months before.

But, as I have no idea of enumerating all of Mr. Spencer's inconsistencies and absurdities, I will stop here. It must be evident to any careful reader of his work that, even if the law of equal freedom does embrace all that the State should concern itself with, Mr. Spencer's opinions as to what the principle covers, and what is outside its purview, are, to say the least, rather arbitrary.

To sum up, it seems that, while Mr. Spencer's theory—that the data of ethics are the phenomena of human life, as seen in the light of evolution, and that the satisfaction of man's natural impulses (which satisfaction Mr. Spencer expresses under the term "happiness") is the criterion of ethics—is fundamentally correct, yet the superstructure he has attempted to rear upon this basis is not properly connected therewith, and, whether true or false, the conclusions set forth in "Justice" have very little, if any, connection with the premises of his system.

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A CONFESSIONAL.

II.

"I ended a universal sceptic, so far as human systems of philosophy were concerned, so far as they pretended to solve the enigma of God and man, of life and death, but with a heart, nevertheless, yearning after truth, and even full of faith, if that may be called faith which would instinctively lay hold upon a God and a hope of immortality, and, though beaten back once and again by every form which the syllogism could assume, still keep its hold."—*Aurelian, by W. Ware,* p. 178.

The clergyman was absorbed in his own thoughts concerning his friend, while the latter, despite his calmness, was reflecting, as indeed he had often done, how very much less comfortable he himself was now in comparison with his comrade, who was able to rest satisfied in a settled faith. What, after all, had he to cling to except a wild instinct of God and immortality, imperishable, as it seemed, yet vague and formless compared with the symmetrical and wide-spreading structure of ancient faith wherein Whiting's spirit might find rest; while he

himself too often felt homeless, and like a wanderer who had not where to lay his head. He believed in God; yet how much stronger and nearer seemed the living trust of the man who still believed in the religion of his childhood, who believed that he was redeemed from sin by a Divine Friend who watched over him and had died for him, that a divine spirit dwelt and worked in his soul, that there was a heaven in store for him! How strange and wild were his own hopes of immortality compared with this, when all life's trials and duties lay as clear and plain in the cold light of facts as they could before the most conscientious enthusiast, only unbrightened by the softening gleam of hope and peace from the haven of rest far beyond! When he had caught sight of John Whiting in church that morning, though he had not appeared to the latter to see him at all, his feelings of deep and longing envy for Whiting's secure belief might have been expressed by the words wherein the spirit of the miserable Gawain addressed King Arthur:—

> . . . "There is an isle of rest for thee;
> And I am blown along a wandering wind,
> And hollow, hollow, hollow all delight!"

or by that musical, melancholy sentence from Thomas à Kempis that often breathed through his spirit like a sigh; "I long for the joy of peace; the peace of thy children I earnestly crave, who are fed by thee in the light of thy comfort." There were times —they might easily come again—when the morbid questionings to which none could give an answer seemed to underlie all common life until the fairest and, in other moods, most congenial things appeared hateful from this haunting sense of hideous insecurity. He could easily talk to Whiting about his doubts, his own interpretations of the doctrines: these were things comparatively intellectual; but, when it came to venturing into the deeper regions of feeling and spiritual experience, he shrank from speech, and in truth was aware that his innate reserve upon such subjects often led him into concealing his real self beneath a surface of hardness or levity which made him pass for far worse than he was at heart. He walked on, looking into the bright west, wondering whether John deemed him a castaway, or, as was the case, whether he would have owned even him for some sort of a Christian, had he known a little more of what was always passing in his soul. He, the orthodox one, could not guess how wildly the Theist, not once or twice in some great spiritual crisis, but at every turn of the most common life, keeps groping out into the darkness to feel for the invisible hand. If that hand might be found, might but close round him, and hold him, he would not fear the choking darkness or those deep abysses yawning upon every side. He would even face the possibility of nothingness hereafter if he only might feel sure that it was the same hand which had led him into life, and guarded him, that was going to extinguish that life; if only the last moment of consciousness might also be the one of supreme acquiescence and supreme peace in knowing that, although he might have no future, his brief existence had not been homeless and fatherless, but had lain, from first to last, within the grasp of the one being who knew him and owned him, and concerning whom his own weary doubtings could not wholly banish the sense of unreasoning trust.

Perhaps there may have been some good for this man in the shock and struggle with which his religion had been, as it were, driven out of his head in order to seek a desperate refuge in his heart; that the more every old form of intellectual belief went crashing to the ground, the more he strove to force his way out through the ruins into the free air beyond. Whiting, of course, did not take this view. What made him wonder was that any one disbelieving so much as Gordon did should yet crave religion with a despairing earnestness that could not be assumed. There was no mistaking the look on that face he had read in the church. He had seen it sometimes on women's faces when they were listening to sermons about faith and doubt, seldom on the features of a man. He was accustomed to find free thinkers loving to sneer, and pour contempt upon the forms of religion, or, at best, coldly turning from them aside. There were religious rationalists, he knew, who held themselves entitled to join in all services and even in the communion. What should he ever have done, he wondered, if his friend had ventured thus to present himself at a service he was celebrating? His

own judgment pronounced him unworthy; yet, in spite of all objections, he felt how hard, almost unbearable to himself it would be to turn away one who, in comparison with many worldly orthodox churchmen he had known, seemed as the publican was to the Pharisee in the parable that kept coming into his mind.

"You said, Eustace," Whiting resumed solemnly, "that you approve of baptism as the symbol of a great spiritual reality. Your presence at that other sacrament this morning—I have, perhaps, no right to ask you whether you attended it merely as a spectator or otherwise—leads me to wish to hear your views regarding this one."

"You heard me say, John, that I was no rude iconoclast. I have no sympathy with those reformers who would abolish everything outward, nor with those Quaker-like spiritualists who scorn the aid of ceremonies as unworthy of enlightened minds. I believe, then, in a matured, developed, expanded Christianity in the future, wherein the doctrines of the incarnation, atonement, redemption, salvation, and so on will be interpreted as expressing certain spiritual processes which should take place in each individual soul rather than as related to anything external and historical, yet a Christianity that shall be the worthy and legitimate descendant of that faith which, in widely different ways, is yet, I trust, equally dear and sacred to both your heart and mine. And in that Church of the Future I believe that both of these sacraments will have their place, no less reverenced than now. I regard the communion, then, as the simple and sublime expression of a great, perhaps I should say the greatest of all spiritual facts, as the eloquent symbol of the relation of the human soul to its Creator and, what necessarily must follow, of its relation to its fellow-men, as a genuine 'means of grace' to all who are humbly and sincerely striving after the higher life. I will add that I cannot help wishing that the oft-recurring expression of the 'blood of Christ' might be sometimes altered into the 'spirit of Christ,' since, as Dean Stanley says, the word 'blood' is intended to signify the 'innermost essence of Christ's character, which, as I said before, is the power that can cleanse the human heart. I say this, not superstitiously, but as referring to the rich indwelling in Jesus of that spirit of God which made him what he was, and which to-day is striving to make us into what we ought to be. And each one is a true communicant in whom that spirit is doing its work. I once saw an old picture called 'The Church triumphing by Means of the Holy Eucharist,' representing the Church of Rome as a woman holding aloft the sacred Monstranz containing the consecrated host, and driving in a triumphal chariot through the ranks of a rejoicing crowd, while hideous monsters, symbolizing vice and heresy, lay crushed beneath the wheels. To me it seemed a most expressive though perhaps unconscious allegory, of what liberal minds believe to be the deepest, highest meaning embodied in this rite,—the outward and visible sign of an inward and spiritual power which, could it ever gain full, free, unhindered access to men's souls, would slowly, surely tread down sin and falsehood as those monsters in the painting were crushed, while Religion went on her way in triumph. And in the possibility of this great redemption I, as I have said, believe; in the fact of its being an inward process, and no mere acceptance of dogmas, I believe; in the right of every man and woman who is struggling to lead a religious life to partake of that sacrament I believe, believing also that the only real excommunication is that of dwelling in deliberate, wilful, unrepented sin. And thus, in this faith, this hope, I endeavor to penetrate beyond the creeds into all that they feebly represent; in this, it may too often be a feeble, baffled, yet always honest and longing effort to bring my own soul yet more within the influence of that power dwelling behind all systems, whom we worship, I venture—blame me if you will—to approach the altars served by liberal-minded priests whose tolerance, as I know, extends even to myself. Had it not been for this struggle to retain some desperate hold upon some higher source of strength to keep alive my sense of things unseen, preserve some outward bond of Christian fellowship, I should, I know, have drifted even farther away from Orthodoxy than I have done,—into what depths of heart-unbelief or of outward transgression who can tell? I do not ask you your own opinion of this: I will only add that I have never yet dared to draw near to that sacrament unless my own

heart seemed to assure me that, if Christ were standing there, beside his altar, and beheld me coming to it, like the others, he would not cast me out."

The answer spontaneously arising from Whiting's heart just then was so different from the one suggested by his sense of what a clergyman should utter that he made no reply at all, but kept looking at his friend with solemn eyes, while Gordon added, after a pause,—

"You see that I am inclined toward the Quaker doctrine of the 'Inward Light' by which we are to guide our steps."

"It is that Light which you worship," said John reverently,—"the Light that lighteth every man that cometh into the world."

Gordon answered only by a gesture as they paused, and stood looking at the wide expanse of golden afternoon sky along the low horizon, and the far-off sweep of hills. Rome seemed to lie at a great distance across the grassy plain, soon to be all aflame with wild flowers and scarlet poppies, lifting her gigantic dome and the high summits of her countless churches into the sparkling air. The Via Appia was solitary. Only here and there a carriage rolled along the huge, flat stones toward the gate of St. Sebastian, or was seen afar, traversing the broad road that encircles the walls.

The two friends stood in silence; and Gordon, as he looked at the broken lines of hoary aqueducts straggling across the plain, thought how, when the ancient structures of faith, built centuries ago to convey the freshening currents to the soul, have fallen into ruin, a man must, as it were, endeavor to bore an artesian well down into the very centre of his nature to try whether he may not find, deeply hidden and hitherto unknown, some clear spring, some "well of water springing up unto everlasting life," whereat he may slake his thirst. For Whiting it seemed as if there could be no such lack. He, with his clearly-defined views and solid sense of the sympathy of a widely-extended band of fellow-thinkers and fellow-workers, could have but small conception of the weary thirst of the soul that often has to faint through the long seasons of spiritual drought. He would have said, perhaps, that such a pining languor was a man's own fault, that the living waters ever flow for those who truly seek; and he compelled himself to speak for a little while upon the topics under discussion in the orthodox style which every one can imagine for themselves until some remark from Gordon led him to exclaim:—

"Your stubborn intellect rejects all doctrine based upon authority; yet your heart craves the very nourishment that is freely given by accepting those doctrines, and you unwittingly prove their necessity, and live in a tormenting contradiction.

"It is a paradox, John, that rends the soul asunder. God grant that you may never know it! And I will add, in your own estimates hereafter of the doubters, instead of putting into our mouths those lines from 'The Palace of Art,' where the soul, consumed by intellectual pride, exclaims,—

> 'I care not what the sects may brawl:
> I sit as God, holding no form of creed,
> But contemplating all,'

you had better alter those words into,—

> 'I cling to God, holding no form of creed,
> But seeking strength from all.'"

Whiting felt the tears in his own eyes, but he said quietly:—

"Such may be your own case; but I wish it were the case with many who, far from admitting even that eclecticism of which I, it seems not unjustly, accused you a while ago, are glad to go out of their way to hunt down and torture any soul they may meet that acknowledges the need for religion at all. Not that I ever thought it was so with you."

"It is not, and never will be: I will let the hell-hounds of doubt tear and rend me as they will rather than let one human soul be pained by any doubts of mine. Ah, John, you do not think how often those whom you regard as joyfully quitting the sanctuary of faith have been rudely thrust outside by some cruel hand,—perhaps, what is almost worse, some hand of mistaken kindness!"

The tears came afresh into Whiting's eyes; and he did not speak.

"I must thank you, John, for having heard me as a man, though you sought me as a priest. You belong to a church which is going out, though it has not yet gone, and I to one that is coming in, but has not yet come, will not fully come for very long.

It is to that Church of the Future, that renewed and revitalized Christianity, that I turn for hope. You accept the law of progress. You admit how much Christianity has grown and expanded since the days when Saint Sebastian, whose church stands yonder, was the type of the 'Miles Christi,' as he is called in his epitaph, beside the beautiful recumbent statue beneath his altar; yet you are reluctant to allow the possibility of a far wider growth. And we might dispute forever."

As Gordon and the clergyman walked, for the most part in silence, homeward along the Appian Way, and neared the church of "Domine, quo vadis," Gordon looked out into the sunset, and thought, with his usual outburst of wild imagination always underlying common life, how, if he could behold the form of Christ appearing from out that golden distance, shrouded in mysterious halo, as he is coming across the midnight sea to the distressed disciples in their boat, in a picture he had seen, what comfort it would be thus to have some visible source of appeal from out the invisible world! For Whiting that world was, as it were, mapped out into more or less distinct regions of probation or reward, while to Gordon it seemed only like nebulous masses which his friend, viewing them through the strong lens of faith, could easily resolve into stars. Gordon would not enter upon these questions with those whose minds were as yet undisturbed; and so he lived beneath a heavy burden of sadness, isolated from the orthodox, and shrinking from those hard cynics whose vaunting atheism nearly drove him mad. He longed for the day, probably still far distant, when the liberal—he would say the liberated—Christianity, which it is so difficult to define, should be victorious, foreseeing still more remotely the time when even the cathedrals of England should become the temples of this broader worship, when not only the moral emotions, but the critical, rational, scientific portions of man's nature, under the guidance of healthful common sense, should be able to give the anxious soul a satisfying answer to the deep question, "What think ye of Christ?"

He would not say this to Whiting, reluctant to give him more pain, whom he not only liked, but, country clergyman though he was, could not help envying for the possession of his untroubled faith, his vocation that suited him, his innate spirit of charity and love for doing good. But he said at last:—

"We will agree to differ; but, when you are again in the midst of your work at home, John, think of me, not as an aggressive sceptic who loves to attack the very soul of all that you hold sacred, but rather as the Christian rationalist whose spirit, shrinking even as yours would from the edge of that abyss of atheism which simply means the blackest hell that human fancy ever painted, seeks, even as you do, though in different fashion, to find, to lay hold upon, and to serve your God."

"In different fashion, Eustace,—how different from what it was in our boyish days when we were confirmed together, and I never could have thought that you would fall away like this," said Whiting, with genuine feeling trembling in his voice as he looked into his friend's face.

"Fallen away, I confess, from your standard of belief,—not in conduct, nor in that same earnestness you truly said we shared. You condemn me. It is most natural, most inevitable, in a man whose mind has been trained in such a school as yours. May you never know what doubt is. Perhaps in the coming generation even the highest Churchmen may feel the ever-advancing tide of change to be dashing round their feet."

"No," Whiting interrupted quickly, "not we who feel our feet fixed firmly upon the unchanging rock."

"We doubters, too, may find that rock that is higher than ourselves. He whom your church repels as unworthy to approach her altar may yet be one who struggles in a lonely battle to draw near with faith to the very spirit of that altar, to make its spirit, as a High Churchman has expressed it, 'the focus of his spiritual life,' and in his own way—call him a rationalist if you will—seeks to win that purification through Christ's spirit whereby Christ can be made, in very deed, his Saviour, and the Saviour of all. Therefore, with my soul crying out for a faith as wildly as yours or any Churchman's, what can I do but strive, as with the grasp of a drowning man, to cling fast to your God and mine, the one Mighty Spirit, behind, beyond, above all creeds of man's invention, all doubts with which he

can torment his own soul or his neighbor's, whom I seek—and find.

'Nothing before, nothing behind;
The steps of Faith
Fall on the seeming void, and find
The Rock beneath.'

"You may take those lines from Whittier's 'My Soul and I' for the summary of all I have tried to say to you in so many words. No, I am no agnostic, if that means one who rejects everything. Call me Christian Rationalist, or else broadest Broad Churchman if you choose. And I will add from another of Whittier's poems,—he, the Quaker, knows how to reach down into the deep places of the soul:—

'And thou, O Lord, by whom are seen
Thy creatures as they be,
Forgive me if too close I lean
My human heart on thee.' "

Gordon was silent; and Whiting, as they parted, kept pondering over the strange truth, which one of the foremost of American High Churchmen* has well expressed, when he said that doubt and faith can exist in the same heart side by side.

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VANITY AND ITS CURE.

"God be thanked," my friend said to me, "I have passed safely through a most terrible misfortune of my life. I had lost my life, but now I have found it. The world, like a cloud in summer noon-time, had dissolved, leaving only a blank hideous glare before my aching eyes; but now I have reconstructed it. If a worse situation than that of the Castaway bewept by the poet Cowper be imaginable, that situation was mine; but now I have been rejoined to my fellows. Humbly, fearing lest I lose my God again through vanity, let me thank him for this restoration. He is most merciful."

I requested him to tell me the story of his misfortune.

"You have seen," he said, "how the little drops of rain make a pool of dirty water in the muddy streets of the town. Even so did weariness, drop by drop, collect and gather in my soul. Every moment whose duty was not done, every occasion when life's energy was wasted, contributed to that bitterness. I had occasional spurts of energy, intellectual and moral, grim resolves to burn the devil within me; but these profited me little. If I rose, I fell again. The shadow of despair haunted me always, and blackened for me whatever I might have taken delight in. And then a mad, morbid self-consciousness possessed me. I wanted to be happy, to be at rest. I wanted something which I could name truly personal, truly mine own. I wanted a permanent source where comfort could always be found for the asking. I clamored for such a thing; but did I find it? Like Sir Jaques Melancholy, I was disposed to suck distress out of all things.

"What delight was in this life? I asked. Was it any good to add flesh to flesh and bone to bone, and then die? They that grovel in money grovel in dust, and the pleasures of the world are ashes. The passions torment the spirit like the Furies. Who but a fool expects peace in them? Oh, sooner may the sailor expecting safety embrace the furious waves of the sea which toss that slight speck-like vessel of his!"

"But surely," I said, "the beautiful objects and the sweet harmonies of nature delighted you,—the rose always charming, the stars always so bright and hopeful!"

"When I thought of the stars," he said, "I became filled with fear. I dared not call them personal. If, after having done a good deed, I went to them, expecting them to smile on me with bright, encouraging approbation, I found them staring, only staring at me. How could I understand that their light was to me a particular favor, when that same light went to the animals and to the vilest of the vile? If I was about to do some evil deed, then also they stared, only stared, as if they were simply curious to know how I behaved. In this stern, rigid indifference to all my cravings for sympathy they seemed very terrible. 'We have no friends and no enemies,' they said: 'we only watch and observe. We give no help. Find help in yourselves, or you will not find it at all.'

"You remember that anecdote of Leigh

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*Sermon by the Rev. Morgan Dix, "The Strife of Faith and Doubt in the Soul."

Hunt and Carlyle,—how they conversed on the prospects of the human race; how the kindly optimist, the friend of Shelley and Byron, rejoiced in the march of intellect and the progress of the race, and how the stern, truthful realist found all that talk to be simply cant, and considered the generations to be filled with men mostly fools: and how, when their discussion came to naught, and they were about to retire, Leigh Hunt, looking at the bright stars shining through a clear atmosphere overhead, found them scintillating bright counsels of hope and joyousness, and rated Carlyle for his melancholy, and how the latter, also looking, ejaculated, 'What a terribly sad sight!'

"Well, I also, led by vanity, tried to associate the beautiful objects of nature with my greedy cravings for sympathy, and found it to be a hopeless task. They always directed me to look inward for help; and that Help, seeking with vanity, alas! I found not."

"You might have found consolation in science or philosophy," I said.

"But I found vanity," he replied. "At the time when my character was dead, when the fleshly passions ceased not to come at intervals into my mind, what kind of comfort might I find in science or philosophy? Increase of knowledge really produced increase of sorrow, for it did not lessen my sorrow. And how very little I knew! And if I tried with proud attempts to forget my sorrow in a mad search after more and more knowledge, why, there was that immortal warning of Goethe's 'Faust' luminous before me. And all the scraps of knowledge I had got seemed to be like dried bones, in the midst of which, in that hideous charnel-house, I was like to perish with cold and gloom and starvation!"

I said, "The love of your friends and the protection of 'sweet home' might have helped you."

"Though I was vain," he replied, "I was truthful. And how could I, knowing what manner of creature I was, consider that I had a right to all that love or lay claim to it as personal, as something belonging to me? To me this was the bitterest sorrow,—that others were wishing me well, but that I was not becoming well. As the poisoned coat of Hercules burned his skin, so all that surrounding love was to me an instrument of torture. How often, besides, seeking the love of my friends, I found the moral law instead, and had to retire with shame!"

"But the counsels of the wise"—

"Alas! I could not assimilate them. Because I was vain and self-conscious, they could only galvanize me into occasional fits of energy."

"Thus," continued my friend, "the whole world became wasted by my vanity into an interminable wilderness, abounding only in empty and broken egg-shells."

And, as he spoke and remembered, I saw him shudder.

But I pressed him with another question. "Tell me," I said, "the way of your cure. Surely, God must have proved 'personal' to you."

When I named him, I saw the tears gathering in his eyes and his lips moving in prayer. Then, turning to me, he said:—

"I do not trust myself to speak of God and of his chastening, merciful, mysterious ways, lest I be found guilty of that sin of sins,—pride. But something I may tell you about how I sought him with vanity, and found him impersonal and indifferent, and how I sought him without vanity, and found him most personal and merciful. From my youth I had nursed my soul with lofty hopes and ambitions. I had, indeed, learned that all true work must be in God's service; but I wanted to be such a servant as would reflect glory upon God himself for possessing such a valuable servant as myself. Now I can state the fact baldly in its naked absurdity, but then I imbibed the poison as milk. And so I dreamed a dream of high heroic achievements, and filled my mind with innumerable good intentions, and became more proud of them than a dandy of his clothes. Did I but know that all my good intentions were only paving the way to hell! In a deluge of passions my good intentions became mostly invisible. I had ignored the moral law. Well, the moral law made me a futility.

"Then, I said, I must learn the moral law, learn all ways and means of culture, and so accomplish the highest culture in me. Still, with pride, I began the work, and applied myself to check this or that passion; but my pride begat irreverence, and my irreverence begat doubt and despair. Oh! the machinery of culture was every

way complete: nothing more was wanting than the spirit which could make it go.

"See! I tried many ways. I counted my good deeds, and based a claim upon them to the goodness of God; *i.e.*, I hoped I would be better in the future simply *because* I had been good in the past. When I prayed, I lashed my sensibilities to the bursting point, and thought that *therefore* my prayers would be answered. I discussed with all comers about the goodness of God, and hoped *thus* to get near him. I embodied into my worship and preaching scraps of Sanskrit or Hebrew or Greek, hoping *thereby* to convert both myself and others. I *proved* to my satisfaction that we were living in very blessed times, that few greater men have lived than those with whom we came in contact, and that *therefore* we must be saved. But all this was vanity. He, the most real, was silent and indifferent and irresponsive.

"And then I desisted. In the bitterness which soaked my soul, I learned the cause of my distress. Was it not this, that I had sought the happiness of virtues more than the virtues themselves? Was it not this, that, having arbitrarily set up an arbitrary end in view, I, losing simplicity, had tried in unholy and unsanctioned ways to compass that end? What had I *done* to be happy? Awhile ago I had not the right to be born even. And, now that I have been blessed with this human birth whereof the infinitely pure God is the father, the guide, and the comforter, could I not think less of happiness and more of his love?

"The more I thought in this way, the truer I found myself in my prayers. He made me tearful and humble and modest. I spurned aside all high hopes and ambitions. There are greater, better, holier workers in his vineyard than this unworthy servant. I do not know what may be his will with me. The duties of the hour he brings before me are too high for me. But, if for only three minutes I can converse with my brother with the purest, most sacred, least selfish love, I thank him immensely for having judged me worthy of this favor. And will he not give me a greater favor? Surely, he will when he thinks me worthy. And in the mean time what can I do but wait for it with anxious, tearful watchfulness; for he knoweth, since he hath himself told me, that I cannot live without it? Surely, he is the comforter! Surely, his comfort endureth forever!"—*The Interpreter, Calcutta, India.*

ALONG THE WAY.

It is half way up the hill
We faltering stand and turn.
'Tis the truth half told, the whispered word,
That causes tears to burn.

'Tis the step on the other side
That once walked close by our way.
'Tis the hand withheld, the strange glance given;
That clouds the light of our day.

It is missing the things we had,
It is laying the old ones by,
It is questions never answered,
That bring from our hearts the sigh.

It is hopes we held the brightest
We watch grow tarnished and dim.
'Tis the joyful song of the morning
Sung low for the evening hymn.

RACHEL B. MACMULLIN.

COL. INGERSOLL'S LATEST VIEWS ABOUT THE BIBLE.

I.

Col. Robert G. Ingersoll is now delivering a "New Lecture on the Bible" in the large towns and cities of the country; and he recently visited Erie, Pa., where I had the pleasure of meeting and listening to him.

His lecture was marked by his usual brilliancy, wit, and eloquence, and deserves more consideration than many people seem disposed to give it.

Whenever a clergyman undertakes to criticise Mr. Ingersoll, the public expects to hear him denounced as an irreverent, half-informed, superficial sceptic, whose only object is to gain money and notoriety. But I, for one, do not believe that Col. Ingersoll is influenced by any such low motives. If he makes money out of his lectures, what of it? The ministers, professors, editors, and reviewers who criticise him make money by their sermons, lectures, and reviews; and I see no reason why he should not be paid for lectures upon which he spends time and labor. Compared with most sermons and lectures, they are worth far more than these,

because they are more eloquent, thoughtful, and learned.

The charge of superficiality commonly brought against Mr. Ingersoll is not even a half-truth. For, while he is not as profound as many other scholars of our time, he has shown himself to be more than a match for his theological opponents in the arena of debate; and often those who accuse him of superficiality are themselves the most superficial of men.

As to his seeking notoriety, every man who dissents from popular opinions, especially on religious subjects, is at once accused of seeking notoriety; and so this charge is not worth noticing.

It must be admitted, I suppose, that Mr. Ingersoll is "irreverent"; for he denounces with the bitterest scorn and sarcasm what most of his countrymen consider "sacred things," and his lecture on the Bible is full of such "irreverent" utterances. Yet two facts should be noted :—

1. Much, if not all, of what he says is true; and it should not be considered "irreverence" to tell the truth. Thus, in attacking the Hebrew idea of Jehovah, he is careful to distinguish what he considers the Bible's *misconceptions* of the Deity from "the real God" himself. Owing, however, to the fact that most people think that the Bible gives a true description of God's character, they think that Mr. Ingersoll blasphemes "the real God" when he calls Jehovah a devil. Yet I dare say that they would ridicule Mr. Ingersoll's idea of the Deity, if he were to express one, as strongly as he does their conception of this Being.

2. There are so many ridiculous and self-contradictory things in the popular creeds of Christendom that a man, with the keen sense of humor that Mr. Ingersoll has, cannot help seeing them and ridiculing them. Still, I think that Mr. Ingersoll makes a mistake here. Thomas Carlyle well says, "Ridicule is a dangerous element to sport in, a deadly one if a man habitually lives in it; and ridicule is no real test of truth."

I believe in treating men's beliefs, no matter how crude they may be, with respect and seriousness. And for this reason I can treat with respect the opinions of Mr. Ingersoll on the one hand and the tenets of Orthodoxy on the other.

Hence in this paper there will be no bitter denunciation of our sceptical friend; but I shall give him credit for perfect sincerity, for nobility of purpose, and for learning and eloquence.

And yet I shall differ from him very widely, not only in details, but in his general conclusions.

What he leaves unsaid seems to me even more important than what he says. And while I agree with him much more fully than the average clergyman does, yet it seems to me that the inferences and conclusions he draws from the facts he states are wholly erroneous, even from his own standpoint.

This article is written, as will soon appear, not in the interest of Orthodoxy or traditionalism, but in the interest of true liberalism. Mr. Ingersoll seems to me to be failing to help the liberal cause as much as he might if he were to say certain things which he leaves unsaid, and which he might truthfully say from his own standpoint; and this is one of the chief reasons why I write this article.

There are some subjects which Mr. Ingersoll discusses, such as the existence and nature of God, the future destiny of man, and the presence of evil and suffering in the world, which are such profound mysteries that one cannot dogmatize on them. But in his last lecture he deals with a book which every one may study for himself, and the truth of which may be easily ascertained. If there are contradictions and errors in it, they may be readily pointed out; and, when discovered, every one, even the "unlettered man," may understand their significance. As a clergyman, I have, of course, devoted many years to a special study of this book; and this study long ago forced me to give up the traditional and popular view of the Bible. It cannot be accepted as the supreme authority in religion. I recognize no higher authority in religion than human reason. It is the only light we have to guide us anywhere or any whither, and the church's decrees and the Bible's teachings must submit to its scrutiny and judgment. I have followed this "little flame," as Mr. Ingersoll calls it, as faithfully as he has; and, while my "little flame" may be to his intellect as a tallow candle is to the sun, yet I know that "two and two make four," and the public may judge us both. May I add that

I am not deterred from accepting Mr. Ingersoll's conclusions about the Bible because "it is to my interest to defend it," or because I am "afraid of losing my ministerial position." As is pretty well known, I lost that position in the Episcopal Church because I questioned some of its dogmas; and, if necessary, I can lose it again in any other church. So, then, I am as free from theological trammels as Col. Ingersoll, and ask for as fair a hearing as is usually given him.

Before pointing out the defects of Mr. Ingersoll's lecture, I desire to summarize the truths he states, which are generally accepted by the ablest Biblical critics.

1. He says that the *authorship and dates of composition of a large number of the books of Scripture are unknown and unknowable, and this is true.* Moses did not write the Pentateuch, but it was written ages after his death by several unknown persons. Nobody knows who wrote the books of Joshua, Judges, First and Second Samuel, First and Second Kings, First and Second Chronicles, Ezra and Nehemiah. The Psalms were not written by David, and the Proverbs and Ecclesiastes were not written by Solomon. "All we know," says our lecturer, "is that these books are of no value." We shall see presently whether this statement is true or not. "The New Testament," he says, "is worse than the old. The authorship of the Gospels is utterly unknown."* The first part of this statement is not true: the second part is.

2. Mr. Ingersoll next attacks the *miracles* recorded in both the Old and New Testaments, the stories about Elijah, Elisha, Jonah, etc., as well as those about Jesus; and I agree with him that no miracle, in the true sense of that word, has ever happened.† The events recorded in the Bible as miracles either never happened at all or they were extraordinary natural events that were mistaken for miracles by the superstitious people of those times.

3. In the third place, Mr. Ingersoll claims that the *science of the Bible is false;* and this claim is true.‡ Copernicus destroyed its astronomical teaching, Sir Charles Lyell destroyed its geology, and Charles Darwin exploded its crude guess as to man's origin. Even Mr. Gladstone, one of the shrewdest of all "the reconcilers" of Science and Scripture, has not been able to "reconcile" Genesis and geology.*

4. Mr. Ingersoll, further, attacks the *moral and religious teaching of the Bible.* He says it sanctions polygamy, slavery, wars of extermination, capital punishment for trivial offences, lying, larceny, murder, robbery, and other crimes; and the Hebrew idea of Jehovah is barbarous. All this is true. The patriarchs, David and Solomon, were polygamists; and they are supposed to have been "inspired men." Moses sanctioned slavery (Ex. xxi. 1–8). Joshua slaughtered the Canaanites, men, women, and children, by the (alleged) command of Jehovah (Josh. x. 40, etc.). Jehovah is said to have put a lying spirit in the mouth of certain prophets (1 Kings xxii. 23), and to have accepted Jephthah's daughter as a sacrifice (Judges xi. 30, 31, and 39). All this and much more like it is undeniable, and it is foolish and useless to call a man a blasphemer because he points out such defects in the Bible.

Mr. Ingersoll's treatment of the Ten Commandments, however, is far more objectionable and superficial than his discussion of the other moral precepts of the Old Testament. "All of the Ten Commandments [he says] that were good were old: all that were new were foolish."† The first part of this statement is true: the last part is not true. The Egyptian "Book of the Dead" (chap. 125) contains the substance of the Ten Commandments, and this is frankly admitted by even the orthodox Dr. Geikie.‡ Moses, according to both Scripture (Ex. ii. 1–10, Acts vii. 22) and Egyptian history,§ was "learned in all the wisdom of the Egyptians," being educated

* See Ingersoll's "Lecture on the Bible," pp. 7–10, published by C. P. Farrel, New York. I also use notes taken on his recent lecture in this city.

† See "Lecture," pp. 45–54.

‡ *Ibid.*, pp. 12, 13, and 23, 24.

* See "The Dawn of Creation and Worship" by Gladstone and Huxley, published by Truth-Seeker Company, New York, and Huxley's recent volume, "Some Controverted Questions," chaps. ii. and iii.

† "Lecture," p. 17, etc.

‡ Geikie's "Hours with the Bible," vol. ii. chap. iv. p. 131.

§ Ewald's "History of Israel," vol. ii. pp. 76–94, and Josephus "Against Apion," Book I. chap. 26.

by the priests at Heliopolis. When, therefore, he led his people out of Egypt, it was easy for him to formulate the Decalogue from the moral principles he had learned. The book of Exodus claims that Jehovah miraculously gave Moses the Tables of the Law on Mt. Sinai (Ex. xxxi. 18); but this book was not written by Moses, and later writers simply claimed this for him, because the commandments seemed to them products of divine inspiration, and they were superstitious enough to believe that God could talk to man. But, while the Ten Commandments were not original with Moses, this does not destroy their truth or detract from his merit. It requires almost as much mental power to appreciate genius and use its work as it does to originate that work. Mr. Ingersoll frankly admits that Shakspere, "the greatest genius of our world," in his opinion, "made use of the work of others. The only question [he rightly says] is how the accomplishments of other minds are used, whether as a foundation to build higher, or whether stolen to the end that the thief may make a reputation for himself." * The greatest religious geniuses of history builded on others' foundations. Neither Buddha nor Mohammed was absolutely original.† Even Jesus said that he had not come to destroy, but to fulfil the Law and the Prophets; and many of his doctrines are found in the Old Testament. According to the theory of evolution, which Mr. Ingersoll accepts, there is nothing absolutely new under the sun. Everything is related to a pre-existing thing: every man is the product of his ancestry and surrounding conditions. Justinian was not the originator of the Code, Pandects, and Institutes; but we think none the less of "the founder of Roman jurisprudence" because he simply revised and codified already existent laws, for it required as great ability and labor to do this as it would to have originated new laws.‡ We do not discredit Martin Luther's work because he merely rejected the errors of Romanism and held on to the truths of Protestantism; for, of course, he did not originate the Protestant doctrines. There is nothing new in what Mr. Ingersoll says about the Bible; yet I do not, for this reason, accuse him of a lack of originality or belittle his power and ability. Moses was the deliverer of his nation from Egyptian bondage; and, if Abraham Lincoln deserves credit for writing the "Emancipation Proclamation" and delivering the American negroes from slavery, Moses certainly deserves as much credit. Moses gave the Ten Commandments to his people, and he deserves as much credit for it as Buddha did for rejecting the superstitions of Brahminism and formulating *his* Ten (or Five) Commandments. Moses gave a code of civil laws to his people (Ex. xxi.–xxiii.); and while they were defective, in that they sanctioned slavery and other immoral practices, yet he ranks with the great lawgivers of antiquity,—Solon, Justinian, and others, —for their laws were also defective, and the Mosaic Code is full worthy of comparison with Greek and Roman law.

Mr. Ingersoll thinks that there are at least three of the Ten Commandments which are "foolish"; and the first is, "Thou shalt have no other gods before me" (Jehovah). But I am amazed that even a radical agnostic should say that this commandment was useless and foolish! Let it be admitted that Jehovah as conceived by the ancient Hebrews was as mean a god as Mr. Ingersoll claims he was; yet the *prohibition of polytheism and the limitation of worship to one god was a distinct step forward in the progress of religious thought*, and hence this commandment marked an epoch in the religious history of the Israelite nation. Jehovah was a pretty bad god, but he was no worse than Baal, Chemosh, and Moloch; and the Israelites were constantly falling into the worship of these degrading idols, and the prohibition of such idolatry was entirely right and proper.

The commandment not to take God's name in vain is another one that Mr. Ingersoll thinks useless and foolish, because men everywhere will swear! I suppose, then, that, because men everywhere will steal, lie, murder, and commit adultery, these crimes should not be forbidden! Swearing does not, of course, injure God; but it does injure

* Ingersoll's "Lecture on Shakspere," pp. 35, 36.

† See Rhys Davids's "Hibbert Lectures," chap. i.; Sale's "Koran," Introduction; Gibbon's "Rome," chap. 50; Muir's "Life of Mahomet."

‡ See articles on "Justinian" and "Roman Law" in Encyclopædia Britannica.

man, because it is coarse, degrading, and silly. It shows a lack of self-control, and is the fruitful parent of all sorts of irreverence. The third commandment forbids perjury; and, surely, Mr. Ingersoll believes that this scandalous evil needs to be prohibited now as much as in the time of Moses.

But even more astonishing is Mr. Ingersoll's contention that the commandment on the Sabbath is foolish and useless. Long before the time of Moses one day in seven was observed as a rest day and a religious day, and universal experience proves that man needs at least this much rest. The French revolutionists, it is well known, abolished the seventh, and instituted the tenth day as a rest day; but this soon proved to be unsatisfactory, and the seventh day had to be readopted. Jesus well said, "The Sabbath was made for man." It was made to satisfy his physical, mental, and moral needs. Many men have no time during the week for reading and study, and should devote Sunday to this purpose. The art galleries, museums, and public libraries should be kept open at least a part of Sunday; and the city bands should give open-air concerts in the parks Sunday afternoons for the benefit of those who cannot hear fine music at other times. While, therefore, I do not indorse either the old Jewish or Puritan Sabbath, it is unquestionably one of the most beneficent institutions we have; and the State is perfectly right in sanctioning it, though all "blue laws" should be abolished.

What, then, do the defects in the Bible cited by Mr. Ingersoll prove? *They destroy the infallibility of the Bible, and this destroys Orthodoxy.* What is "Orthodoxy"? It is rather difficult to answer that question in the present fluid state of theology. But it is safe to say that Orthodoxy gives the Bible the place of supreme authority in religion; and all its tenets—the doctrines of the Trinity, the Vicarious Atonement, the Fall of Man, Endless Punishment, Miracles, etc.—rest professedly upon the Bible. Some of the "liberal orthodox" theologians try to distinguish between the "infallibility" and the "inspiration" of the Scriptures. But, while there doubtless is a distinction between the two, yet no really orthodox theologian accepts any theory of inspiration which admits that there are serious moral and religious errors as well as scientific, numerical, and historical mistakes in the Bible; yet this is precisely what Mr. Ingersoll proves beyond question, and this is why, I say, he has destroyed the very foundations of Orthodoxy. Once admit, as the facts cited force us to admit, that the Biblical books contain many errors, and then we are obliged to judge critically all their utterances, and to accept or reject them according as our reason and conscience approve or disapprove them. The only valid reason for placing the authority of the Bible above that of reason is that its writers were infallibly inspired of God, and were therefore capable of knowing and revealing truths which we could not otherwise learn. But, since it appears that they were no more infallible than other writers, their opinions are worth no more than the opinions of others. They have no binding authority in themselves; and, if we accept them at all, it must be because our reason and conscience approve them. Yet Orthodoxy will by no means admit this conclusion. It holds, on the contrary, that much of the Bible teaching—its doctrine of the Trinity, for instance—is "above" and "beyond reason," and we must accept it simply on the *ipse dixit* of the "inspired writers." We hold that these writers, being fallible men, knew no more about the Godhead than we do, and if we accept their opinions, we must do so because they are *to us rational* and credible.

HOWARD MACQUEARY.

CAUSES OF THE REFORMATION.

The Reformation was the greatest event of the sixteenth century.

The real interest of the time centres in a movement before whose overwhelming importance the efforts of the greatest individuals of that age sink into insignificance. It was an upheaving of hidden powers and principles which so altered all former relations between man and man that it found the most influential personage in Europe, not in the apostolic emperor, Maximilian; not in the powerful king of Spain, Charles V.; not in the dissolute Defender of the Faith, Henry VIII.,—but in a burly friar at Wittenberg, whose name had never been heard before.

But it must not be supposed that the Reformation was the result of any sudden impulse on the part of the people of the sixteenth century. It was the birth of a day: it was the natural outgrowth of causes which had been at work for two or three centuries,—the crisis to which things had been tending for some generations; and, if the fire did at last run over the country with wonderful rapidity, it was because the trees were all dry. Luther was the match that produced the conflagration, but the train had been laid by the events of the ages before him. The method of Providence in history is never magical. In proportion to the magnitude of the revolution are the length of time and the variety of agencies which are employed in producing it. Because events are unexpected and startling, they are not to be ascribed merely to some proximate antecedent. The Protestant movement is often looked upon as hardly less preternatural and astonishing than would be the rising of the sun at midnight. But, the more it is examined, the less does it wear this marvellous aspect. In truth, never was an historical crisis more elaborately and powerfully prepared for; and this through a train of circumstances which reach back into the remote past. Nor is it the fact that such events are wholly out of the reach of human foresight. They cast their shadows before: they are the objects of presentiments, more or less distinct, sometimes of definite predictions.

I cannot hope within the compass of this paper to trace in detail the fermenting element in its working power from its earliest agitation onward to its boiling-point. It may be found (*a*) in the steady growth of the nations of Europe toward political independence; (*b*) in the increasing power, wealth, and intelligence of the middle classes; (*c*) in the revival of learning; and (*d*) in the corruptions and abuses of the Church and clergy. In these four things were included the forces which tended to the production of the Reformation.

To estimate it aright, we must remember that the Reformation was not an isolated phenomenon, or that, in its distinctive character, it was a religious event. It forms both part and fruit of that general progress of society which marks the fifteenth century and the opening of the sixteenth as the period of transition from the Middle Ages to modern civilization. All things were moving on. Europe was the theatre of great changes. Fresh life was infused into events. An exuberant vigor and vitality worked forcefully in the hearts of men. Co-operating and modifying influences shot athwart the nations; and a singular yet wide-spread development of individual energy pervaded the age. Knowledge and power, the commingled stir and fluctuation of passion and policy, purpose and impulse, the craving eagerness of intelligence for the testing of ideas, and the thorough excitement of the humanizing feelings, impressed the time with a strange variety of characteristics, and produced an unexampled abundance of varied incidents and activities, all tending to the alteration of society and to the enlargement of the sphere of individual thought and personal effort. "The thoughts of men were widening with the process of the suns." Thirty years before Luther's birth the downfall in 1453 of the royal nursery of Christianity in Europe, Constantinople, before the crescent-blazoned banners of Mohammed II., scattered the scholars of that rich and learned city with their "literary treasures" through the west of Europe, and had thus been the occasion of supplying the knowledge requisite to attain a more accurate acquaintance with the New Testament; and thence

"There glowed
A flush of glory in the fulgent West."

The new learning early showed its bearing on the theology of the day. In Italy, indeed, under the shadow of the papacy, it professed orthodoxy, for the most part, and confined itself to collecting and editing classical literature of all kinds. Under learned popes, like Nicholas and Pius II., and under Cosmo de' Medici, among other temporal princes, Italy became the great school of Christendom. Bristol merchants reported that multitudes of foreigners from all parts were constantly crowding there, to learn the language of antiquity and to buy manuscripts of the classics, of which it had become the mart.

But, if the revival of learning resulted in Italy mainly in devotion to philosophical studies, it yielded very different fruit in

Germany. Its bearing on religious truth was recognized there from the first. It was used to defend new convictions, to expose and cleanse the corruptions of the Church. Reuchlin, who introduced the study of Hebrew among German Christians, did not scruple to vary in some cases from received translations; and this in itself was a blow at church authority, hitherto absolute. But, beyond all others, the new learning found in Erasmus one who made it a powerful aid to the inevitably approaching Reformation.

A whole world of new thoughts, in commerce, in politics, in poetry, in philosophy, and in sacred literature, was opening before the men of the period in which the Reformation arose. Luther was but a school-boy in Magdeburg when Lorenzo de' Medici, the glory of Florence, died; when the valor of the chivalry of Spain expelled the Moslem from Granada, and the Spanish monarchy under Ferdinand and Isabella was consolidated; when Columbus returned from the west, having made a discovery which fired the imagination of Europe. When he sang in the streets of Mansfeldt for a scholar's humble fare, Vasco da Gama was doubling the Cape of Storms, now Good Hope. He had but lately reached home for a change to the school at Eisenach, when Savonarola on May 23, 1498, amidst a mighty fluctuation of emotions, perished by a martyr's fate on the death-pile whose smoke defaced the marble cupola of the cathedral of Santa Maria del Fiore. During his student years universities were opened in many parts of Europe. The meetings of the Aulic Council were being held. The new division of Germany into Circles was settled. The jurisprudence of Hungary, securing certain religious rights, was published. The war between France and Spain raged in Italy. The "Nero of Pontiffs," Alexander VI., was poisoned. Gonzalo Ximenes became executor of Isabella of Castile and regent of Spain. Buried art was resuscitated. Michel Angelo was called to Rome by Pope Julius II., to build a monument worthy of his patron and of his own immortal genius; and a new life was imparted to man to express on canvas or in marble the finest ideals of their souls.

The political condition of Europe had changed. The fourteenth and fifteenth centuries were the birth-time of the nations of modern Europe. They had broken away one after another from the mediæval political system, and become independent, with national feelings, sympathies, and aspirations, which made each nation feel that it had a career of its own.

The result of all this new life was that men felt that the world of social customs and of political and religious restraint in which they had previously lived was too small for them: they felt the need of more room to breathe in. The world was larger: man's life had more sides to it than their fathers fancied. Old things were passing away, and all things were becoming new.

While mediævalism lasted, the Church, the empire, and the scholastic philosophy had ruled men's bodies and minds and souls, and laid down the boundaries beyond which they were not to go. Those barriers had burst with the new life pressing upon them on all sides. Men felt that religion was wider than the Catholic Church, they felt that social life was too manifold to be confined within the limits of the Holy Roman Empire, they felt that in human hearts there were thoughts which had been beyond the ken of the most learned of the Schoolmen.

In earlier days a few daring but solitary thinkers had thought out for themselves purer and higher ideas,—with what result? Only to find themselves in the dangerous position of social isolation in which every thinker in advance of his age must stand. The invention of printing made these thoughts common property; and they began to act on men in masses, and to move the multitude.

It was in the midst of this world of life that the Reformation arose. It was a world in a ferment of change and stir. Feudal institutions were on the wane. Law was acquiring an ascendency over force. Diplomacy began to take the place of war. Arbitrary power was tending to constitutionalism. The people were no longer contented to remain under the pupilage of kings, nobles, priests, and pontiffs. It was a time of intense individual life: navigators, travellers, manufacturers, and merchants appeared in simultaneous abundance, and by their adventures excited, while by their wealth they enriched, the cities where they

settled. Learning and literature spread into wider circles of mankind. Philosophy appealed more and more to the mass of the race than to the few who dwelt in cloistered cells. Science and art received a powerful impulse, and attained a recognized position. Great achievements and heroic deeds were done, mighty hopes were excited, daring speculations were entertained, dazzling plans were formed. It was an age of turmoil, enterprise, romance, dream, effort, energy, rivalry, progress. The sluggish sleep of centuries was exchanged for passionate life and courageous endurance. A sensuous processional civilization gave place to a rude simplicity of being. Ceremonialism and ritualistic pomp, in those dim, mediæval days, had held the soul in thrall to the Church; but now a spirituality and a strong throbbing of vital godliness revolt against the composite, barbaric, and Christian worship which Rome, by her legislative power, enjoins and enforces. Criticism, logic, Scripture, and conscience are to be brought into a coactive unity by the energy of one grand Teutonic and Titanic nature: the nations are to be roused, and a true sense of Christian responsibility is to be shed into the living heart of Europe, and to become the force and inner spring of modern history. One who could do and dare and endure was required,—one who had an eye to discern, a heart to feel, a soul to assert, and hand to maintain the truth committed to him; a man of insight and foresight, of full vigor and unconquerable energy; a fit and noble man. And, when the fulness of time had come, he was ready. Death's surly grasp could not hold him, and Luther arose from his sick couch at Erfurt with the seed of a new life in his soul.

We may thus see that the Reformation was the result of forces which had been slowly and silently gathering strength, till, when sufficiently matured, they violently upheaved and rent the strata of society beneath which they had been concealed. It was the natural result of principles which had long been working in and moulding the minds of the mass of the people; and it was preceded by, it was the outgrowth and embodiment of, revolutions in politics, in society, in commerce, in literature and art.

S. Fletcher Williams.

Hackney, London.

TO G. L. C.

Give me a friend, though all else be denied!
A lover seeks his darling to possess,
Binds by soft words, shackles by fond caress,
Mourns if his loved one wanders from his side.
But, faithful friend, though stormy oceans wide
And continents divide us, none the less
Thy constant heart, untravelled, will confess
That space nor years true friends can e'er divide.
Then speed thee over seas thou lovest well,
And speed thee back again to constant friends.
May gentle winds thy spreading canvas swell
O'er seas, o'er years, till thy last voyage ends!
Thy soul all peace within, so, on thy way,
All waves be calmed, nights turn to changeless day.

W. I. L.

INTUITION.

The century now near its close has brought more freedom and larger range of thought, more of the discovery and application of truth in things material and spiritual, more wise study of the powers, relations, duty, and destiny of man than any preceding century.

The past is better understood and appreciated: the present is held as a more hopeful field wherein to work for a better future. Never before has the great question of Jesus, "Why judge ye not, even of yourselves, what is right?" stirred so many free and reverent souls.

John Milton said: "Give me liberty to know, to utter, and to argue freely, according to conscience, above all liberties.... Let truth and falsehood grapple. Who ever knew truth put to the worse in a free and open encounter? ... For where God shakes a kingdom with strong and healthful commotion to a general reforming it is not untrue that many sectaries and false teachers are the busiest in seducing; but yet more true is it that God raises to his own work men of rare abilities and more than common industry, not only to look back and revise what hath been taught, but to gain further, and to go on to some new enlightened steps in the discovery of truth."

His words are wise as well as heroic. They show the perils, the benefits, and the high spirit and brave methods for such "strong and healthful commotion" as we need, even as it was needed in the days of the Puritan and the Cavalier.

Each age has its leading aspects of thought and life, its philosophy, science, and religion: certain basic truths underneath

all, but the shifting light and shade in which they are seen changing, like the colors of a kaleidoscope; crude conceptions and fearful errors, also, fading out to be replaced by others less crude and fearful.

A few great words, not new, but with modern meanings larger and nobler than their old significance, may summarize the dominant and advancing thought of our time,—"the spirit of the age," using a familiar expression,—a Supreme Mind, Evolution, Man the Microcosm, Reason, Intuition, the Inner Life, Immortality. These will suffice, although others might be added; but these have large scope in religion and science, and the meaning we give them is a shaping power in life. That meaning is not fixed; but it tends toward the supremacy of the spiritual, going back to one unitive design and positive will.

For teacher or preacher the calamity is not to appreciate the higher tendencies of thought. Set a teacher before his class with his mind possessed by the old notion that man has a soul, and his methods will be superficial compared to those he would adopt if inspired by the later idea that man *is* a soul. For preacher or poet this idea is of high moment. Without some glimpse of it the poet cannot be: only jingling rhyme and fanciful conceit are possible. With it the poem will be a sermon, the sermon a poem.

The crude notion that the soul is but a resultant of bodily chemical action is as poor and inadequate for the best culture as its equally crude companion notion that the unintelligent and impersonal potency of matter evolves and guides suns and stars, paints the flower, shapes the eye of the eagle, and balances the insect in mid-air on wings of gossamer, is to solve the processes of nature. The spirit is innermost and dominant in man, the Supreme Spirit innermost and dominant in nature. The splendor and glory of that "kingdom of heaven within" us; the high possibilities of spiritual culture in our daily life; the conquering sway of the soul over the senses; the puissance of the consecrated will, lighted by love and guided by wisdom, to subdue the unworthy thought or act and lift life here to diviner levels; a higher life beyond, real, natural, immortal,—these are the ideals and aims of to-day.

We still have scientists of the same type as Martin Korky in Galileo's day, who refused to admit the facts revealed by the telescope or to see stars through its magic lens, but wrote a friend: "If the new planets were acknowledged, what chaos would ensue! I will never concede his four new stars to that Italian, though I die for it."

Of these F. W. H. Myers says, in his late work on Science and Immortality, that their silence in regard to a future life "is almost more discouraging than overt attack." A like influence comes from their silence in regard to a ruling Mind. But these represent the past. Mr. Myers says that during the last few years discoveries have been made "which must gradually revolutionize our whole attitude toward the question of an unseen world, and our own past, present, or future existence therein."

Prof. Oliver Lodge, in an article in the *Fortnightly Review* in 1893 on "The Interstellar Ether," said: "The things of which we are permanently conscious are motion and force; but there is a third thing which we have been all our lives in contact with, and which we know even more primarily, though perhaps we are so immersed in it that our knowledge realizes itself later,—namely, life and mind. By investigations now going on, no merely material prospect will be opened to us, but some glimpse into a region of the universe which science has never yet entered, but which has been sought from afar, and perhaps blindly appreciated by painter or poet, by philosopher or saint." He foresees the acceptance of a Supreme Intelligence, and of man as an undying spirit served by a physical body here and by a spiritual body hereafter, as factors in the scientific study of nature and of human life,—a great change, sure to come. Psychic science and research are opening the way. It is in the very air we breathe.

I once heard a sermon of which a large part was made up of thought and illustration in regard to man as a microcosm. Nebulæ, star-dust, the primeval rocks, life in all forms,—vegetable or animal,—were held as prophetic of the coming man, and he as compounded of all below, his inner life prophetic of his immortality. The rapt attention of his hearers, as the wondrous steps

from mollusk to man, from man to angel, were brought out, led me to realize more than ever what rich and almost untrodden fields for the preacher are in these views of the nature, the inner life, the infinite relations, and the destiny of man.

With such wide relations to the world of matter and of mind must come wide powers of intuitive discovery. That soul which mirrors and reflects the universe, and to which nothing is absolutely unknowable, lights up the way for experimental science to follow, and verify its revelations. Intuition has been too little appreciated. Henry Thomas Buckle said, "In England since the first half of the seventeenth century the inductive method as the means of arriving at physical truth has been the object, not of rational admiration, but of a blind and servile worship." So, in morals and religion, book and outward system of theology has enslaved the soul, and made *the voice within* of little weight. But a change has come.

Nearly twenty-five hundred years ago the Greek Pythagoras first laid down the true theory of the planetary system, which was laid aside until revived by Copernicus. It stands accepted and tested to-day, but it was an intuitive discovery with the old philosopher.

In 1791 Dr. Erasmus Darwin, grandfather of Charles Darwin, published in London a long didactic poem, "The Botanic Garden," which attracted much attention. A brief extract is significant:—

"Organic life beneath the shoreless waves
Was born and nursed in ocean's pearly caves.
First forms minute, unseen by spheric glass,
Move on the mud or pierce the watery mass;
These, as successive generations bloom,
New powers acquire and larger limbs assume,
Whence countless groups of vegetation spring,
And breathing realms of fin and feet and wing."

Here is evolution, differentiation, origin of species,—the discovery and the record in glowing verse of theories which his gifted grandson and others have toiled through years of investigation to confirm. All honor to their inductive work! but shall the intuition of the earlier discoverer, who perhaps kindled the mind and lighted the path of his great descendant, be ignored?

Tyndall says that the "emission theory" of light, held by Newton, Laplace, and others, was finally overthrown in 1801 by Edward Young, an English professor of natural philosophy, and that "Young never saw with his eyes the waves of sound, but had the force of imagination to picture them, and the intellect to investigate them." This statement shows that the great discovery of the undulating theory of light, now held established by science, was first intuitive. His "imagination"—intuition—apprehended the law and deduced the facts from it, which inductive experiment afterward verified. In the same intuitive way Young believed in ether, and early suggested the idea of an all-pervading, invisible, elastic substance, the existence of which is now an established theory.

Other intuitive forecasts and discoveries might be given. Of Sir Isaac Newton's discovery of the law of gravitation Buckle says: "He sat where he was [beneath the apple-tree], and thought like a man entranced and enraptured, feeding on his own mind and evolving idea after idea.

"His mind thus advancing, he was carried by imagination into the realms of space; and, still sitting heedless of the operations of nature, he completed the most sublime and majestic speculation that ever entered into the heart of man to conceive. See how small a part the senses played in the discovery. It was the triumph of an idea. The cause of the discovery was in the mind of Newton."

Thus was the great discovery made,—in a single hour of intuitive light, an hour followed by years of patient experiment which verified it. These beginnings of the list of intuitive discoveries in science must suffice.

A gifted seer has said: "Man fronts two worlds at once, with something of the animal and something of the angel in him. He carries sheathed within his flesh the potent secret of all things."

His outer senses connect him with the external world: his inner senses, finer and wider in their range, connect him with the spiritual world, the realm of causes.

As Wordsworth said,—

"We see into the soul of things."

The gates of heaven become transparent, and we catch glimpses of the blessed immortals. The words of Jesus, "Behold, the kingdom of heaven is within you," are realized. In his inmost being man is of the same essence as "the power that makes for righteousness." His spiritual relations are celestial, divine, and eternal.

As theological dogmas fade away, intuitive morals, the ethics of the soul, must take their place. Book or creed may help, but the spirit is supreme. "The "light within," the "voice of God in the soul," of Fox and Penn and the old mystics, must be our guide to study and to the truth which shall make us free.

William Ellery Channing's mission was to teach the capacity of man, "made in God's own image," for high duty and progressive, harmonious culture here and hereafter.

That led him to views of the future life far beyond those prevalent in his time. He said: "They now see [in heaven] what before but dimly gleamed on them,—the capacity, the mysteries, of a human soul. The significance of that word 'Immortality' is apprehended, and every being destined for it rises into unutterable importance. Human friends are prized as above all price." Of immediate knowledge of us, he said: "I know nothing to prevent such knowledge. . . . It is possible that the distance of heaven (as we think of it) lies wholly in the veil of sense which we now want power to penetrate. A new sense, a new eye, might show the spiritual world compassing us on every side." He speaks of the "spiritual senses" of those in heaven, by which they can see the remote as clearly as we do the near. Like a flood of light, his words illumined the murky darkness of awful creeds.

The moment a spiritual thinker transcends the sway of dogmatic authority, the next step is to intuitive morals and the soul's power of discovery. That step the liberal religious movement of our time is taking. It knows no finality. Its attitude must be, in Milton's brave words, "to gain further, and to go on to some new enlightened steps in the discovery of truth." Is clairvoyance the "new eye"? What of the researches of psychical science in the life within and beyond? Questions like these are everywhere heard. The hour is ripe, the need pressing, the materials rich and abundant for carrying forward with new emphasis the work in which Channing, with deep, spiritual insight, wrought so wisely and so well.

G. B. Stebbins.

Detroit, Mich.

AS OTHERS SEE US.

The *Week* of Toronto, Canada, a journal of politics, literature, science, etc., publishes the following running account of a reporter's visit to the Unitarian church:—

Unitarianism can claim as belonging to it some of the most distinguished intellects and purest souls that have blessed the world. Saving a slight touch of intolerance toward those who differ with it, and which is perhaps common more or less to all faiths, it presents to the world a plausible and reasonable sort of religion, the basic principles of which are the fatherhood of God and the brotherhood of mankind. That this is no mere talk is exemplified in the lives of Unitarians, wherever they are found. Yet the fact remains that there are only about sixty-eight thousand Unitarians in the United States, and perhaps a thousand in Canada. I note that in a recent issue of the New York *Independent*, which gives the numerical standing of the various churches side by side with a short statement by a prominent minister of each denomination, Rev. Edward Everett Hale, D.D., a deservedly popular Unitarian, says:—

Almost any Unitarian would tell you that the practical creed of every-day laymen in all the Protestant churches of America is Unitarian. We really believe that it is only the clergy of the evangelical churches who believe in the doctrines of the Westminster Confession. For the rank and file, we really think that their religion would be summed up in the statement that they believe in God and worship him, that they believe in heaven and hope to go there, and that they try to do right among their fellow-men, and that they believe that Jesus was Christ, a teacher sent from God to tell men to do this. I said this to a large audience of Presbyterians in Saratoga last September. As soon as I had done, a Presbyterian clergyman came to me on the platform, and told me that I was right in this statement. Since that time I have had various attacks upon that sermon sent me from dif-

ferent Presbyterian journals. No one has yet ventured to say that the laymen by and large of the Presbyterian communion believe in the Westminster Confession. The Unitarian Church of America is not dissatisfied with this position. We believe that, in the long run, the laity of America will insist that the pulpit shall express the doctrine which, on the whole, the laity have come to.

There may be a good deal of truth in this, though it will be conceded that, as a statement, it is rather a sweeping one. So far as my experience goes, it is not exact. No doubt, there has been a considerable broadening of view; but the people in the so-called evangelical churches who are broadest cannot be properly defined as Unitarians. Neither need Unitarianism wish to extend its numbers in this particular way. The fact remains that it satisfies the aspirations and requirements of a small proportion of the people of this continent and of the Old World. It has prompted noble lives. It has done its share toward the rounding out of the human conception of religion. There does not seem to be any need for it to pretend that it entirely satisfies popular ideas or that it is a popular church. If this were so, its numbers would be larger. There are about twenty-five millions of communicants of Christian churches in the United States and Canada. Of these sixty-nine thousand are Unitarians.

Standing a little way back from the west side of Jarvis Street, between Wilton Avenue and Gerrard Street, the First Unitarian Church is a somewhat tasteful edifice in the Gothic style of architecture, being built of brick with trimmings and piers of cement or stone-work, and having a large eastern window. A sign at the door says that strangers are welcome, and there is probably no church in the city where this is more emphatically the case. Entering the front door, you find yourself in a cocoa-matted vestibule, from which cocoa-matted stairs ascend right and left to the church, the auditorium being built over a capacious basement. Going up these stairs, you are received by an attentive usher, who conducts you to a comfortable seat, in which you find the hymn-book used in the service (with music) and the prayer-book. There is a widish central aisle, and there are also aisles on the north and south sides of the auditorium. Between these the open-ended pews run on a curve, so that the attention of the congregation naturally and easily converges on the platform, which is a very tasteful piece of joinery construction in light oak, with two or three ecclesiastical-looking chairs upon it upholstered in red velvet, and a central reading-desk. A vase of flowers or an ornamental plant finds a place on a small table. Though not large, the church is well adapted for its purpose, and gives one a sense of commodious comfort. Daylight streams through three pointed windows on each side, in addition to the large one at the east end of the building, so that the illumination is not of the "dim, religious" variety. At night the church is lighted by four gaseliers of polished brass. The floor is handsomely carpeted all over, and there are crimson cushions in all the pews. The walls and ceiling are tastefully decorated, and at the back of the reading-desk a large gilt cross forms part of the mural ornamentation. There is a small gallery at the back of the church, which is not used. At the north-west corner of the church, near the platform, and placed diagonally, is a neat and effective organ of precisely the right size for the church,—it is neither absurdly large nor penuriously small,—and in front of it a choir pew. The organ is adequately played by Miss Henrietta Shipe, one of Toronto's most valued accompanists. The choir pew is occupied by a quartette of good average ability, led by Mr. J. L. O'Malley, who is well known as an enthusiastic amateur, and whose massive bass voice makes a good support for the other vocalists. On Sunday evening last there were about a hundred people present, about half of whom were men. The present fashion of ladies' large sleeves, however, is calculated to make a good congregational showing; and, though the seating capacity of the auditorium was not really more than half occupied, the audience looked a fair one for the building.

The organist was playing a soft and pleasing voluntary when I entered this abode of advanced thought and higher criticism. It was not an unsuitable opportunity to con the "Statement of Principles" which, along with other Unitarian litera-

ture, is placed on tables in the vestibule. For a church which has no creed, it must be conceded that this church gives one every opportunity of letting visitors know where it stands. The document is as follows:—

STATEMENT OF PRINCIPLES.

Affirming the exercise of perfect freedom of thought in religion, as in other things, to be a personal right and duty, this church does not require its members to assent to any creed, and excludes no one for any doctrinal difference. It welcomes to its fellowship all who seek to promote Truth, Righteousness, and Love in themselves and others: it has no other test of acceptance. This Statement of Principles is put forth, not as binding upon any one, but as an explanation of some of the distinctive beliefs of Unitarianism to-day, which this Church represents.

1. *God, the Father of All.* "The Lord our God is One"; the Immanent Spirit and Life of the Universe; the Infinite and Eternal Power, Wisdom, and Beneficence, over all things and through all things, guiding the operations of nature, the evolution of worlds, and the life of man to ends of ultimate good.

2. *The Divinity of Man.* Man, not fallen, but ever ascending to higher stages of being; the most perfect expression of the Divine; by nature, a Child of God.

3. *The Spiritual Leadership of Jesus Christ.* The Man of Nazareth, whose preeminent Divinity exemplified the possibilities of the Divine Humanity residing in all men, the most sublime Prophet of the Soul that the ages have produced, the wisest and loftiest of the Teachers who have guided mankind in their religious development.

4. *The Brotherhood of Man.* A fundamental principle of the religion of Jesus, implied in the fatherhood of God. A brotherhood not limited by creed, race, or condition, outflowing in all brotherly activities tending to the amelioration and ennobling of human life; its consummation, the union of all humanity in the ties of peace and good fellowship.

5. *Religion Natural to Man.* The sense of relationship to God and duty, not imparted from without, but inherent in human nature; the impulse of the divinity within the soul; while independent of, yet including all bibles, churches, and faiths; its purest realization, perfect obedience to the will of God, or to love the best and live the best we know.

6. *Christianity, the Worship of God and the Service of Man.* The highest form of historic religion; a life rather than a creed; not an orthodoxy of beliefs, but a principle of personal conduct; in essence, Love to God and Love to Man; its truest expression, service to others.

7. *Prayer, to uplift Man, not to change God.* We conceive the universe as an evolution of beautiful, beneficent, unvarying order, governed by laws which are never reversed or suspended. Prayer changes no physical or spiritual law. It is rather an expression of that law by which the soul of man ever aspires toward the Highest, and the finite holds communion with the Infinite. Not always in words; for "he prayeth best who loveth best," and labor for the noblest ideals is prayer in action. Thus may the whole life be made a prayer.

8. *Immortality for All.* Every soul, being a child of God, and a partaker of his nature, is by consequence immortal. Death is a beneficent provision of the Divine Parent for bringing all his children into a fuller and richer life.

9. *Evil Transient, Good Eternal.* Retribution, being natural, not arbitrary, is never to be evaded or transferred; being remedial, not vindictive, cannot in the nature of things be everlasting. The monstrous doctrine of an eternal hell we repudiate as a gross libel on the character of God. No evil can befall the good man in life or death. Goodness is an eternal law of God, and will finally overcome all evil; and only as we accept and practise this law can we find peace in this world or in the world to come.

10. *Salvation by Character.* Salvation, not escape from the consequences of sin, which are inevitable, but freedom from sin; obtained, not by the sacrifice of another for us, but by our self-sacrifice for the good of all; its outlook, the continuity of human development in all worlds, or the progress of mankind upward and onward forever.

11. *The Unity and Sacredness of All Truth.* All truth is from God, and means progress and blessedness. Science is a handmaiden and helper of True Religion. The facts of the one can never contradict the facts of the other, and the natural soil of truth is the free and open mind. Therefore, taking truth for authority, not authority for truth, we deem it our highest duty to follow the truth in love, wherever it leads.

12. *Revelation Universal and Progressive.* Coming through no single channel or in any miraculous way, but naturally, through many channels; not of the remote past or of one people only, but of all times and nations. The province of revelation is the whole world of truth. Every new truth belongs to it; and, so far from its being ended, our belief is that humanity is to-day only in the dawn of still greater revelations yet to be.

13. *Inspiration, a Light for Every Man.* Not something locked up in writings or limited to any sect, age, or race, but to-day and here, just as truly as in the infancy of the

world and in Palestine, the Infinite Spirit of Love, Wisdom, Truth, and Beauty waits to come with its inspiration into every receptive mind.

14. *The Bible, Literature, not Dogma.* A product of religion, not its origin; while not to be accepted as infallible, some parts being contrary to the truths of science, the best reason and conscience of our time, and the teachings of Jesus, yet to be prized as the most important and precious of all the sacred scriptures that we inherit from the past of man's religious life.

15. *The Supreme Authority of Reason and Conscience.* Accepting that only as authoritative which is true, we hold reason and conscience to be man's endowment for the discerning of truth. No man can be expected or required to believe anything contrary to reason; but every person should listen to and obey the deepest suggestions within his own soul as the voice of God, ever striving to prove all things, and to hold fast to that which is good.

16. *The Free Church.* A voluntary association of earnest persons, not limited to any form of faith, uniting in the love of truth and in the spirit of Jesus Christ for worship, for religious thought and inquiry, for moral self-improvement, and for human helpfulness; a feasible basis for the Unity of Christendom and the Fellowship of Religions.

The preliminary service at this church is liturgical. They have a "Book of Worship," which contains ten opening services; baptismal, burial, and communion services; and a number of selections from the Psalms. The proceedings were begun on Sunday evening, after the singing of a hymn, by the reading of a short prayer, which was as follows.—

May this house be unto us no other than the house of God and the gate of heaven! Here let us worship him who is a Spirit in spirit and in truth. Suffer not the cares of the world and the anxieties of life to interrupt our devotions. Draw near to God, and he will draw near to you. Toil, trial, and suffering still await us; and the experience of every day teaches that we are not sufficient unto ourselves. Put your trust in Him whose grace is ready to help in time of need.

Rev. Mr. Woude read these words in a reverent and sympathetic voice. After that a psalm was chanted by the choir and congregation, the minister reading the alternate verses. Then followed a couple of pages of devotional sentences read by the minister and responded to in the speaking voice by the congregation. They appeared to combine Scriptural quotations and the liturgy of the Anglican Church. After this the quartette sang an anthem with considerable feeling and expression. A Scripture reading, the recital of a short prayer, and the singing of another hymn completed the preliminary exercises. Mr. Woude prefaced his sermon by reading a beautiful sonnet by Ralph Waldo Emerson, and also by announcing that its subject was "Other Words of God." Broadly speaking, the discourse was an effort to show that, although the Bible, "notwithstanding its imperfections, limitations, and contradictions, is the greatest storehouse of spiritual armor known," yet there were "other words of God" which, as we "had leisure and opportunity, we ought to make ourselves acquainted with." Beginning with an animated and eloquent panegyric on the Bible, and a recommendation to his hearers to study it industriously, the preacher passed on to consider other books in which the works and nature of the Almighty were manifest. It would be well to search out the sacred words of all nations besides the Jews, to remember that all noble literature is divine; that God speaks through the voice of art and music and dignified and impressive buildings; that he speaks through science, and, as Emanuel Kant said, "through the stars and the mind of man." The lecture was a very interesting one. It was read from manuscript, and was a considerable and notable intellectual and scholarly effort. Considered as preaching, it might be, perhaps, described as of the academic kind. It took us through all ages, through literature, science, and nature, and left us trying to "understand the Almighty to perfection." We found, with Job, that we couldn't. After the sermon a solo of a somewhat florid character was sung by a fine alto voice. The hymn, "Lead, Kindly Light," and a benediction, concluded the service.

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*A SUGGESTED DOXOLOGY.**

Praise God from whom all blessings flow,
Praise him all creatures here below!
Praise him ye heavenly hosts above,
Praise him who is Eternal Love!

* Rev. Albert Walkley suggests this changed form to be sung in Unitarian churches to the tune of "Old Hundred."

CONGREGATIONAL INSTALLATION.

The proper installation of a minister directly by the congregation is not unusual in Unitarian churches. It is the old Congregational form dear to our fathers. An admirable example was given at the installation of Rev. C. G. Horst as minister of the Second Unitarian Church of Athol, Mass., when E. V. Wilson, Esq., a prominent member of the church, made the following address:—

Being a Unitarian society, we are a Congregational body; that is, we manage, control, and direct our own affairs. Our form of government is a pure democracy. Every member has an equal voice in the management of the society. We determine what officers shall be chosen, and we elect them; who shall be admitted to membership and the manner in which they shall be admitted; we choose our pastor or minister, he holds that office during the pleasure of both parties, and then we dismiss him; and all these acts are subject to no revision or investigation by bishop, council, presbytery, convention, or synod. Our ministers are not sent to watch over us as theological policemen.

The church has the same authority to ordain and install its ministers that it has to determine whom they shall be. If the ceremony is performed by another minister, his authority so to do is wholly derived from the church for which he acts. Recognizing this, the ceremony of installation in Unitarian churches is frequently, if not usually, performed by a layman, a member of the society who is selected by the church to represent it for that purpose.

You have been selected by the practically unanimous vote of this society to become its pastor, and you have accepted our call; and by virtue of that acceptance and the authority of this society I now install you as pastor of the Second Unitarian Church in Athol.

There is something worth noting in the mutual agreement by which the relation of pastor and people is assumed. It is not simply a union of sentiment at the beginning of the relation, but it signifies that there should be the same union of sentiment during its continuance. The pew and the pulpit are to work together. There are certain duties that devolve on each, and each must perform its part if this church shall be all and do all that becomes a Christian church. We pledge you our earnest support, and will ask for no truer loyalty on your part than we show on our part.

We ask you to subscribe to no creed, but we ask you to preach the faith. We recognize that, as one's knowledge broadens, his belief changes. What is miraculous to the child is commonplace to the man; but, while beliefs change, faith remains. The truth, so far as we know the truth, is our creed; and nothing that is true is heresy. We ask you to broaden our knowledge of the truth and to strengthen our faith. There are those of deep religious convictions in this congregation. To them the Unitarian faith should be presented in all its beauty and fulness. Many who are not Unitarians, and too many who claim that they are, think that the Unitarian creed is a denial of certain articles in the creeds of other churches. It is no doubt true that the Unitarian movement was a protest against a Christianity that was unchristian, a humanity that was inhuman; but it was not then, nor is it now, a denial of all belief. The Unitarian Church has a living, vital faith; and that faith we ask you to preach. Those truly religious souls who are the saving salt in every congregation are no more satisfied by preaching only the old denials than a famished man would be at a restaurant where the bill of fare only announces, "We have not any." Preach to us the faith.

The pulpit in a Unitarian church is a rostrum from which the truth may be spoken without fear of the charge of heresy or dread of the ban of excommunication. Every question that touches the religious side of man, every problem that affects him intellectually, morally, or spiritually, may be looked squarely in the face and fairly discussed.

It is a frequent complaint that the pews are empty, that many do not go to church; but the pulpit that has something to say will not have to talk to empty pews. The questions of the day are proper topics for the pulpit. We care little for the sin of the Adam that was, but we care much for

the conduct of the Adam that is. The prophets of old discussed present topics, and the prophet of to-day, if he is a prophet, will discuss live issues. If he has a message, he will not lack for hearers.

Emerson says,—

"Still at the prophet's feet the nations sit."

But the nations in these closing days of the nineteenth century sit only at the feet of those prophets whose faces are set toward the dawn of the twentieth century. Preach to us the faith, the faith of to-day. Teach us the truth, the truth of to-day.

In the pulpit and out of it be thou our pastor, and in the church and out of it we will be thy people.

UNITARIANISM IN TRANSYLVANIA.

LETTER FROM BISHOP FERENCZ, PUBLISHED IN THE ANNUAL REPORT OF THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.

My dear Sir,—I promised that before your annual meeting took place I should inform you of the course of affairs in our Hungarian Unitarian Church. I wish now to discharge this promise.

Most probably it is known in England that in our country some religious-political questions made a great stir last year. Of this the Roman Catholic Church gave occasion by disobeying the laws of the State concerning registration, which was formerly performed by the different religious communities. The Roman Catholic priests were very unwilling to give notice to the ministers of Protestant churches of the christenings performed by them on children of a different creed, so that they might not be registered as belonging to the church of their father and mother, according to their sex. The consequence of this was that Parliament has made some new laws, by which civil registration and civil marriage become compulsory.

The new laws will come into operation this year; and our Church will lose a right, which it has exercised ever since its foundation,—*i.e.*, more than three hundred years. We acknowledge that these laws are very reasonable and even necessary, if we look at them from a national and political point of view; but it is disappointing that, owing to these laws, our Church loses much financially. Our poorly paid ministers have had some fees for duties connected with registration, which now they will not get. There is, however, some hope that the government will take this loss into consideration and give some compensation to the ministers. Perhaps the yearly grant given to the Church by the State will be raised, for which applications have been made by us already.

On the whole, the main object of our endeavor is now to improve somehow the condition of our ministers. Nearly all the lay professions offer a more prosperous life to young men than the ministry does, and thus talented students do not wish to study theology. This is the more disappointing, since only a body of well-educated and active ministers can give strength and life to a church. If a bill, the intention of which is to allow free religion to everybody, and which has already been brought before and rejected by the House of Magnates twice, should pass, the barriers of the different sects will be removed; and the future of our Church will then depend on the activity and zeal of the ministers even more than it does now. Good ministers will be able not only to keep the old members of their congregations, but to obtain new ones also.

It is very encouraging that the congregations themselves are doing much to improve their condition. Several congregations are this year building either a parsonage or a school; and a country congregation is now building a new church, which will cost about thirty or forty thousand florins.

The Unitarian congregation at Budapest, in which you are more interested, since you and our American brethren had an active part in its foundation and maintenance, is flourishing and getting stronger and stronger as the years pass. According to the conscription of last year, there belong to the congregations of Budapest, Hodmezö-Vàsàrhely, Mezö-Berèny, Vroshàra, etc., 2,843 souls; *i.e.*, about sixteen times more than at the time of the foundation. These are now under the care of the minister of the Budapest congregation and three assistant ministers, of whom one is at Hod-

mezö-Vàsárhely, the other at Polgárdí, and the third at Budapest. The last assistant was sent to Budapest a year ago, where there was great need for a second minister. Services are held now every Sunday, while previously only two services took place in a month. With the help of this assistant minister, all the children who attend the different schools of the metropolis will get the necessary religious education, which was impossible before, one man being unable to teach them all in the different parts of a large city. Upon the whole, the sacrifices made toward the maintenance of this congregation have brought their fruits abundantly. Thus, when I express here the thanks of my Church for the grants given to this congregation by the British and Foreign Unitarian Association, may I hope that this generous help will not be withdrawn from this congregation, which is doing real good work in Hungary proper.

In connection with the statistics given above, I may mention here that our Unitarian Church, according to the conscription of last year, numbers 64,335 souls, 644 more than the year before. And now let me say a few words about the educational institutions of our Church. In the elementary schools the condition of the teachers has improved much since the government came to our help and made up the salaries of teachers to 300 florins all over the country where it was less than that. In larger schools it is at least 400 florins. Some of you will be surprised on hearing that we call it a great improvement if our teachers can get a salary of three or four hundred florins; but with us it is really a great improvement, for previously it was in many cases only 100 to 150 or 200 florins. And we hope that the government will not stop here, but in time will reward more generously the great services our teachers render to the cause of education. I must notice that nearly all the teachers have, besides their salary, a house with a garden and orchard and a couple of acres of land where they can grow some necessaries for their households.

The condition of the professors, as we call them, of our upper schools, called gymnasia, is also improving, since the government is now going to make a fund out of which the retiring professors of denominational gymnasia may get a pension in their old age. It is a pity that we cannot add something to their present salary, which is now 1,000 florins at Kolozsvár and 800 in the country, hardly enough to meet the wants of town life. But we hope that before long, by the increase of our educational funds, we shall be able to raise the salaries of the professors, too.

In the theological college—most probably because ministers are poorly paid—there is a decrease of students, so that instead of twelve or fifteen, which was the usual number in previous years, we have now only five students. Fortunately, there are some young men who finished their course in the college and did not take a pulpit, so that just now we are not in want of ministers.

Among these young men there is Mr. Nicholas Józan, who will return to us in July, and for whom I shall try to find a congregation where he might use the knowledge and experience he brings back from Manchester College, Oxford. I am much obliged to you for the information that the student (Mr. Lófi) who goes to Oxford next autumn will have the same grant from the British and Foreign Unitarian Association as previous students have had.

Our annual meetings will take place on the 28th and following days of August at a country church, and not at Kolozsvár, as they usually do. It would give us great pleasure if some of our English brethren could be present on that occasion. I need not say that we should offer them the heartiest welcome; and as I know that Englishmen travel on the Continent during the month of August, Unitarians might come to Transylvania, so that the bonds of sympathy and love which have made us, in spite of the great distance between us, almost one family might become stronger by personal contact. We are sorry that our Church cannot be represented at your meetings. But in the name of the Hungarian Unitarian Church I salute you, and wish that your conferences and resolutions may benefit our common cause. God's blessing be upon your true endeavors. I am, sir,

Yours very truly,

JOSEPH FERENCZ,

Bishop of Unitarian Churches in Hungary.

ONE UPWARD LOOK EACH DAY.

SUNDAY.

Comfort.

Comfort one another
  With the hand-clasp close and tender,
  With the sweetness love can render,
And of looks of friendly eyes.
  Do not wait with grace unspoken,
  While life's daily bread is broken.
Gentle speech is oft like manna from the skies.

—*Selected.*

MONDAY.

Being.

God's spirit falls on me, as dewdrops on a rose,
If I, but like a rose, my heart to him unclose.

Could but thy soul, O man, become a silent night,
God would be born in thee, and set all things aright.

Though Christ a thousand times in Bethlehem be born,
If he's not born in thee, thy soul is all forlorn.

The cross on Golgotha will never save thy soul,
The cross in thine own heart alone can make thee whole.

Hold there! Where runnest thou? Know heaven is in thee.
Seekest thou for God elsewhere, his face thou'lt never see.

In all eternity no tone can be so sweet
As where man's heart with God in unison doth beat.

Whate'er thou lovest, man, that, too, become thou must,—
God, if thou lovest God; dust, if thou lovest dust.

—*Johannes Scheffer.*

TUESDAY.

Love.

Two paths lead upward from below,
  And angels wait above,
Who count each burning life drop's flow,
  Each falling tear of love.

Though from the hero's bleeding breast
  Her pulses freedom drew,
Though the white lilies in her crest
  Sprang from the scarlet dew,—
While valor's haughty champions wait
  Till all their scars are shown,
Love walks unchallenged through the gate,
  To sit beside the throne.

—*O. W. Holmes.*

WEDNESDAY.

Recovery.

O ancient streams, O far-descended woods,
Full of the fluttering of melodious souls!
O hills and valleys, that adorn yourselves
In solemn jubilation; winds and clouds,
Ocean and land in stormy nuptials clasped,
And all exuberant creatures that acclaim
The earth's divine renewal: lo! I, too,
With yours would mingle somewhat of glad song.
I, too, have come through wintry terrors,—yea,
Through tempest and through cataclysm of soul,
Have come, and am delivered. Me, the spring,
Me, also, dimly with new life hath touched,
And with regenerate hope, the salt of life;
And I would dedicate these thankful tears
To whatsoever Power beneficent,
Veiled though his countenance, undivulged his thought,
Hath led me from the haunted darkness forth
Into the gracious air and vernal morn,
And suffers me to know my spirit a note
Of the great chorus, one with bird and stream,
And voiceful mountain,—nay, a string, how jarred,
And all but broken! of that lyre of life,
Whereon himself, the master harp-player,
Resolving all its mortal dissonance
To an immortal and most perfect strain,
Harps without pause, building with song the world.

—*William Watson.*

THURSDAY.

Life.

A head without a heart makes evil blood;
Nor is a heart without a head much good.
For he who would at happiness arrive
Needs heart and head, and both of them alive.

—*Fr. Bodenstedt.*

FRIDAY.

Faith.

For faith is but the perfect trust
  Which God's great love compels us to,
When once we learn, as learn we must,
  How little we ourselves can do.

—*William Hunter Birckhead.*

SATURDAY.

Peace.

The murmur of a waterfall
  A mile away,
The rustle when a robin lights
  Upon a spray,
The lapping of a lowland stream
  On dripping boughs,
The sound of grazing from a herd
  Of gentle cows,
The echo from a wooded hill
  Of cuckoo's call,
The quiver through the meadow grass
  At evening fall,—
Too subtle are these harmonies
  For pen and rule;
Such music is not understood
  By any school.
But, when the brain is overwrought,
  It hath a spell,
Beyond all human skill and power,
  To make it well.

The memory of a kindly word
  For long gone by,
The fragrance of a fading flower
  Sent lovingly,
The gleaming of a sudden smile
  Or sudden tear,
The warmer pressure of the hand,
  The tone of cheer,
The hush that means, "I cannot speak,
  But I have heard!"
The note that only bears a verse
  From God's own Word,—
Such tiny things we hardly count
  As ministry,
The givers deeming they have shown
  Scant sympathy;
But, when the heart is overwrought,
  Oh, who can tell
The power of such tiny things
  To make it well?

—*Frances Ridley Havergal.*

To be in line with God's great purposes is to be the conductor through which the resistless currents of God's sovereign will are passing.—*Merrill E. Gates.*

Paradise is here, visible and tangible by mortal eyes and hands, whenever self is lost in loving, whenever the narrow limits of personality are beaten down by the inrush of the divine Spirit.—*Mrs. Humphry Ward.*

To-day all science, all philosophy, and all religion in the minds of its interpreters conspire to show us what a profound faith has been reached by any man who can sincerely say, "I accept the universe."—*John Learned.*

EDITORIAL.

A Noble Gift. SEVENTY thousand dollars in one gift to the American Unitarian Association through the wills of Miss E. C. Mack and her brother, Dr. W. Mack, of Salem, Mass. A noble gift, from consecrated noble lives, toward high and noble ends.

Tenderness, devotion, sacrifice, and love toward God and man are in this gift.

May the living words thus enabled to be spoken, the churches established, the help given, be blessed by the holy impulse of the givers, yielding good fruit a hundred-fold, to the glory of God and the comfort of his children's souls!

Gathering Strength. PRESIDENT CARY and Prof. Barber and Editor Barrows, all in Europe! Besides a goodly company of our preachers, including Rev. Messrs. Charles G. Ames, W. H. Lyon, J. C. Jaynes, H. G. Spaulding, T. Van Ness.

Much of the power of our denominational life goes with them.

May they gather strength from every day of rest and inspiration, and may the vast dividing waves of the Atlantic be so reversefully pacific for the time as to rob them of nothing they have gained, but bring them back to pour their revitalized energies into our great National Conference at Washington!

Vacation. THIS is most generally a season of recreation. The many temporary changes in the mailing list addresses of the *Unitarian* indicate a flight to the mountains from the East, and a descent to the sea from the West.

The *Unitarian* is very ready to be directed to change its own flight to follow, and would be glad if its regular subscribers who thus desire to read its pages even in the hours supposed to be relieved from labor would take the opportunity to make the *Unitarian* a constant visitor in the out-of-the-way places to which many of them introduce it for the first time.

Leave a subscription for the *Unitarian* behind with some isolated mountain school-teacher or some inquiring country youth. Ministers and laymen alike can often sow the most productive seed for real religious life in the vacation hours of rest.

National Conference. THE headquarters of the Conference to be held in Washington, October 21-24, are to be at the Arlington Hotel. Excellent accommodations are offered by this hotel; but, as it is fully expected that this Conference will be unusually largely attended, we suggest an early application for rooms. Other of the larger hotels in the city offer reduced rates, and there can be obtained many delightfully situated suites of rooms in private boarding-houses.

Circulars of information can be obtained from the General Secretary, Rev. D. W. Morehouse, 104 E. 20th Street, New York.

A Forward Movement. AT a meeting of the Ministers' League held in Boston last April it was voted to prepare a *lecture* list, the object being to provide our weaker and smaller churches with lecturers at a nominal expense. This list has been made out, and contains the names of thirty ministers, members of the League. It will soon be printed and placed in the American Unitarian Association rooms, and with the Unity Club and Guild headquarters, for distribution.

British and Foreign. THE Seventieth Annual Report of the British and Foreign Unitarian Association is a strikingly encouraging review of the hopes of Unitarianism in Great Britain.

The Report is issued in an admirable form, so arranged as to be at once attractive and useful.

From the Executive Committee's statement, signed by the president of the Association, Joseph I. Preston, Esq., we quote the following:—

"It was recently widely proclaimed on placards and handbills throughout London that, 'if you take the Godhead of Christ out of Christianity, you have nothing Christian left.' A well-informed and liberal-minded man, like Dr. Guinness Rogers, holds that 'Unitarian doctrine is opposed to the fundamental truths of the gospel of Christ,—in fact, has no real gospel to proclaim to the world.' A contemporary writer, in dealing with the 'Imitation' of A Kempis, suggests that 'notorious infidels, like Dr. Priestley,' are on a par with those who want 'to rifle you of your property'; and the *Church Review* has no hesitation in placing the 'unspeakable Turk' on a higher religious level than the English Unitarian.

"Confronted by such statements as these, founded in many instances not on any evil disposition in the men who make them, but ignorance of the true character of Unitarian teaching, it is surely the bounden duty of Unitarians to make known their religious principles. If condemnation is hurled against Unitarians, happily they are not called upon to condemn in return; for God's world is large enough to hold, and his love wide enough to embrace, the sincere and faithful adherents of every creed. And the blessings which many perplexed and weary souls have pronounced upon Unitarianism for the light and peace it has brought to their thought and life are ample recompense for the slights and misrepresentations of bigotry and ignorance. It is just because the committee are profoundly convinced that Unitarians have a noble and glorious gospel to proclaim to the world that they are encouraged to plead the cause of an Association which exists to spread the gospel of love to God and man."

Another Silver Circle. THE minister of All Souls' Church, Chicago, Rev. Jenkin Lloyd Jones has just completed twenty-five years of most devoted service in the ministry. Few men have given themselves with more continuous, unflagging, whole-heartedness, to their labors than the beloved, zealous, aspiring pastor of the All Souls' Society.

He is a man of genuine inspiration, and possesses those rare gifts of personal power by which his hearers share the joyous emotions of his own soul.

The anniversary occasion was celebrated by a special service and a sermon by Mr. Jones, reviewing the past years, their achievements, ambitions, principles, and ideals.

Special stress was laid upon the growing need of powerful sermonizing as against the indolent influence of too much organ, choir, and ceremonial. A beautiful passage illustrates the preacher's deepening faith in human nature, in spite of many practical tests and the severe strain of many hard experiences. The sense of deep abiding trust which lies at the heart of any real re-

ligious life is the minister's quiet shrine. The sermon concluded as follows:—

"There is a temple reared to thought untouched by the tiding passions of to-day. There is an altar reared to love undisturbed by the clamor for dollars or the anxieties concerning subscriptions. He dares not begin to mourn over mistakes committed, wrong things done; but, standing at the end of a quarter of a century, he can say that, with all the hardships and fatigues, all the anxieties and uncertainties which belong to a minister's life, he will never cease to rejoice that it was given him to know them. And, had he a score more lives to live, he would give them all to the ministry of religion, religion natural, religion universal, religion practical, and to a ministry which requires, which commands, the unreserved energy of strongest souls, which gives play to the widest sympathies of the cultivated heart, a religion deep rooted in the eternal, but ever active in the present."

Christian Endeavor. THERE may be many minds as to all the balances of advantage and disadvantage in the holding for religious purposes of such vast gatherings as the recent Convention of Christian Endeavor Societies in Boston. From the seclusion of the lonely closet prayer to the hypnotic excitement of a sea of upturned faces and the thrilling responses of thousands upon thousands of fervent voices is indeed a long step.

Perhaps every human being having essential qualities that belong to the solitary, and also to the gregarious creature, needs both these helping influences.

At all events, it can only be a matter for general rejoicing that so representative a gathering as the sixty-five thousand delegates assembled in the mammoth twin tents on Boston Common devoted its energies almost exclusively to subjects related to the moral, social, and even municipal life of communities, and to the development of character along all lines of practical activity.

That the object of the Endeavorers should be to deal with practical issues, and not with peculiar tenets of belief, is a hopeful sign to those who look to the patient efforts of these eager young Christians to mould and influence the life of future citizenship.

Trinity Tenements. AFTER the severe criticism of Trinity Church, New York, for what has appeared to be commercial selfishness in the management of its large tenement property, it is good news to hear that Bishop Potter has taken up his quarters for the summer in the most thickly populated district of that city.

The bishop has always shown sympathy with every effort to help the masses, and this personal investigation and touch of brotherliness will probably lead to a still deeper personal interest on the part of the bishop and a more cordial response from those whom it is most desired to help.

For the Study Door. MUCH wise counsel has been given the young minister as to how he should attempt the Herculean task of becoming a prophet, priest, and parson all in one. Some wise advice toward this end occurs in Rev. Harry Jones's "Dead Leaves and Living Seeds":

"That preacher will make the best impression on his people who deliberately sees to the accumulation of his power, and, daring to resent the pressure of other business, locks his door and seats himself at his desk with a clear head and a warm interest in the work to be done."

High Class Writing. THE Boston *Transcript* recently had an editorial article which called attention to the remarkable rarity of really first-class literary work in the best magazines of the day.

Why is this?

Is not one reason to be found in the commercial tendency of the editorial management,—the eye at the editorial desk, keen only for something that "will take"?

You cannot have high-class writing in response to urgent midnight telephone messages, begging for so many pages on the political issue of the hour, nor in mere descriptive accounts of reportorial interviews with men of famous names, nor, as the *Transcript* shrewdly remarked, can high-class writing be expected to proceed from the pens of men who are simply specialists.

Yet the editors of our leading magazines seem more anxious for something "timely" or "sensational" or "special" than for that high class of literary work which is valuable not only for the moment, but for future years, as Macaulay's or De Quincey's essays.

Probably our editors would bewail their utter inability to discover any Macaulays or De Quinceys in the present generation of contributors; but does not the policy of the editors largely influence the production? Are high-class writers, men who have attained real literary facility, invited to furnish not "catchy" contributions suitable for poster display and photogravure illustration, but their best, most permanent literary productions?

The Liberal Congress. GREAT difference of opinion is shown among the prominent leaders of the new Congress of Liberal Religious Societies.

Some are for plunging fearlessly into the organic work of building up new societies; but, as denominationalism is the one "dark sin" to expiate which the Congress was really called into being, it is considered questionable whether the Congress can build new societies without itself falling under the ban and actually becoming only another denomination.

Some seem to think it is possible to avoid such a result by establishing only such churches as would be willing to call themselves "non-sectarian." Others see in such a name the worst features of a distinctively sectarian position, and all the dreadful negativism to get rid of which the Unitarian denomination has already had so long a struggle. Others, who have taken part in the organization of the Congress, seem earnestly to desire that the whole effort of this new religious power shall be directed toward federating existing denominations.

No existing denominations, however, yet apply to the Congress for federating powers; and, indeed, it is very doubtful if the Congress, in attempting to unite organizations of which in the first place it disapproves, will not find itself necessarily and hopelessly hampered.

Dr. Thomas, the president of the Congress, who is well known for the breadth of his charity, proposed that, "where there is a place where we can establish a Jewish church, we should send them a Jewish pastor," and that even the Episcopalians should be assisted in their church extension.

It is indeed a dauntless little band that can face such a limitless field of activities. We trust the business workers and the practical laymen of the Congress will bring it out of its embarrassment of opportunities.

The Person of Jesus. WE reported last month that the Essex Hall lecture, which is always a feature of the British and Foreign Unitarian Association's annual gatherings in London, was delivered this year by Prof. J. Estlin Carpenter. The lecture now appears as a very small but well-bound convenient volume, and should be eagerly read by all Unitarians. The title, "The Relation of Jesus to his Age and Ours," at once conveys an idea of the scope of the sketch. With revealing insight and in luminous style Prof. Carpenter gives a view of the natural person of Jesus as it emerges from the battle ground of critical inquiry.

Rivalry in doing good. WHY can we not substitute for such religious animosity as results in riots like that in East Boston on the 4th of July last a wholesome religious rivalry in doing good?

If each denomination were to take in hand some needed practical reform, and concentrate its efforts on it steadily for ten years, our country might become a model for the world.

Suppose, for instance, the Methodists were to deal with the urgent need of free and efficient employment bureaus, the Baptists with children's playgrounds, the Unitarians with public baths and wash-houses, the Presbyterians with insanitary tenements, the Episcopalians with pawn-shops and loan offices, the Congregationalists with night refuges, the Universalists with district nursing for the poor, what different places our slums would be even in a few years!

Dignity with Truth. WE have heard of Unitarians frequenting the ornate services of the Episcopal Church. They cannot approve of the principles of an institution which teaches men to substitute sentiment for thought, credulity for reason, and submission to authority for manly self-respect.

"But it is the solemnity, the dignity, we like," they say; and, in order to enjoy this for themselves, they are willing to condone —nay, even to support both with their pres-

ence and their purse—an organization the fundamental principles of which are harmful and hostile to the progress of civilization.

How much better to help, by word and influence, in introducing these desirable elements of Episcopalianism into our own churches!

There are no religious views so well fitted to be adorned with solemn rite and dignified forms and musical appeal as those of Unitarian Christianity.

Keeping the Faith. "WHAT we need to do," said an English preacher the other day, "is to get the nineteenth century to look at Christianity as the first century looked at it." On this a writer in the New York *Tribune* says: "The remark sounds well until one begins to analyze it, and then it falls to pieces. The thing that this speaker desires is as impossible as it would be to go and live in the moon.

"Christians to-day cannot avoid thinking in general harmony with the Christian consciousness of to-day; and, even if they had any adequate knowledge of first century ways of approaching truth, which they have not, they simply could not adopt those ways.

"The first century Christians reached conclusions by methods that would be alien to the modern mind. We are the children of our age.

"The apostles heard the message of revelation; and their answer to it was the confession, 'I believe.'

"When the modern man hears the same message, his answer comes in the question, 'How shall I know that the message is true?'

"This age has in it the capacity for the highest and best kind of belief. But it cannot find belief by just the same road that satisfied preceding ages.

"The faith best fitted for to-day must be colored by the needs and circumstances of to-day, and must fight against the living foes that encompass it to-day, using the old weapons, it may be, but the old weapons fitted and accoutred for the warfare of to-day."

The attempt to reproduce primitive Christianity in modern times is a vain waste of energy. "For to reproduce it would be to reproduce the age of which it was the harmonious outcome."

Paul did not work in this way. Forgetting the past and its ideals, he made it his supreme aim to do the duty of the present in the light furnished by the present; and, because he did that, he was able to say at the close of his life,—

"I have fought a good fight; I have finished my course; I have kept the faith."

Not in looking backward and wishing for the days of Christ or in looking forward and sighing for the pearly gates of heaven, but in meeting life, day by day, in the spirit of Christ,—this is a type of Christianity that has within it the promise and potency of incalculable good to humanity.

A Boycott by Christians? THE lamentable results which ensue from the separation of religion and morals is illustrated in the recent action of the New York Presbytery.

The conservatives in the Presbytery wanted to bring about a boycott of the Union Seminary on account of its liberal teachings.

A motion was introduced April 9 which would have had this effect; but so strong was the liberal opposition that it was agreed to postpone final discussion until the next general meeting, May 13.

Before that date there was, however, a special meeting of the Presbytery. Only about two-thirds were present. The leader of the conservatives, Dr. Robert Booth, saw that his party was in a majority, and at once introduced the resolution against the seminary, which had been postponed until May 13. He was told that this could not be done legally.

He therefore introduced a new resolution exactly like the former, except for changes in two or three unimportant words, and rushed it through.

No attention was paid to liberal remonstrances, and the triumph of the conservatives was complete, involving a practical boycott of the seminary by the authorities of the Presbyterian Church.

What can be the mood of mind of religious teachers who are satisfied with a victory at the expense of morals?

Is this the Christianity of the Westminster Confession?

Departments.

AMERICAN UNITARIAN ASSOCIATION.

The following letter has been sent to the secretary of the Western Conference and the various State and local conferences in the Middle West according to a vote of the directors of the American Unitarian Association:—

At the last meeting of the Western Conference certain resolutions were adopted concerning a closer working union between the American Unitarian Association and the churches and conferences of the Middle West. These resolutions were duly reported to the Association, considered, so far as time permitted, by a majority of the directors, and will be presented to the various State and district conferences for consideration.

Recognizing the fact that a plan for missionary work, including so many details, should not hastily be adopted; recognizing also the congregational independence of the various conferences whose approval is necessary,—the directors of the Association, without coming to any definite conclusion as to its merits and defects, have instructed their secretary to address a letter to the conferences concerned, saying that, while they do not bind themselves to the acceptance of the plan proposed, they do heartily approve of the general purpose to be attained; namely, a more effective co-operation of the Unitarian churches of the West with one another and with the American Unitarian Association. They do not wish to anticipate the action of the several conferences. They do most heartily desire to come into closer working relations with them all. They ask, therefore, for a frank expression of opinion from all concerned as to the wisdom of adopting this plan with or without modification. If there should be general agreement in regard to this or any other plan of co-operation, the directors of the Association believe that, with mutual good feeling and a common desire to serve the cause represented by our Unitarian churches in the West, all the details of a sympathetic co-operation will be adjusted in such a way as to meet all legitimate demands.

With assurances of the heartiest sympathy and a desire to find continually new ways of mutual helpfulness, I am, in behalf of the directors of the American Unitarian Association, Yours very truly,

GEORGE BATCHELOR.

SUNDAY-SCHOOLS.

The new leaflet lessons to be issued each week, in the one-topic graded course for next year, by the Unitarian Sunday school Society, will be in two sections. The first twenty lessons on "The Teaching of Jesus," and the last twenty on "The Beginning of Christianity." Rev. Thomas R. Slicer will prepare the Advanced; Rev. Edward A. Horton, the Intermediate; and the illustrated Primary, Mrs. J. C. Jaynes. These lessons will be entirely new, prepared for this year's course in all the three grades.

"A Catechism of the Liberal Faith," by Rev. Charles F. Dole, is in the hands of the Unitarian Sunday School Society for early publication in the autumn. This manual will contain thirty-six lessons, some of which will require two Sundays for full consideration, thus affording an adequate course for the entire school year of forty or fifty Sundays. The treatment of this important subject is in Mr. Dole's earnest, ethical, and sympathetic spirit.

The same society is considering the wisdom of issuing cards for the youngest pupils in the Sunday-school, similar to those prepared by Miss Wheelock. They will contain some simple sketch which is to be painted, pricked, or worked with worsted. The use of this kind of lesson has been very successful in many Sunday-schools.

The leaflet lessons issued the past year in the one-topic graded course will be ready in manual form by the middle of August. The advanced and intermediate courses bear the same title,—"Scenes in the Life of Jesus,"—the first prepared by Rev. W. Hanson Pulsford, and the second by Rev. Edward A. Horton. Price 20 cts. a copy, or $1.80 per dozen.

A special meeting in the interests of the young people of our Unitarian churches will be held during the sessions of the National Conference at Washington, D.C., Tuesday evening, October 22. The Sunday-school interests will be represented by President G. Stanley Hall of Clark University, Worcester, Mass., and Rev. Thomas R. Slicer; and, as speakers on kindred topics, there will be Dr. Edward Everett Hale, Miss Ida C. Hultin, and Rev. Benjamin R. Bulkeley.

I can make the important announcement that a liberal commentary on the Bible is in progress. Dr. Orello Cone and Prof. George

L. Cary are the chief editors, with able associates. The sooner this work is out, the better for our Sunday-schools. It will meet a great want, and prove, no doubt, of vast aid to the successful training of our Unitarian young people.

It is to be hoped that the churches and Sunday-schools that have not sent contributions to the Sunday School Society will bear the matter in mind, and attend to this laudable duty as soon as the autumn work begins in September. The financial year of this organization ends October 1. Money cannot be better invested by the Unitarians for the prosperity of the cause than in supporting the work of the Unitarian Sunday School Society.

A leading daily newspaper in Boston, making editorial comment on the great meetings of the Christian Endeavorers during July, prophesied that the Christian Endeavor Societies would soon become as conspicuous and important as the Sunday-school, adding that in such channels we must look for the fulfilment of Christian plan and work. This is an indirect tribute to the rank and power of the Sunday-school as it exists to-day. The Unitarian denomination needs to perceive this fact a little clearer, and then to allow it to inspire greater zeal and loyalty.

The organizing habit is a most excellent one, applied to Sunday-school forces. There ought to be always something outside pure and simple teaching. It may be this or that, according to the church and the special circumstances. In Brooklyn, N.Y., the Sunday-school of the First Unitarian Church (Rev. Samuel A. Eliot, minister) has each class formed into a "Lend a Hand Club." It has its special benevolent work to do. This gives a real enthusiasm for humanity, and makes a practical application of the Christian precepts taught; but the chief good result is that the members of the classes do something together, and thereby reach a love and loyalty for the Sunday-school which they would not have if they remained entirely in the attitude of pupils.

The Unitarian Sunday-schools take vacations. There is a good and there is an ill to this feature. It is the duty of our Sunday-school workers to guard against the injuries involved in this cessation as far as they can. Will not the teachers put themselves out a little to write to their pupils, and so keep the personal ties strong? Will not the minister, in some way or another, show that he bears his teachers in mind during this summer season of separation? A Sunday-school is a family in one sense. If each thinks of each, there will surely come a richer and stronger life.

EDWARD A. HORTON.

GUILDS.

THE USE OF OUR TALENTS.

By Mabel LeClair of the Guild of the Good Shepherd, Reading, Mass.

Did you ever watch the primrose unfold its yellow blossoms? The green calyx hiding the inner loveliness separates little by little and turns away, allowing the heart and soul of the flower to expand and give of its fragrance and beauty to that small portion of the world in which it grows. What a lesson we should learn from this simple flower, putting forth all of its strength, growing, blossoming day by day, doing the best that it knows. How sadly we, who are so far superior to all of the flowers, fail and fall short of doing the best we know, leaving to wither and shrink away lovely budding soul-flowers!

God has given us all, each one of us, a beautiful soul, hidden perhaps in some by an unlovely calyx, but waiting only for us to use the gifts of mind and heart, thereby growing a little, here in kindness, there in unselfishness, separating the unlovely in our character from that which is noble and divine by living truly, kindly, contentedly, and helpfully.

All this cannot be accomplished in a short time; but, by using all the good gifts, even though we fail again and again to reach the perfect soul, we shall find it easier. Our talents for good and the right are growing, gradually, almost imperceptibly, by themselves, until finally our soul's beauty is beginning to be felt. We miss part of the calyx that has hindered us so long, perhaps that of unkindness: what has become of it? It has turned back, and been left behind by the growth of a real kindliness of heart, which first started by acting kindly to those with whom we come in contact. Our heavenly Father is always and ever waiting to give his help, if we will only ask him, and often—yes, very often—leading and helping us when our hearts are turned away from him.

What a wound it must give to his infinite love when, thoughtlessly and unheedingly we use the gifts he has given us for noble ends selfishly and unworthily! How much easier it is to think and say to ourselves, "Some other time will do just as well"! but will it do just as well?

The longer we wait, the longer it will take us to develop our inner consciousness, because from disuse our talents become impaired; and, if we wait long enough, some of our good gifts will disappear or become useless to us.

Oftentimes we are endowed with especial talents. Oh, how watchfully we should use them, that they work no evil, only the good for which our Father gave them!

We sometimes meet a person gifted with a talent of attractiveness in person, manner, and conversation. All are drawn, and instinctively wish to be as attractive.

Think of the harm that person is capable of, often influencing and injuring without knowing or wishing it!

What was this wonderful power given for? Surely not that it should injure.

Oh, the good it might work! Fortunately, we are not all so gifted; but even the least of us exerts an influence on those around him, even when it is not manifest to the owner. Do we wish that influence to be for good or bad?

Let us first make use of all our faculties, powers, and talents in trying to live unselfishly at all times and in all things; and, if we succeed, which we shall not do without many, many failures, we shall have removed, I think, the calyx from our souls, that they may send forth all of their beauty and sweetness to help other hidden souls.

No, it will not be easy; but think of the victory!

TEMPERANCE WORK.

The Unitarian Temperance Society will hold a public meeting in connection with the National Conference at Washington. Wednesday afternoon, October 23, has been assigned to the society for that purpose. The meeting will be held in the Unitarian church (All Souls') at three o'clock, and will be of special interest. Addresses will be made by Prof. Francis G. Peabody of Harvard University and Rev. A. P. Doyle, general secretary of the Catholic Total Abstinence Union of America. Both Prof. Peabody and Rev. Father Doyle are members of the Committee of Fifty for the Investigation of the Liquor Problem.

The following note has come from Portland, Ore., for our encouragement:—

"I wish to tell you of the satisfaction the printing of that temperance sermon has given me. Four hundred of them came ten days ago; and the next Sunday they were put in the pews and widely taken home, and, I believe, read. Results have already begun to appear; and several persons have adopted total abstinence, I believe, as a result of the tract. It will have a permanent influence, such as the sermon once preached and soon forgotten could not have. I have reason to believe that it will have a really appreciable influence in raising the sentiment in our parish and in making much more careful those who are not convinced. For all this I feel indebted to you [Unitarian Temperance Society] as the one who secured its publication."

The title of this tract is "A Question of Personal Duty," by Rev. E. M. Wilbur. Copies may be obtained from Rev. George W. Cooke, 25 Beacon Street, Boston.

C. R. Eliot.

LITERARY NOTES.

"A Critical Commentary on Deuteronomy." By S. R. Driver, D.D. New York: Scribner's Sons.— This initial volume in the series of "The International Critical Commentary" will be eagerly welcomed by all Biblical students, and by all interested readers of Scripture who desire critical insight into the origin, purpose, and meaning of the original text.

There has been nothing in the way of a reliable commentary, so far, published in the English language which gives the results of critical scholarship. "The Speaker's Commentary," "The Expositor's Bible," etc., have been popular, and fill a certain place; but they do not enter the field of scholarship and scientific research. The time has certainly come when such an effort as is put forth in this volume will be heartily welcomed.

It is certainly an admirable piece of work. It is similar to Holtzmann's *Handkommentar zum neuen Testament* in its broad yet careful attitude, but not so disappointingly silent in difficult passages. Indeed, in the points most needing light it is wonderfully complete and thorough. The series is under the joint editorship of Dr. Alfred Plummer of Durham University, Dr. S. R. Driver of Oxford, and Dr. C. A. Briggs of Union Theological Seminary, N.Y.; and the present volume is perhaps specially attractive, being from the strong hand of Dr. Driver. A copious and most enlightening introduction, clearly, vividly written, precedes the commentary. Each section of the text is also introduced with a condensed paraphrase or summary. In most cases the textual criticism is kept distinct; and the reader is permitted to delve by references and notes as deep as his inclination, capacity, or time, will permit.

Dr. Driver has an inspiring conception of the innate value of the matter with which he deals, and gives his reader much of his

own enthusiasm for his great subject. "Deuteronomy," he says, "is a nobly conceived endeavor to stir the conscience of the individual Israelite and to infuse Israel's whole national life with new spiritual and moral energy. It speaks in accents which all can still understand. It appeals to motives and principles which can never lose their validity and truth so long as human nature remains what it is. It is the bearer of a message to all time."

In regard to the date and authorship of his much discussed record Dr. Driver has this interesting passage in his preface: "The traditional view of the origin of Deuteronomy [as a work of the Mosaic age] cannot be maintained. Deuteronomy marks a stage in the divine education of the chosen people, but the methods of God's spiritual providence are analogous to those of his natural providence. The revelation of himself to man was accomplished not once for all, but through many diverse channels by a gradual historical process; and the stage, in that process to which Deuteronomy belongs, is not the age of Moses, but a later age. Deuteronomy gathers up the spiritual lessons and experiences not of a single lifetime, but of many generations of God-inspired men."

Dr. Driver indicates the main sources of the various parts of Deuteronomy, as the prophetical code, which is itself composed from two sources, the one using Jehovah, the other Elohim,—the main writer of the kernel of Deuteronomy and a redactor, or supplementary writer; and also the code commonly known as the priestly code, relating chiefly to the sacrificial system, by extracts from which the previous compilations were dexterously brought into relation with the literary framework of the Hexateuch as a whole.

When the documents of Deuteronomy were once formulated and promulgated, it speedily became the book which both gave the religious ideal to the age and impressed a literary phraseology upon the following school of writers, so that, according to Dr. Driver, they have "stamped their mark upon many parts of the Old Testament."

It is to be hoped the appearance of this work and its accessibility (in one volume at $3.00) will lead to a renewed study of this interesting part of the Old Testament. In all details of typography and publication the book is excellent, and, it is to be hoped, sets the pattern for the series. There is a fairly good index; but we regret that the valuable headings which indicate the important divisions of the text, and which are just the subjects most likely to be needed in reference, are not included in the index, nor is any table of them given in the very short "contents" column.

"Children of the Soil." By Henryk Sienkiewicz. Translated from the Polish by Jeremiah Curtin. Boston: Little, Brown & Co. The author of "Without Dogma," "Pan Michael," and "The Deluge," gives us, in "Children of the Soil," a novel not only of fascinating interest in its incident and plot, but a profound study in the development of life and character under the pressure and through the complexities of modern civilization.

The faults of the book are prolixity, inartistic self-indulgence as regards descriptions that are not essential to the story, and a certain coarseness and vularity in introducing realistic details which mar the general high plane of literary workmanship. The reader wearies over the long-drawn delays, and yet the interest of the whole story and the vivid portrayal of each character do not permit skipping. So one shrinks from the offensive touches that lack delicacy; yet they are few, and one only regrets that they should be there at all, for the whole aim and result of the story is noble.

The heroine Marynia is a strikingly real, natural, pure-souled human being, with no taint of *fin-de-siècle* degeneracy. Indeed, she is one of the strongest, most wholesome characters in modern fiction. While Marcella has to be won by the gentle enduring love of Aldous, it is here that Marynia displays the heroic power of love undismayed, unshaken, able to draw through storm and stress, and bring the soul of a troubled, striving, strong but sinning man to the purity of the ideal that lives undimmed within her own heart.

"A Madonna of the Alps." Translated by Nathan Haskell Dole from the German of B. Schulze-Smidt. Little, Brown & Co. An unusual story, dealing powerfully with deep life experiences, framed in a marvellously beautiful setting of Alpine grandeur. It is more than a thrilling tale: its tragic events hold the mirror to real and universal human life,—the unforgiveness of sins, it might be called. It reflects the rocks that break the tides of love and scatter the wild surfs of passion. It is a purifying, ennobling drama, brightly and keenly told.

CHILDREN'S CORNER.

MOLLY'S MINISTERS.

WEARIED MOTHER: Now, Molly, I cannot come upstairs to you again.

RESTLESS MOLLY: Well, I've tried and I've tried, mamma; but I'm just as wide awake.

WEARIED MOTHER: Shut your eyes, and don't talk any more, and go to sleep.

RESTLESS MOLLY: But I can't. I've tried everything. *Twenty ministers* couldn't send me to sleep.

THE WISE COLLIE.

"What a handsome dog!" I exclaimed. "Oh," returned my hostess, "Charlie is a pretty good fellow. My husband always says a collie is the wisest of dogs. But you ought to see Tim! Tim is a tiny toy terrier my daughter has recently bought. He is just the cutest little fellow in the world. I wish you could see Tim."

Now, my hostess's daughter lived a block away. No more was said of Tim, but Charlie had heard enough. He quietly walked off the piazza.

"Ah!" said my hostess, "Charlie has gone after Tim. Now you will see him."

And, sure enough, Charlie soon returned, bringing Tim, who seemed reluctant, but was compelled to obey.

IMPROPER.

Miss Marion had a birthday and many presents, and a party, and a cake! She was five. But for a whole twelve months she had been four; and next morning after the party, and the presents, and the cake, Miss Marion was in much doubt as to her present age.

"And how old is my little Marion this morning?" cries papa.

But Marion avoids his inquiry, shaking her curly head. "I wish you would not ask me such questions," she says.

But papa says he must know.

Then Marion declares: "I cannot tell you, papa. It isn't proper."

THE MOST IMPORTANT YEARS.

"Live as long as you may," says the *Observer*, "the first twenty years form the greater part of your life. They appear so while they are passing, they seem to have been so when you look back to them, and they take up more room in our memory than all the years which succeed them. If this be so, how important that they should be passed in planting good principles, cultivating good tastes, strengthening good habits, and fleeing all those pleasures which lay up bitterness and sorrow for time to come! Take good care of the first twenty years of your life, and you may hope the last twenty will take good care of you.

THE BRIGHT SIDE.

Nanny has a hopeful way,—
  Bright and busy Nanny.
When I cracked the cup to-day,
  She said in her hopeful way,
"It's only cracked: don't fret, I pray."
  Sunny, cheery Nanny!

Nanny has a hopeful way,
  So good and sweet and canny.
When I broke the cup to-day,
  She said, in her hopeful way,
"Well, 'twas *cracked*, I'm glad to say."
  Kindly, merry Nanny!

Nanny has a hopeful way,—
  Quite right, little Nanny.
Cups will crack and break alway:
  Fretting doesn't mend or pay.
Do the best you can, I say.
  Busy, loving Nanny!

—*St. Nicholas.*

NEVER MISSED.

The school-boy with shining morning face, creeping like snail unwillingly to school, is becoming extinct. So we must conclude from the announcement that a scholar at a Board School in London has just taken his ninth medal in succession for unbroken and early attendance during the year. Not only has he for nine years defied wayward impulses to truancy and conquered sluggard inclinations, but, as parents will note, he has kept successfully at bay such fell foes of school life as mumps, measles, a variety of fevers and similar complaints, to say nothing of broken arms and other possible fractures. Lucky, impeccable George Eves, —that is his name. What a splendid Tim Linkinwater he should make!—*The Inquirer.*

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Athol, Mass.—Rev. Carl G. Horst was installed pastor of the Second Unitarian Church in Athol July 11. The weather was perfect; and a large delegation was present from the Unitarian and Universalist churches of Barre, Petersham, Gardner, Orange, and North Orange. Dinner was served the visitors at the Pequoig House. Before two o'clock the church was filled to its utmost seating capacity.

The following programme was rendered: organ voluntary; invocation, Rev. Mr. Greene of Petersham; Scripture reading, Rev. C. P. Lombard of Plymouth; anthem, "How amiable are thy tabernacles!" sermon, "The Functions of the Ministry of Modern Times," Rev. Minot J. Savage; reading of hymn, Rev. Mr. Flagg of Templeton; installation address, E. V. Wilson, Esq.; installing prayer, Rev. J. C. Parsons, the first pastor of the church; charge to the pastor, Rev. W. W. Fenn of Chicago; right hand of fellowship, Rev. S. W. Sutton of the First Church in Athol; anthem, rendered in a most beautiful manner, "O Thou Eternal"; address to the people, Rev. Alvin F. Bailey of Barre; prayer, Rev. D. H. Rogan, Athol; closing hymn read by Rev. Mr. Brown of Gardner; benediction by the pastor. A pleasant reception followed in the hall. The church and hall were both beautifully decorated by the "Merry Twenty." The church will be closed during August.

Bar Harbor, Me.—The arrangement of services for the summer of 1895 of the Unitarian church is as follows: July 21, Rev. Francis G. Peabody, D.D., Professor of Christian Morals in Harvard University, Cambridge, Mass.; July 28, Rev. George Batchelor, secretary of American Unitarian Association, Boston, Mass.; August 4, Rev. S. M. Crothers, minister of the First Parish Church, Cambridge, Mass.; August 11, Rev. S. M. Crothers, minister of the First Parish Church, Cambridge, Mass.; August 18, Rev. Bradley Gilman, minister of the Third Congregational Society, Springfield, Mass.; August 25, Rev. F. B. Hornbrooke, minister of the Channing Religious Society, Newton, Mass.; September 1, Rev. Samuel A. Eliot, minister of the First Unitarian Congregational Society, Brooklyn, N.Y.; September 8, Rev. Francis G. Peabody, D.D., Professor of Christian Morals in Harvard University, Cambridge, Mass.

Battle Creek, Mich.—The Battle Creek *Daily Journal* of July 2 has the following: "At the meeting of the congregation of the Independent Congregational Church last night a unanimous call to the pastorate was extended to Rev. T. J. Horner of Boston, Mass.; and we understand that the call has been accepted by him. Among the large number of very able candidates who have been before the church since Rev. Mr. Simonds resigned one year ago, no one has seemed to meet the unanimous acceptance of the congregation until now. The members of the church and society manifest a remarkable degree of harmony in their present choice, and are to be congratulated upon securing a pastor of such marked ability and such favorable antecedents as those possessed by the reverend gentleman who has been called to occupy this important pulpit in our midst. Mr. Horner is to enter upon his regular pastorate on the 1st of September next.

"Last Sunday being Children's Day at the Independent Congregational Church, the platform and organ were transformed into a little floral paradise. There have never been so profuse and artistic decorations in this church as upon last Sunday; and the credit for the arrangement is largely due to Mr. and Mrs. Ingerson, who took entire charge of the arrangements. The front of the platform was draped in white, over which was festooned strings of myrtle; and the same formed beautiful hanging curved lines of green in four strands from the organ to either side of the church. The morning sermon by Rev. Mr. Horner was one of marked ability and excellence, upon the spiritual unity of father and child, the possibilities of our individual lives reaching a higher standard, refuting the pessimistic thought of to-day that the world is growing worse instead of better. The whole sermon was one of an elevating tone, and leading us to look upward and aim at the only perfect example,—that of Christ."

Boston, Mass.—The reception given by the evangelical churches of Boston to the great convention of sixty-five thousand delegates from the Christian Endeavor Societies of the country was most hearty. All arrangements for the comfort of the visitors were made with complete satisfaction to all. The storekeepers vied with each other in the lavish display of decorations; and the caretakers of the Public Gardens and Common entered with spirit into the occasion, making elaborate and striking floral emblems of welcome. The addresses made at the various assemblies were almost exclusively directed toward the expansion of the individual moral life into service of the world, through the innumerable channels of opportunity. President Clarke said:—

"Let us enlarge our boundaries, Christian Endeavorers,—not for the sake of the organization, but for the sake of the kingdom, because enlargement means a larger federation, a sweeter fellowship, a wider unity, a stronger army to fight against hoary and

venerable wrongs. Let us enlarge our fellowship for no selfish motive, but because the God-given successes of the past show that enlargement means the spread of the intense devotional idea for which Christian Endeavor stands, because it means civic purity, missionary extension,—the world for Christ."

—"Away to Europe!" is every year a more popular cry among Boston people, and many of these good rest-seekers take their ministers with them. While a few are taken, however, the many are left; and these continue with vigor the popular Sunday services on the Common. The attendance at these open-air gatherings seems to be growing. There is certainly marked interest and attention; and it is likely that they will be well carried out, as the ministers are giving willing and earnest services. On Sunday, July 14, under an oppressive sky, Rev. William Key spoke on "Christ and Christianity," which he said were still living. The Christian Endeavor movement and the work of the Salvation Army prove this. The people who are at the head of these two great religious movements of our times are men who have been brought up in the spirit of Christ, and have imbibed the spirit and truth of the gospel of Christianity as we find it in the Sermon on the Mount.

Rev. Mr. Crothers who followed spoke chiefly of the necessity for loyalty to two good things which had been gained, which were a free government and a free religion.

The one thing that we have learned, he asserted, is that justice concerns every one of us; and it behooves everybody to show perfect loyalty to the institutions which are a result of justice. Christ taught a kind of religion so simple that it was exactly equal for every man. He said of the poor woman that she did the best she could. That was the great lesson for men to learn,—not to do the best that anybody else can do, but to do the best that he can do himself.

—Bulfinch Place Church: Summer services are being held every Sunday as follows: Sunday-school at 10.30, with general lesson upon "Noble Lives and Noble Deeds," conducted by Mr. Eliot, assisted by members of the school. The lesson for July 21 was upon Whittier, with readings from his poems. Vesper services at 7.30 P.M., with special music and brief practical sermons. Mr. Eliot's subject for July 28 was "The Gospel of Hope." The music was furnished by the Gounod Quartette. Mr. George A. Burton, director. All are welcome.

Concord, N.H.—Our church has lost one of its most devoted members in the death of Miss Nancy Chaffin Fessenden, which occurred on June 15. She had always taken a deep interest in the work of the church and society, and was a cheerful helper in every good cause. Her death brings sorrow to many hearts, who will hold her in sweet remembrance; and her gracious and kindly presence will be sadly missed from church services and parish gatherings. A friend writes of her:—

"The pure life of Nancy Chaffin Fessenden changed its course as a river to a brighter and smoother channel on Saturday afternoon last. Seldom has a death occurred in our city that has so tenderly and so profoundly touched our hearts with sorrow. Her friends, and they were many and sincere, remember with pleasure her unvarying cheerfulness and her sunny disposition, which made her always welcome to their hearts and homes. She never willingly thought or spoke ill of others, and she had in an eminent degree that charity that thinketh no evil. In her last illness, though at times suffering intensely, her faith and patience never failed. She met the last great enemy with the step of a conqueror, passing into the dark valley with a fortitude and a calm fearlessness almost unequalled. And thus has closed a life of unselfish love, Christian benevolence, and active, earnest piety. We have left to us the light of her beautiful life to illumine our pathway, and to prepare us for that heavenly home into which we trust she has already entered. We have tearfully and reverently stood by the hallowed spot that marks her grave, "where sweet, refreshing showers, like heavenly dews, shall fall upon the grass, and keep it, like the memory of her who sleeps beneath, fragrant and green forever."

Dorchester, Mass.—Third Religious Society: The church of the Third Religious Society of Dorchester is situated on Richmond Street, at the Lower Mills. The society which forms this religious home has always been Unitarian, having severed itself from the First Church at Meeting-house Hill in 1813, and formed an independent organization. The church has no creed: and what it stands for is probably best explained in the words of the pastor, Rev. F. B. Mott. He says: "It has no test of compulsory belief. Its members belong together, not because they have given up thinking for themselves and all agreed to accept one statement of faith, but because they have a common purpose. They unite to worship together, to seek divine guidance, strength, and help together, that they may grow each and all more and more into Christ-like life. More than anything else this may be said to be a church of the living God. For it is the divine presence, God with us here, giving whenever we ask, revealing himself whenever we seek, answering whenever we knock, upon which the church relies. That is its height. Its breadth is all Dorchester first, and then all the world." It has a large and flourishing Sunday-school, and many organizations for missionary, charitable, educational, and

other purposes. Rev. F. B. Mott, the pastor of the church, is a young man, bright and interesting in personal appearance, a clear and distinct speaker, and a sermonizer of power. July 21 was Children's Day at the Lower Mills, and union services of all the Protestant churches were held at this church. The platform was profusely decorated with potted plants, green boughs, and flowers; while the rear of the pulpit was one bank of ferns, with the word "Welcome" in daisies. The singing was by a quartette, and the organ was played by Mrs. Martha Dana Shepard. The people are most hospitable and kind at the church, and surely endeavor to follow out their creed of "love to God and love to man."—*Dorchester Beacon.*

Nantucket, Mass.—The theory suggested by Mr. Batchelor, that there is a relation of cause and effect between Oriental bric-à-brac and Unitarianism, receives interesting testimony in such a place as the ancient seaport on Nantucket Island, which has just been celebrating its bicentenary.

There is scarcely a home in the old town without some curio from Japan, some art object from India, some strange, fantastic carving from Canton or Shanghai, brought back by Nantucket mariners; and here also, isolated though the place has been from the intellectual stir of Boston, is a Unitarian church, well attended, vigorous, and influential, under the wise administration of Rev. F. P. S. Lamb.

One cannot help feeling that contact with non-Christian races, who, in spite of their Paganism, were found to be cultivated folk, as intelligent, and pretty nearly as straightforward in their dealings as the hard-headed Nantucketers themselves, must have loosened the hold which the creed of Calvinism had upon them. They must, one would think, have been led to question the claim that these honest and decent people would go to hell. And such questionings prepared the soil for the seed of liberal Christianity. That soil has been carefully cultivated, and the same class of strong, liberal thinkers support our Unitarian church here as in Marblehead and Salem.

Proctor Academy.—During the coming school year Proctor Academy, Andover, will have the benefit of lectures by President Tucker of Dartmouth College; Hon. N. B. Bryant, East Andover; Rev. Augustus Woodbury, D.D.; Rev. J. Edward Wright, Montpelier, Vt.; Rev. Frank L. Phalen, Concord, N.H.; Mrs. Frances Bellows Sanborn, Concord, N.H.; and Rev. S. C. Beane, D.D., Newburyport, Mass.

Providence, R.I.—At the Westminster Church a new form of covenant has been adopted in place of the old one which has been in use for forty years. The new form, as drawn up by the minister, Rev. Herbert Mott, and adopted at a special meeting of the church, is as follows:—

"My friend and brother (or sister), you present yourself here wishing to unite with this church. I therefore ask your assent to our covenant:—

"We accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and love to man; and this we will earnestly strive to make the guiding spirit of our lives.

"Relying on your compliance with our covenant, we now welcome you to the fellowship of this church. We promise, with the blessing of God, to watch over you in humility and love, earnestly praying that you may live and die in the peace of the gospel."

Salem, Mass.—A committee of the ministers of Salem, both Protestant and Catholic, prepared the following resolution in reference to the death of Rev. Edmund B. Willson:—

"*Resolved*, That we give expression to our esteem and affection for one who, by his unfailing fidelity, courage, and charity, so well exemplified the true spirit of the Christian ministry, and did so much throughout his extended service to uplift and sweeten and bless the life of this community. May we all imbibe his gentle spirit, and be the better that he has lived among us!"

The union service of the four Unitarian churches is held on Sunday mornings in July and August this year, in the Barton Square Church, each church being responsible for the work of minister and choir for two Sundays.

Salt Lake City, Utah—Our year's work has just come to a close. In many respects it has been an important year. We have held services in a centrally situated hall, of which we have had the exclusive rental. Outside of the Mormon Tabernacle congregation our services have been better attended than any other church of the city, averaging some two hundred every Sunday. Our sociables have been exceptionally successful, netting quite a substantial amount toward the defrayal of current expenses. There has been a large influx of young people during the past year. This is an element which we can ill afford to do without. Among the affiliated societies of our movement here are the Ladies' Unitarian Society, meeting weekly, Unity Club, also meeting weekly, and our Sunday-school. All these are in good condition, especially Unity Club, which, although only one year old, has been the most potent factor in our social life since its inception last autumn by Mr. Stanley Hunter. Mr. Hunter came to us last year fresh from the Meadville Theolog-

ical School, bringing with him an originality of thought and personality which has been chiefly instrumental in the success which has attended our church during his stay with us. As Mr. Hunter's engagement with us drew to a close, several farewell parties were tendered him; and on his birthday a surprise party (which proved a real surprise) in his honor was got up by the young people of the society. On this occasion he was presented with a silver-mounted umbrella and two bound volumes of "The World's Parliament of Religions." Mr. Hunter leaves us for a lecture tour of the Pacific Coast, carrying with him our best wishes and assurances for the future. His successor here is Mr. Adelbert Hudson, late of Sioux City, where for many years he was a successful lawyer. For the past two years he has been studying at the Harvard Divinity School. He comes to us with much ability and a varied experience, inspiring us with the prospect of continued good work in this unique and difficult field of labor. Mr. Hudson gave his future parishioners the opportunity of hearing and meeting him on July 7, on his way to Yellowstone and the Pacific Coast. He will rejoin us in September, to begin regular work.

Seattle, Wash.—Our Unitarian society has had great pleasure and inspiration from a few days' visit from Rev. Charles W. Wendte. A social reception and cordial greeting were given him and his venerable mother last Friday evening, which passed off delightfully, with music, flowers, and refreshments supplementing the sociability, and the impromptu address of welcome by Dr. J. H. Acton, pastor, followed by a spirited address from Mr. Wendte. On Sunday, prefacing his sermon with brief allusion to the recent death of Prof. Huxley, Mr. Wendte preached on "The Strength and Weakness of Unitarianism." It was so apt and comprehensive a treatment of the subject that all were highly edified. On Monday Mr. Wendte gave his interesting lecture on "Picturesque England," illustrated with one hundred fine stereopticon views, for the benefit of our church treasury. Ever welcome as Mr. Wendte is in his missionary visits, he never seemed in better health, spirits, and hopefulness,—yea, helpfulness.

Unitarian Grove Meeting.—The circular for the Unitarian Grove Meeting at Weirs from July 28 to August 4 has been issued, and promises to be more inspiring than ever. Already a large number of ministers and an unusually large number of the laity have signified their intention of coming to spend the week in the delightful social and religious atmosphere which always characterizes this unique gathering, beside New Hampshire's noblest lake and within sight of mountains lofty and grand. It is beyond question that these delightful meetings have been of great service in spreading the religion of Jesus; and, now that a new missionary spirit is manifesting itself in our midst, it is hoped that all those who wish to see the spirit of the Saratoga Conference triumphant throughout our borders will rally round the standard we have set up at The Weirs, and help to make this year the best year in the history of our Grove Meeting.

Some of the names of our speakers this year are: Rev. E. L. Rexford, D.D., of Columbus, Ohio; Rev. J. H. Crooker of Helena, Mont.; Rev. W. W. Fenn of Chicago, Ill.; Rev. Edward J. Wright of Montpelier, Vt.; Rev. D. M. Wilson of Boston; Rev. S. C. Beane, D.D., of Newburyport, Mass.; and Rev. Charles J. Staples of Manchester, N.H. Besides these we are expecting many others who will cheer by their presence and help.

One of the notable features of the week will be Layman's Day. Addresses are expected from Senator W. E. Chandler, Hon. Charles F. Stone, Hon. H. W. Parker, Col. H. B. Quinby, and others. The music for the day will be furnished by the Oberon Quartette of Laconia. Rev. William J. Tucker, D.D., president of Dartmouth College, has promised to speak on some educational theme; and it is expected that other prominent educators will also be present and deliver addresses. Mr. Washington, the head of the Tuskegee School, is to be present and speak. Mr. Origin B. Young of Hopedale, Mass., will have charge of the music. Arrangements have been made for reduced hotel and railroad rates. Any one can obtain further information by addressing Rev. Frank L. Phalen, Concord, N.H.; Rev. Charles J. Staples, Manchester, N.H.; or Rev. S. C. Beane, D.D., Newburyport, Mass.

Valley, Neb.—June 30 Rev. Newton M. Mann of Omaha preached the first sermon ever heard in this place from a Unitarian. The announcement brought out over two hundred persons, half filling the neat little opera-house. Steps will be taken in the fall to organize a society.

Jesus saw everything within its transparent depths, where no external abrasions distort,—saw sin as an unspoken thought, salvation as a mantle of love.

If he could doubt on his triumphant cross,
How much more I in the defeat and loss
Of seeing all my selfish dreams fulfilled,
Of having lived the very life I willed,
Of being all that I desire to be?
My God, my God! why hast thou forsaken me?
—*W. D. Howells.*

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THE GOD WE SERVE.

SERMON BY REV. WILLIAM M. BRUNDAGE, PH.D., PREACHED IN LELAND OPERA HOUSE, ALBANY, N.Y., APRIL 21, 1895.

On the 24th day of May, in the year 1543, in the monastery of Frauenburg, Prussia, an aged canon of the monastery lay dying. A few hours before his death a new book fresh from the press of Nuremberg was put into his hands. The dying man seemed for a moment conscious of what he held, but almost immediately after he sank into the stupor that precedes death.

The name of this dying man was Copernicus. That book was his own, which he had never dared to publish before because of the revolutionary character of the theory that it contained.

The book had been written to republish the truth that had more or less clearly been taught by the ancient Pythagorean philosophers; namely, that the sun, and not the earth, was the fixed centre of the solar system.

The old man had been right in his forebodings. The Church condemned his book when she could no longer condemn the author. His theory was declared not only erroneous, but also blasphemous. The earth moved, and not the sun? Ridiculous! Did not common observation contradict such a theory? Surely, the Bible contradicted it! But, in spite of the anathemas of the Church, the theory of Copernicus prevailed; and from the date of the publication of his work we reckon the beginning of a new scientific era. Kepler, Galileo, Newton, and all the distinguished leaders of modern science have builded upon the Copernican conception of the universe.

It seems hardly conceivable to-day that only a century before Copernicus the universe was so small and insignificant an affair. Just try to conceive it for a moment. "The heavens and the earth,"— what did they mean? The earth was a moderately sized flat surface, overarched by the solid firmament. The sun was a globe of fire moving from east to west across the dome. The stars and the moon were lesser lights which God had set in the heavens to keep the night from being too dark. Above the visible firmament of the heavens was located the throne of God; below the surface of the earth was hades, the underworld of the dead. Such was not only the popular conception of "the heavens and the earth," but it was also the conception commonly entertained by the educated classes.

With such a conception of the universe went a corresponding conception of God. "In the beginning God created the heavens and the earth" very much as a watch-maker constructs a watch or as a builder constructs a house. Once constructed, the watch-maker or the builder has little to do but to look on and to admire the workmanship of his hands. Of course, he must occasionally interfere to make repairs. The watch needs adjustment or oiling to facilitate its movements: the house needs occasional restorations or some additional convenience, which was not provided for at the beginning. The point to be especially noted is that the Maker, the Creator, is outside of the universe: the universe is the thing that is made and preserved and cared for from without. The Creator, seated on his throne somewhere above the heavens, is gazing down upon this great machine as upon the workmanship of his hands, is now and then interfering to regulate its movements or to make some addition to its machinery or to repair some waste. All the ordinary processes of the universe constitute

what is called God's general Providence: all direct interferences in behalf of his universe are called God's special Providence.

This is no caricature: it is a plain, unvarnished statement of the teaching concerning God which prevailed throughout the greater part of Christendom all down through the Middle Ages up to a recent period of time. Copernicus, Kepler, Galileo, Newton, and Darwin have rendered such a conception on the part of an intelligent man forever impossible in the future. God is no longer placed outside of his universe, seated upon a throne, governing from without by means of natural laws; for the universe is no longer the finite limited thing of the Middle Ages, and natural law is at last recognized as only the uniform method of the divine operation. Our God is everywhere present, and everywhere working within his universe. The universe exists at all only as it exists in God. He is the Infinite and Eternal Ground of all finite being. The grass grows in the spring because "God so clothes the grass of the field." Not a tiny grass-blade but manifests the wisdom and power of the living God. "Not a sparrow falleth to the ground without your Father." "We are ever in the presence of the Infinite and Eternal Energy from which all things proceed."

Everywhere by the aid of the telescope, the microscope, the spectroscope, and the scalpel, science has demonstrated the presence of force, power, energy. As far as we can penetrate into the remote past in retracing the history of our own solar system, we discern evidences of the ceaseless activity of this same force. There are no stretches of space which we have been able to bring within the field of human vision,— and we have been able to bring within that field stars of the sixteenth magnitude, stars, blazing suns, so distant from this earth that their light, travelling through space at the rate of 186,000 miles every second, has required thousands and thousands of years to reach the eye of the observer at the telescope,— there are no stretches of space in which this force is not manifestly at work. The vast intervals between planet and planet, between planet and sun, between star and star, once considered absolutely unoccupied, empty, void, science has discovered to be filled with a substance called ether, which, like the restless sea, is constantly in motion, transmitting waves of light and heat. Solid substances like iron and granite, once considered to be inert, without interior movement of any kind, absolutely dead, are now discovered to be in a very tumult of motion. The atoms of which these substances are composed are vortex rings whirling about their axes with inconceivable rapidity.

There is not the slightest approach to rest anywhere throughout the universe. Light and heat are but certain modes of motion. Physical life is a force which transforms the chemical properties of the soil, the water, and the atmosphere, into the tissues of plant and animal. Eight million living organisms have been discovered inhabiting a single drop of stagnant water.

Force everywhere throughout boundless space, force in the incalculably great, force in the incalculably small, and all force is one force. The great word of modern science to-day is unity. There are not many gods: there is one God. Mechanical force, chemical force, electrical force, vital force, are all but varied manifestations of one Force, of one Infinite and Eternal Force that fills the universe, of one "Infinite and Eternal Energy from which all things proceed."

"From which all things proceed," for science has demonstrated that this present universe is the result of a vast evolutionary process which, in its course, has covered countless ages. There was a time, not so very long ago, when man had not yet appeared upon the earth. There was a time when gigantic forests covered continents that were just emerging above the level of the sea,—gigantic forests affording a prodigal growth of vegetable life, which is the source of the world's fuel to-day. There was a time when only the lower forms of vegetable life peopled the primeval seas, and animal life had not yet appeared. There was a time,—when we begin to think how long ago, our brain reels and thought becomes impossible,—a time when the earth upon which we live was a fiery molten globe, like the sun itself. There was a time when the earth was but a part of the sun's diffused mass, and the sun occupied all the space from the earth's orbit to its own present centre. There was a time when the planet Neptune, earliest born of our present planetary system, had not yet been thrown

off from the condensing solar mass. There was a time when the universe had not yet been broken up into solar systems, and the material out of which worlds and suns were to be made existed only as mere diffused star-dust which filled all space.

Out of this vaporous, diffused, homogeneous material has been evolved the orderly universe, the cosmos which we behold today. The Force that in the beginning called light out of darkness, order out of chaos; the Force that after countless ages has set in motion such vast systems of planets and suns, each system occupying its own particular field in the heavens, each planet with its attendant satellites, moving so unerringly about its central sun, all systems combining to produce the harmony of the universe; the Force that has fashioned the earth and evolved out of a molten mass an inhabitable globe; the Force that slowly but steadily throughout vast geologic ages has introduced order, cleared the air of poisonous gases, and let the sun shine in upon the earth, and the light of the moon and the stars; the Force that gradually introduced through the law of natural selection the various forms of organic life, beginning with the primitive monera,—mere organisms without organs, leading in one continually advancing scale up to man himself, and reaching a glorious consummation in the human mind; the Force that has directed and shaped the progress of human history from the earliest beginnings of civilization up to the civilization of the last decade of the nineteenth century, constantly proceeding from the lower to the higher, evolving light out of darkness, order out of chaos in the intellectual and moral world as heretofore in the physical world; the Force that ever ministers in countless ways to the wants of every creature, keeping the air pure by the lightning and the tempest, the heat and the cold, bringing forth from the soil abundant harvests, painting the tiny flower in the grass and the delicate wing of the butterfly with as much care as the sunset sky, tuning the throats of the singing birds, making beautiful and melodious every forest and every field,—that Force, that Infinite and Eternal Energy that out of star-dust has evolved free, spiritual man, can be no mere material force, can be no blind, aimless necessity, but must be as Herbert Spencer's greatest disciple and interpreter in America, Prof. John Fiske, well says,—"must be none other than the living God." "When from the dawn of life we see all things working toward the evolution of the highest spiritual attributes of man, we know, however the words may stumble in which we try to say it, that God is in the deepest sense a moral Being. The Everlasting Source of phenomena is none other than the Infinite Power that makes for righteousness."

Now a "moral Being," "a Power that makes for righteousness," must be a Power, a Being, not below human personality, but above human personality. When Herbert Spencer says "that the Power manifested throughout the universe distinguished as material is the same Power which in ourselves wells up under the form of consciousness," he grants to the Theist all that the Theist asks. The symbol that best represents "the Infinite and Eternal Energy," back of all the phenomena of the universe, must be the symbol of free, self-conscious personality, must be a symbol suggested by the highest manifestation of God, and not by any low manifestation. Man, confessedly the goal of the entire evolutionary process, must himself furnish the standard of measurement.

In the best sense, therefore, man cannot do otherwise than make his own image of God. He must refer to the perfect God whom he serves the perfection of the highest qualities which he knows himself to possess. The more he grows ethically and religiously, the more perfect become his symbols, the more perfect is his corresponding conception. The Absolute Reality is one and eternal. He cannot change; but man's conception of this Reality continually changes, continually rises as man rises, continually grows in ethical and spiritual content as man grows.

Call what you will this Immanent Force of the ancient Stoics and of modern science, this Immanent Force which is One behind all its marvellously varied manifestations, this Infinite and Eternal Energy which is above human personality and not below it, this Reason and Ground of all finite being, he is none other than the one Eternal God of the ancient prophets of Israel, the Father of the religion of Jesus.

After all the progress that has been made in comprehending the power and wisdom of God as manifest in the new universe which has burst upon the vision of modern man, we cannot improve upon the spiritual intuition of Jesus: we cannot improve upon the symbol which he taught us when he said, "After this manner, therefore, pray ye: Our Father who art in heaven."

We hold fast, therefore, to the symbol of Jesus, filled with a content undreamed of nineteen centuries ago. With the name of our Father upon our lips natural forces and natural laws are transfigured before our very eyes. There are no natural forces which are not our Father's own immediate exercise of force: we are governed by no laws which are not our Father's own immediate manifestations of himself.

We are living in the "perpetual presence," amid the ceaseless activity of the All-wise, the Almighty, the All-loving Father. The sun that shines about us envelops us in his light; the gentle breeze that fans our brows is his living breath; the sunset glow upon the western sky is his beautiful smile, —all, all the glory of the visible universe is the splendor of the manifested God; while the tender, trusting love that fills our homes, that binds together human hearts, that transfigures the humblest lives, is the very presence of his spirit, the life of his life, for the essential character of the Eternal Father is love, perfect love.

"Speak to Him thou; for he hears, and spirit with spirit can meet.
Closer is He than breathing, and nearer than hands and feet."

"Hear, O Israel, the Lord our God is one Lord!" "In him we live and move and have our being."

"Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in Sheol, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall overwhelm me, and the night about me shall be light, even the darkness hideth not from thee, but the night shineth as the day. The darkness and the light are both alike to thee."

"Thy voice is on the rolling air;
I hear thee where the waters run;
Thou standest in the rising sun,
And in the setting thou art fair.

"Far off thou art, but ever nigh;
I have thee still, and I rejoice;
I prosper, circled with thy voice;
I shall not lose thee, though I die."

I CAN BECOME BUT WHAT THOU ART.

I can become but what thou art,
Thou Life of everything;
If thou art bird with beating heart,
Then I may be its wing.

When thou art some sweet, holy voice,
Then I may be its tune;
My life may be an orchard sweet,
When thou wilt be its June.

All that thou art I may become,
If thou be what I am;
Be thou the voice that singeth me,
And I will be the psalm,

Which thou wilt hear so satisfied
In all its holy words;
Each note will fly thy heart's dear sky,
Like dawn-rejoicing birds.

Bring forth in me thy purest love,
Thy wisest, truest thought;
Then I, thy heart's ideal, shall
A perfect child be wrought,

Thy fatherhood at deepest joy
In all my quiet bliss,
And peace eternal in my heart
In answer to thy kiss.

J. M. S.

COLONEL INGERSOLL'S VIEWS ABOUT THE BIBLE.

II.

If Col. Ingersoll would rest satisfied with refuting the orthodox theory of the Scriptures, many would agree with him who cannot do so now. But he is not content with destroying the infallibility of the Scriptures, or even with his destruction of Orthodoxy: he goes on to say that there is "nothing of importance" in the Bible.*

Here, therefore, I must join issue squarely with him, not in the interest of traditional-

* See his "Lecture," pp. 23-36.

ism, but in the interest of truth and liberalism; for I am sure that I speak for the vast majority of liberals and for all Biblical scholars, heterodox and orthodox, when I say that the facts stated by Mr. Ingersoll do not destroy the historic value of the Bible, except in a few unimportant details.

We might, in fact, cut out and throw away every page and passage of the Bible that contains a myth or mistake, and we would not lose more than a few hundred pages at most, while all the important portions of this Book would be left untouched.

It is the object of this paper to make this clear; and, first, while it is true, as Mr. Ingersoll alleges, that the authorship of many of the books of Scripture is unknown and unknowable, it is equally true that this fact does not, necessarily, destroy their historical value.

Some of the most valuable books we have were written by unknown persons at unknown dates. Thus the great Greek epics attributed to "Homer" were not written by a man of this name, and nobody knows who wrote them or when they were written. Mr. Grote says that "Homer" was "no individual man, but the divine or heroic father of the gentle Homerids," a company of poets who wrote under this name.* Yet he by no means rejects these poems as valueless. On the contrary, he says: "Though the particular persons and events chronicled in the legendary poems of Greece are not to be regarded as belonging to the province of real history, those poems are, nevertheless, full of instruction as pictures of life and manners. And the very same circumstances which divest their composers of all credibility as historians render them so much the more valuable as unconscious expositors of their own contemporary society." Why, then, should we grant less concerning the book of Genesis and other books of Scripture whose authorship is uncertain?

Mr. Ingersoll knows that the authorship of Shakspere's plays is questionable; and in his fine lecture on Shakspere he shows that his hero was a very obscure person, and frankly admits that "we know but little of Shakspere." † He rejects the Baconian authorship of these dramas, but he knows that many Shaksperean critics accept it. Suppose Shakspere did not write these plays, suppose Bacon did not write them, and suppose we cannot learn who did write them: shall we therefore throw them aside as valueless? Are they not masterpieces of literature, and do they not give true pictures of the times to which they refer?

Nobody knows who wrote the celebrated "Letters of Junius" that appeared in an English paper at the close of the last century. But their value as political and historical documents is just as great as it would be if it were known positively that Sir Philip Francis wrote them.* So we claim that the historic value of the Biblical histories and poems is not necessarily affected by their anonymity and uncertain authorship.

Moreover, while discussing this phase of his subject, Mr. Ingersoll failed to state a most important fact,—namely, that we do know who wrote many of the books of Scripture and when they were written; and these furnish us solid ground to stand upon and confirm the substantial truth of the anonymous histories. Thus in the Old Testament we know that the book of Hosea was written by a prophet of that name in the eighth century before Christ; the book of Amos was written by a man of that name about the same time; the book of Micah was written by Micah at the same time. The different parts of Isaiah's prophecy are, as Mr. Ingersoll says, attributed to three or four different writers; but it has been shown that a great prophet by this name wrote at least the first twelve chapters of this book and eight or ten more chapters (chapters xxviii.–xxxiii. etc.) during the eighth century before Christ. The books of Jeremiah and Ezekiel, with the exception of a few chapters, were written by prophets bearing these names in the sixth and fifth centuries before Christ. The prophecies of Obadiah, Habakkuk, and Zephaniah, were written by prophets with such names some six hundred years before Christ. The book of Haggai and the first eight chapters of Zechariah were written by men bearing such names in the sixth century before Christ. And the authorship of many other parts of the Old Testament, and especially their

* See Grote's "History of Greece," vols. i. and ii., especially chap. xxi.

† See "Lecture on Shakspere," pp. 29 and 1-11.

* See article on "Junius" in Encyclopædia Britannica.

dates of composition, have been fixed, if not with absolute certainty, at least with such a degree of certainty as to justify our use of these books as reliable histories of the times to which they refer.

I cannot give in one short paper all the facts that prove these statements; but the reader may readily confirm them by referring to such a work as Dr. Driver's "Introduction to the Literature of the Old Testament," or any other recent work on the subject. Dr. A. Kuenen's great work on the "Hexateuch," his history of the "Religion of Israel," and Renan's "History of the People of Israel," should also be consulted. Such books furnish Mr. Ingersoll with materials for his lecture, but they state many important facts which he omits.

Mr. Ingersoll himself does not deny that we know who wrote the prophecies referred to above. He thinks they do not contain much that is important, but he does not deny that we know when and by whom they were written. And, if he were to do so, he might be easily refuted from the writings of the able and liberal scholars just mentioned.* What is true of the Old Testament is still more true of the New. We do not know who wrote the Gospels, but we do know that Saint Paul wrote the four Epistles to the Romans, Galatians, and Corinthians; and Renan and other radical critics give strong reasons for believing that he wrote several of the other Epistles, while all of the books of the New Testament were written within a century after the death of Jesus. Moreover, the critics have shown that the Gospels, though not written in their present form by the persons whose names they bear, were largely based upon materials furnished by Matthew, Mark, Luke, and John, and therefore they are of much more value than Col. Ingersoll would have us believe.†

But more important than his failure to state the above facts about authorship of the Biblical books is Mr. Ingersoll's assertion that they contain little or nothing of importance!* If that statement were true, the ablest scholars of Europe and America would have to be condemned as fools; for they have written scores and hundreds of volumes on the history and religion of Israel, in which it was assumed, or rather proved, that the Biblical books were substantially reliable and correct in their statements. A number of people who heard Mr. Ingersoll's lecture in this city told me that it would have led them to believe that the Bible was not worth reading if they had not known better; and it is because this is an utterly false impression and conclusion that I desire to do what I can to refute it. Before giving my opinions, however, let me quote the opinion of the father of Agnosticism, Prof. Huxley, concerning the Bible,—an authority which should be accepted by Mr. Ingersoll. "Many seem to think," says Huxley, "that, when it is admitted that the ancient literature contained in our Bibles has no more claim to infallibility than any other ancient literature. . . . nothing remains to be done but to throw the Bible aside as so much waste paper. I have always opposed this opinion. It appears to me that, if there is anybody more objectionable than the orthodox Bibliolater, it is the heterodox Philistine, who can discover in a literature which in some respects has no superior nothing but a subject for scoffing and an occasion for the display of his conceited ignorance of the debt he owes to former generations." †

Mr. Ingersoll says that there is "nothing of importance" in the Hebrew prophets, and he calls them harder names than those applied to him by orthodox theologians. But Huxley says: "In the eighth century before Christ, in the heart of a world of idolatrous polytheists, the Hebrew prophets put forth a conception of religion which appears to me to be as great an inspiration of genius as the art of Phidias or the science of Aristotle. 'And what doth the Lord require of thee but to do justly, love mercy, and walk humbly with thy God?' If any so-called religion takes away from this great saying of Micah, I think it wantonly mutilates, while, if it adds thereto, I think it obscures, the

* See his "Lecture," pp. 33-35, for his statements about the prophets.

† Consult Dr. Cone's "Gospel Criticism," Martineau's "Seat of Authority in Religion," Davidson's "Introduction to the New Testament," Renan's "Origins of Christianity" ("Life of Jesus," "Saint Paul," and the "Apostles"), Keim's "Jesus of Nazara," Strauss's "Life of Jesus," Bleek's "Introduction to New Testament," Westcott on the "Canon," etc.

* See for this assertion his "Lecture," pp. 23-36.

† Huxley's "Some Controverted Questions," p. 38.

perfect ideal of religion."* If the Hebrew prophets can bear comparison with Phidias and Aristotle, surely their writings ought to be considered worth reading! If they contain "the perfect ideal of religion" from the agnostic point of view, they should be accepted by Col. Ingersoll.

Our sceptic says that the Bible is "the enemy of liberty."† But hear what Prof. Huxley says: "Throughout the history of the Western world the Scriptures, Jewish and Christian, have been the great instigators of revolt against the worst forms of clerical and political despotism. The Bible has been the Magna Charta of the poor and oppressed. Down to modern times, no State has had a constitution in which the interests of the people are so largely taken into account, in which the duties so much more than the privileges of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth that the welfare of the State, in the long run, depends on the uprightness of the citizen so strongly laid down. Assuredly, the Bible talks no trash about the rights of man, but insists on the equality of duties, on the liberty to bring about that righteousness which is somewhat different from struggling for 'rights,' on the fraternity of taking thought for one's neighbor as for one's self. So far as such equality, liberty, and fraternity are included under the democratic principles which assume the same names, the Bible is the most democratic book in the world."‡ When Mr. Ingersoll calls the Bible an "enemy of liberty," he fails to distinguish between the Bible's real teaching and men's misinterpretations of that teaching. It is a striking fact that the Italian Renaissance did not attack the errors of the Church, because, no doubt, it was based on the Greek and Roman classics, not on the Bible.§ But in Germany the Renaissance assumed a religious form, and Luther and his associates overthrew the political and papal power of the Church by an appeal to the Bible. Long before his time John Wycliffe in England and John Huss in Bohemia had attacked the political and ecclesiastical tyranny and errors of their time by an appeal to the Scriptures. In the light of such facts it is simply amazing that the Bible should be said to be "an enemy of liberty." It is neither an enemy of political nor of intellectual liberty. Newton was a Christian, and Copernicus was a canon in the Church, and Kepler was an earnest believer in the Bible. They claimed that their teachings were consistent with the Scriptures, but it was the Church and the clergy who antagonized and persecuted these men. The same "conflict" has arisen, and been fought out between geology and theology, and biology and theology. In every case the scientists themselves have claimed that the Bible was no enemy of science and intellectual liberty, but it was the half-informed or ignorant clergy that opposed them. This claim is true, and it is unjust to hold the Bible responsible for the commentators' errors and intolerance. The fact is, the Bible, so far from being an enemy of liberty, may easily be shown to be the greatest friend of the people and the greatest enemy of tyranny that may be named. The Hebrew prophets, one and all, were the boldest opponents of the tyrannical rulers of their time and the uncompromising advocates of popular rights. Hear what Isaiah said to the greedy land-grabbers of his time: "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!" Hear what he says to the drunken princes and nobility of Jerusalem: "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them! And the harp and the viol, the tabret and pipe, and wine are in their feasts; but they regard not the work of the Lord" (Isaiah v. 8–12). Hear what he says to the unjust judges and law-makers of his time: "Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless!" (x. 1, 2.) Has Col. Ingersoll ever denounced the greed of modern land-owners, the moral rottenness of modern society, or the unrighteous decrees of modern legislators in severer

* "Controverted Questions," p. 72.

† "Lecture," pp. 5, 6.

‡ "Controverted Questions," pp. 39, 40.

§ See Beard's "Hibbert Lectures on the Reformation," Fisher's "History of the Reformation," D'Aubigné's "History of the Reformation," etc.

terms? If so, he ought to be a friend and an admirer of Isaiah. Isaiah was no peasant or "labor agitator," but he was an aristocrat, and spent his days at the court of Jerusalem,—the counsellor of kings and the associate of princes and nobles; and yet he was the friend of the people, and boldly denounced the errors and crimes of the ruling classes.

Again Mr. Ingersoll asks, "Is there anything to be learned from Hosea and his wife?" Yes, I reply, we may learn a great deal from this prophet. In the fourth chapter of his book, for instance, he sternly condemns "the inhabitants of his land" for their "swearing and lying, and killing and stealing, and committing adultery." There was "no truth nor mercy nor knowledge of God in the land," he said; "but they broke out, and blood touched blood." We know lands to-day where lying, stealing, murdering, adultery, and swearing prevail; and we fancy that Hosea's denunciations of these evils might better be repeated instead of saying he teaches us nothing of importance. In this same chapter and throughout his prophecy Hosea denounces the idolatry, the priestcraft, and the oppression of his age as strongly as Mr. Ingersoll denounces these evils.

Amos, the contemporary of Isaiah and Hosea, also champions the cause of the poor. The people of Israel, he says, "turn judgment to wormwood, and leave off righteousness in the earth. They hate him that rebuketh in the gate, and they abhor him that speaketh uprightly. Forasmuch therefore as your treading is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant vineyards, but ye shall not drink wine of them. For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right." He then goes on to tell them to "seek good, and not evil, to hate the evil and love the good, and to establish judgment in the gate" (chap. v.). Any objection to that? Do we not need an Amos to-day in this "glorious republic of ours"? In the same chapter our prophet denounces the feast days, the solemn assemblies, and the sacrifices of the Jewish Church in as strong terms as Mr. Ingersoll uses in exposing the errors of Orthodoxy; and he and the prophet should therefore be friends.

Jeremiah, whom Mr. Ingersoll calls a "traitor," a "pessimist," and a horrid "mugwump," was one of the greatest men of his time; and his words are of eternal importance. During Jeremiah's lifetime his land was devastated by the sword of the foreigner, and he saw his countrymen taken into captivity at Babylon; and I fancy that, if Mr. Ingersoll had been in the prophet's place, he would have been a greater pessimist and mugwump than Jeremiah was. As for the charge that he was a "traitor," I confess I see no meaning in it, unless the telling of the truth and the rebuke of royal depravity and foolhardiness constitute treason; for this is what Jeremiah did. Nowhere—in the Bible or outside of it—can be found a more passionate devotion to one's country than is found in Jeremiah's prophecies. "Oh that my head were waters [he exclaims], and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Chap. ix. 1.) Any treason in that? Has Mr. Ingersoll ever wept fountains of tears over the miseries of his country? has he ever been cast into dungeons and slimy pits, as Jeremiah was, for the sake of his principles? I fancy not, and so it is unbecoming and unjust in him to bring such charges against one of the most fearless preachers and one of the truest patriots of history. (See Jer. xxxviii. 6–13 for the imprisonment of the prophet in the dungeon.)

Like all the prophets, Jeremiah was a friend of the people and a denouncer of the superstitions and errors of his time. Thus he says to the smooth-tongued hypocrites of his day: "Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbor; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers, forever and ever" (Jer. v. 20–31, etc., and vii.) Any treason in that? Is it not just as important to-day as ever that

justice should be done and wicked men should amend their ways?

Even "Jonah" should be admired, and not ridiculed by Mr. Ingersoll; for, really, the writer of this strange book was a sort of Hebrew Ingersoll! The book of Jonah is one of the few books on liberalism to be found in Hebrew literature. Its author agreed with Tom Paine and Mr. Ingersoll that the Jews were not the chosen and exclusive people of God. On the contrary, he held that God was the God of the Gentiles as well as of the Jews; and so he made his hero Jonah go to the heathen city Nineveh to preach repentance and salvation to that city. Its miracles are absurd and even silly; but the central thought of this book is accepted by all scholars, radicals and conservatives alike.

And so I might quote passage after passage from the prophecies to show that the prophets were great thinkers and reformers, and that they were advocates of political liberty and justice and a higher form of religion than that generally prevalent in their time. But the passages quoted must, for lack of space, suffice; and, since Mr. Ingersoll offers no proofs of his sweeping charges against these great and good men, the arguments I have now advanced ought surely to counteract his assertions. The fact is, the Hebrew prophets were the progressive men —the heretics and reformers—of their time; and, while they were not infallible, they deserve to be ranked with the great sages and seers of Rome and Greece. Isaiah was as great an orator and statesman as Demosthenes or Cicero. He was as profound a moral teacher as Socrates, and as true a reformer of religion and politics. And the other prophets compare most favorably with other great moral and religious teachers of antiquity. As Huxley says, their conception of religion was "as great an inspiration of genius as the art of Phidias or the science of Aristotle."

When, however, we turn from the prophecies to the histories of the Old Testament, beginning with the book of Exodus and extending right on through Leviticus, Numbers, Deuteronomy, Joshua, Judges, First and Second Samuel, First and Second Kings, and First and Second Chronicles, we descend to distinctly inferior literature; and it is in these histories, whose authors and dates of composition are unknown, that Col. Ingersoll finds the chief defects which he points out in the Bible. It must be admitted that these histories are no more infallible than any other ancient books. But it must also be insisted that the Biblical histories are as reliable as other ancient histories are. The History of Babylonia, for instance, written by Berosus, contains legends of the creation similar to those in Genesis, and it has other defects; and yet it is accepted by all historians as a most valuable document.* The History of Egypt by Manetho is a very fragmentary and defective narrative, and yet it is of great value.† So the History of the Jews by Josephus, the "History" of Herodotus, the so-called "Father of History," and all other ancient histories contain many mistakes and defects. But they are not for this reason rejected as valueless. Why, then, should we reject the historical books of the Bible? It is quite easy to show that their truths are far more numerous and far more important than their errors; and, if we were to reject these books, as Mr. Ingersoll says we should, as of no importance, we would have to reject, on the same principles, the histories of Egypt, Babylonia, Greece, and Rome; and, in fact, all histories, for none of them are infallible. Considering the tremendous part that the Jewish nation has played and still plays in the world, its history is of as much importance as that of any other nation; and its history is found in the Bible.

The Bible histories are confirmed in several ways. In the first place, as already stated, we know when and by whom the prophecies were written. They take us back to the eighth century before Christ, and they contain a great deal of the history of their times and even of earlier times. Ever since Dr. Kuenen wrote his great History of Israel, twenty-five years ago, it has been customary to begin the study of Israel's history with the prophecies. These correct, confirm, and supplement the books of Kings and the other historical books. Then, too, the ancient

* See article on "Berosus" in Encyclopædia Britannica, Josephus "Against Apion," Book I. 19, and Rawlinson's "Ancient Monarchies," vol. ii., "Fourth Monarchy," Babylon, etc.

† See article on Manetho in Encyclopædia Britannica, Rawlinson's "History of Egypt," and Josephus "Against Apion," Book I. 14, 15, and 26, etc.

monuments of Egypt and Babylonia, which have been deciphered in recent times, throw considerable light on the history of Israel, and, as far as they go, they confirm certain important details of the Biblical histories; and in various other ways the substantial truth and value of these books are established.

As to the poetical books of the Bible—the Psalms, Job, etc.—which Mr. Ingersoll so depreciates, I have only this to say: If he understood the Hebrew language and had studied the Hebrew literature as faithfully as he has Shakspere and the Greek and Latin poets, he would have been more competent to pronounce judgment on these books. But no one can appreciate the beauty and force of a poem from its translation. Those who know Homer's or Goethe's poems merely through the translations cannot justly estimate their poetical value. The greatest Hebrew scholars of the day—men as free from theological prejudice as Mr. Ingersoll is—tell us that the Psalms, Job, and other poetical works of Scripture are masterpieces of ancient literature, and must be classed with masterpieces of Greek and Roman literature.

Then the morality and religion of the Old Testament need give us no trouble in view of what has now been said. We freely grant that the early Hebrews had low ideas of God and morality, and we do not accept their views. The ideas of the prophets were much loftier and truer, and yet they are not infallible; and I for one hold a different view of God from that of the prophets or that of the orthodox church of to-day. Jesus himself rejected some of the moral (or immoral) teachings of the Old Testament. "Ye have heard that it hath been said [in Exodus and Deuteronomy], An eye for an eye, and a tooth for a tooth; but I say unto you, That you resist not evil." Here Jesus rejects the Old Testament doctrine of retaliation; and he also rejects its teaching on marriage and divorce and on oaths. Certainly, his disciples should not be required to accept what he rejected. The fact is, the doctrine of evolution, which Mr. Ingersoll accepts as well as myself, completely solves this problem. It teaches that religion—the religion of the Bible as well as all other religions—was a slow and gradual development from lower forms of belief; and it is as foolish to require us to accept the errors of the early Hebrew writers as it would be to ask us to use one of their small, rude vessels in place of one of our ocean steamers, or to hold on to their stone axes and rough agricultural implements instead of using our improved machinery. We must judge the Bible at its best and accept its most highly developed moral and religious ideas, not its crudest statements. Its early chapters are most valuable, however, and, in fact, quite indispensable as a history of the development of its noblest and truest principles; and this is the way all the best authorities on the subject now regard the Bible. They turn to Jesus and the prophets for religious and moral instruction, not to Moses and the Judges, the kings and priests of early times.

As to the laws of Israel, which Col. Ingersoll considers so barbarous and inhuman, I might easily show that they compare most favorably with the laws of ancient Greece and Rome, and, indeed, with many modern laws. But I need only refer to and emphasize Prof. Huxley's statement already quoted. Even the law on slavery (Ex. xxi. 1–11) is far more merciful than Mr. Ingersoll would have us believe. In that day slavery was universal. It was no new thing in Israel. Moses did not establish it; but it had existed for thousands of years. It would have been utterly impossible for Moses or any other reformer to have destroyed it either by a law or a war. Our own recent experience with this evil, even after three thousand years of progress in civilization, shows how hard it is to destroy this monster evil, and how impossible it would have been to have done so in Moses' day. But he did the next best thing,—he limited it and modified its barbarity. He decreed that slaves should be freed every seventh year, and he forbade the selling of women to a foreign nation,—one of the most cruel practices of antiquity; and in other respects, too numerous to mention in this paper, Moses showed himself a reformer.

Finally, I am sorry that Mr. Ingersoll felt called upon to depreciate the teachings of Jesus. Not that I object to a criticism of Jesus' character and teaching, but our critic has radically misunderstood and misinterpreted the great Teacher's utterances.

Thus he quotes Jesus' words, "Resist not evil," and asks, "Is there any philosophy, any wisdom, in this?" Most assuredly there is! Jesus was here, as I have just shown, annulling the old Jewish law of retaliation,—"an eye for an eye, and a tooth for a tooth." He taught the grandest truth ever uttered by man when he said, as he did in these words, that we should "overcome evil with good." How else can you overcome evil? If you return evil for evil, you will simply multiply evil; and Mr. Ingersoll himself does not believe in revenge. Again, he quotes Jesus' words, "Love your enemies," and asks, "Is this possible?" and "If you love your enemies, how will you treat your friends?" If you hate your enemies, I reply, and return evil for evil, whom will you forgive? Certainly you cannot forgive your friend, for he will not injure you so as to need your forgiveness. Does Col. Ingersoll believe in forgiveness? I am sure he does. Then he must forgive his enemy; and, just so far as he forgives injuries, just so far does he return good for evil, and love his enemies.

So I might refute every one of his criticisms of Christ's teaching,* but it is not necessary; and I must hasten to a close.

He asks, "Why should we place Christ at the summit of the human race?"† We should not, I reply, unless he deserves it. I have no desire to magnify the greatness of Jesus. If he made mistakes, I should not accept them; but Mr. Ingersoll has not yet shown that he did make mistakes. If he were imperfect, and he himself certainly did not claim to be as good as God (Mark x. 18), I should not imitate his imperfections. But I have carefully studied his history and character, and I have compared him with other great teachers,—Zoroaster, Buddha, Confucius, Socrates, and the rest; and I am convinced that the teaching of Jesus is superior to their religious systems, though I freely and fully recognize their merits. Lest you think, however, that I am prejudiced in Jesus' favor, I want to quote the French Ingersoll's opinion of Jesus.

"This sublime person," says M. Renan, "who each day still presides over the destiny of the world, may be called divine, not in the sense that Jesus has absorbed all the divine, but in the sense that Jesus is the person who has impelled his fellow-men to make the greatest step toward the divine. Humanity, in its totality, presents an assemblage of low beings,—selfish, superior to the animal only in the singular particular that its selfishness is more reflective. Still, from the midst of this uniform depravity pillars rise toward the sky, and testify to a nobler destiny. Jesus is the highest of these pillars that show man whence he comes and whither he ought to tend. In him was concentrated all that is good and elevated in our nature. Let us then place at the highest summit of human greatness the person of Jesus. Let us not be led astray by sneers in the presence of a legend that keeps us always in a superhuman world."* We therefore place Jesus at the head of all the great religious teachers of history because he deserves it.

These, then, are the restrictions and criticisms I would make on Col. Ingersoll's lecture on the Bible; and they are made in the kindliest spirit and from the sincere conviction that Col. Ingersoll (unintentionally, perhaps, but no less really) underestimates the Bible and Jesus. I feel quite sure that most of those who hear his lecture come away, feeling that the Bible is not worth reading. This is the impression that his lecture would make upon me if I did not know better, and yet it is an utterly false impression. While, therefore, we freely admit that the science of the Bible is false, its miracles never happened, the morality and religion of the early Hebrews were low and degrading, and the authorship of many of the books of Scripture is unknown, yet we maintain no less firmly that these defects are greatly overbalanced by the merits of the Bible. We know when and by whom most of its books were written, and these confirm its other anonymous books in all essential details. Its noblest conceptions of religion and morality are eternally true, and will be accepted in the future as in the past, while its errors will be rejected. Jesus will remain the religious leader of the most highly civilized nations throughout the future as he has for eighteen centuries, and

* "Lecture," pp. 55-59. † *Ibid.*, pp. 62-65.

* "Life of Jesus," chap. xxviii., on "Character and Work of Jesus."

our attacks on him and the Bible will only serve to reveal their real character and authority.

If Mr. Ingersoll would only do as much building up as he does tearing down, he would render the cause of liberal and rational thought a far greater service than he can by omitting half the story. He unquestionably has the ability, knowledge, and eloquence that would enable him to handle this subject in a way to promote true liberalism far more than he can by the methods he employs. If he could only lay aside his early prejudices against the Bible sufficiently to see its truths as well as its errors, he would find in its noble characters a theme full worthy of his oratorical powers; and he would get a larger hearing and do more real good. However, every man must be allowed to adopt his own method in attacking or defending truth, and I trust that what has now been said will, at least, convince the reader that there is much to be said on the other side of the questions our sceptical friend discusses; and this, too, from the liberal as well as from the orthodox standpoint.

HOWARD MACQUEARY.

THE ETHICAL VALUE OF JESUS.

We think of ethics as the right adjustment of our lives to their conditions. Certain things must be done in a certain way, if a certain result is to be achieved. The doing of these things has indeed their retroactive results in mind; but their chief energy is in the adjustments being made for present comfort, for a present fitting into the grooves of public opinion. Darwin studied how nature built up her achievements, how certain adjustments were made in order to reach certain results. I think that ethics can have a large and powerful enforcement from Darwinism. Of course, the ethics of selfishness climbing up into its excellence, but I think also the ethics of unselfishness helping the man, the race, climb up into excellence; for even through Darwinism it is written that nothing liveth unto itself and nothing dieth unto itself, for, whether a thing lives or dies, it belongs to the perfecting whole. But we would think more of duty in this all, of hard and fast lines by which we must live, whose obligations we must fulfil.

The maker of a violin has certain severe duties to do in fashioning the wood to its work. In this there may be pleasure, there may be enthusiasm. Yet he may be a maker of violins as a good mechanic only, doing his stint of work that he may get his meed of reward, not loving music at all or not being able to make it or to understand it when made. So a man may set himself to live an exact life, a good life, as we see it, of father and neighbor and citizen; and yet there be something lacking,—a dull sort of a living of his life without appreciating the spiritual music which may sing from such a faithfulness, without any emancipation from a matter-of-fact life, as a matter of course doing these things, as he would eat what is set before him from habit and from necessity.

So in the State there may be an adjustment of laws and their execution in this matter-of-fact way, accomplishing what we call justice; and yet it may be a great mechanism, and not something pulsing with the beautiful life of justice.

But Nature while working, as Darwin saw, for her results, works for those results in a living, happy, enthusiastic way, and centres the enthusiasm of her being in those results. So that as a poet or an artist loves flowers, so nature meant them to be for the æsthetic results on man, so the violin is that it may thrill the air with its beautiful soul, the living result being a main thing. So in the legal part of government it should have heart, it should be alive with the thought and enthusiasm of man, not a mere machine grinding out certain results.

I appreciate what was at the heart of those who have spoken about mere morality. Before that became the phrase of a theology slaughtering righteousness, some simple hearts perceive that there was a difference between simple rectitude and what we call spirituality; that life is more than a mere mechanical adjustment of life to life, of act to act, so that the least amount of friction might take place. They felt that the how things are done is not the sole and absorbant thing about life; but the things done, the blossom led forth, these had some place. Life must mean more than meat and the body more than raiment. So that mere

morality is not the great and divine thing, but morality and something more, morality and life, morality and spirituality, morality and a generous uncalculating love. There may be certain righteous adjustments between man and man, between parents and children; but to reduce these to rule and make them simply moral is to slay the very heart out of them. Think of loving one's wife by rule, one's children by precept. This, however fair and just, however wise, is but the grave of love. And this Puritanism tried and froze up love in freezing up the fountains of love's enthusiasm, of love's spontaneity. Hearts that might have beat warm as summer days, filling all the fields with the glory of harvests, frozen beneath some severe idea of duty, of cold moral adjustment, of selfishly calculated salvation.

I appreciate as well the fact that our ministers, seeing the falsehood of this distinction as pressed into a lifeless and mechanical theology, have set themselves to the tasks of exalting morality, of seeing that ethics is the foundation and building of the universe, the foundation and building of any beautiful true life. This protest is right; but in making it they spiritualize ethics. They bring in this element, which some of the simple true souls of the past felt were needed,—an element which was always foremost with Jesus, which pulsed through his words as the very life of their enthusiasm.

When first reading Darwin, one experiences a chill. His day clouds, dampens, darkens, his sky narrows, simply because there is here just this idea of how things are put together, no enthusiasm for the things themselves. There is here an abundance of material to teach and enforce Puritanical duty; little or nothing of the enthusiasm of love. Flowers and birds and beasts, even man, do not appeal to you from their love-side, simply from their duty-side, from the side of their adjustments and relationships, their necessities. It takes the poet, the spiritually-minded preacher, to follow up Darwin's facts and his great theory, in order that it may be saved from its mechanism, and become a living blessed factor in our thought of the universe. And so such preachers as our own Powell in his "Our Heredity from God" saves Darwinism from being a mere duty thing, like the lives of the Puritans, and makes it into a spiritual loving, as Jesus made human life and human service.

A man may love a bird because of the wonderful way in which it is put together, as he loves the adjustment of things unto ends. He is in the sphere of morals, of mere duties. A man may love a bird for its bird's sake, for its song's sake, as Keats his nightingale,—

"Light-winged Dryad of the trees,
In some melodious plot
Of beechen green and shadows numberless,
Singest of summer in full-throated ease."

Or as Riley puts it,—

"For the song's sake, even so,
Humor it and let it go,
All untamed and wild of wing,
Leave it every tenderling.

"Be its flight elusive. So,
For the song's sake, even so,
Yield it but an ear as kind
As thou pressest to the wind.

"Who will name us when the seas
Have sung on for centuries?
For the song's sake, even so,
Sing, O sea, and breezes blow.

"Sing or wave or wind or bird,
Sing; nor ever afterward
Clear its meaning to us. No:
For the song's sake, even so."

The one is like the mere ethical life; the other, like the life of ethics thrilled and filled with the spiritual, with every renewing emotion.

But, as some of our preachers show, these, too, are not to be put into antagonism. They are one, as stalk and flower are one, as bird and its song are one, as duty and its love are one. And yet we can and do think of them apart, as we think of a tree and its fruit, of a bird and its song, of duty and its love, apart.

Epictetus, Aurelius, are fine ethical writers. They help us to the idea of the adjustment of ourselves so to the universe as to escape the greatest measure of suffering. For the quiet philosopher who has grown weary with thinking, and settles back into a quiet selfishness to watch the puzzling procession go by, these writers have great value,—great value in helping on in the simple matters of duty.

But, compared with Jesus, they are lacking in just this that we call the spiritual, this which is the outflowing of an enthusiastic love. They help one to an adjustment of life so as to escape the greatest amount of friction. But Jesus gives us an enthusiasm for life, an enthusiasm for ethical adjustment, a realization of the universe as a spiritual home, as of man greater and diviner than the merely external life by which he adjusts himself to duties, to comforts. He is a child of God, of immortality, of an ever-unfolding order of full and beautiful life. With him one is not adjusting this thrilling experience we call life to the material conditions in the midst of which we must at last finally perish, but filling himself full of the pervasive spirit that creates all, entering into a realization of the indwelling Father. With him there is an adjustment of self and life to present material conditions, but not as the supreme thing, only as a stalk adjusts itself to its environing necessities in order to the nourishment of itself, in order to the growth and expression of itself, all the while intent on unfolding its blossom in the infinite sky that tenderly invites and wooes. These would have you fit your bits of maple perfectly together, that, enjoying seeing things come out as planned, as they ought, enjoying the avoidance of friction which might squeak and make an uncomfortable discord; but their great end is avoidance of the discord, the achieving of the thing planned. Jesus is as careful that all the parts may fit, avoiding as much friction as possible, avoiding the discord; but his passion is set upon the perfected violin for its music's sake. "For the song's sake, even so." And this is a difference between mere moral life and moral life flowing from the spiritual, the affectional,— a difference that does not abide in our thought, and ought not to put them into hurtful antagonisms, their unity recognized, the truth seen that each is essential to the other, that together they make the perfected whole, as the violin and its tune, useless each without the other, together making that joy to gladden the winds.

Life is a unity, the lowest atom and the highest essential to man; the most hidden, tiniest root playing its part unto the grace and fragrance of the blossom, unto the sweetness and nourishment of the fruit. We need the right adjustments in the duty sense: we need them as the enthusiasm of love, as the joyous spontaneity of life. And so it is that the spiritual value of Jesus is his ethical value. He approaches ethics from their spiritual side, the righteous life, streaming down out of the heart of God, rather than alone working up the ways of patient adjustment into the blossom of life and man. Violins are born in a heart's enthusiasm for music, a life impulse that must express itself; and so with that enthusiasm glowing in the heart the patient work of building up the violin is done,— the ears not haunted with a fear of discord, the heart not simply careful for right adjustments giving pleasure in themselves, but the ear filled with music, the heart filled with the passion to realize in outer air its dreams of melody.

The ethical value of Jesus is because he sets one unto the achieving of righteousness by the inward impulse. From within out is his method, even as it is nature's. When we build flowers from the outside, they are wax or paper or carven wood, lifeless. But when Nature makes flowers, she builds them from within out by the power of life; and they are these darlings of the woods that enchant the eye and nostril. Invention is born of an inward impulse, by a flash of insight. It is first an impalpable idea. Then, with its enthusiasm in the inventor's soul, it is wrought out by a patient and suffering toil, but in the heart of the suffering something like the mother-love that hallows and sweetens travail. As Paul might have put it, first that which is spiritual, then that which is natural,— spirit working out in nature, not nature working up and refining into spirit; the spiritual working out into the material, not the material alone and unaided becoming the spiritual; life from life, and matter nowhere spontaneously generative.

Again, Darwin's thought of the earth building itself, largely, if I may so say, from without; here some accident that developed it in this way or in that; here something assaulting from without, requiring some new defence, and in that some change of nature. But some men see righteous life build itself up, adjust itself. This is not the full, sweet truth. It is a work of expediency rather than a work of the everlastingly right. But Jesus sees ethics as a spirit, as an idea work-

ing itself out, and by its inherent righteousness working what modifications may be demanded for its fullest expression in the whole of life. And this is the ethical value of Jesus: that morals are living things, that righteousness is not an expediency, but something belonging to the nature of things, to the nature of God, who, while in all, is yet above all, the everlasting that moves through the procession of the temporal and changing. It is an ideal life to be wrought out in the midst of present world conditions. One by this grace of Jesus builds the violin of his life with the ethical music haunting his ear, and unto this fine end are all the adjustments made. The one feels its way along, guided by circumstances, doing this or that as occasion may arise. The other knows what it wants to do, what are to its thought everlasting verities which it wishes to work out. And so it guides circumstances, is not the mere drift on the surface of life's stream, but the master of that stream, commanding it to noble issues.

That the universe is a moral thing, righteousness in its nature, a part of which nature, man, is working himself out in a large measure of freedom,— this is the standpoint of Jesus. And from this standpoint he multiplies an enthusiasm for ethics, as the sun kindles in the fields an enthusiasm for harvests. There is a broad-belted world of difference between doing a thing with or without enthusiasm. One is heavy, listless work, drudgery that counts the strokes of toil, and the hours that may do good work, but not the best. The other has joy in the heart, light in the eye, and enthusiasm in the arm. Time flies all too quick; and the hand cannot work fast enough, carefully enough. So tell a man of duty what is the highest and happiest life under present conditions, and he will disregard you altogether, or go to work at its self-denials as if they were a heartless and hopeless drudgery. But give him an enthusiasm for such a conduct, such a life as you would have him live, and at the tasks of that life he is no more a drudge, but a happy, enthusiastic artist. And so it is that somehow Jesus makes holiness so beautiful that we love it with irresistible love, and strive with joy in our hearts to achieve it. He shows us such an enrapturing vision from afar that we care not for the pangs of the journey: we must haste across until the happy country is ours. Herein is his great leadership, that he marshals us with an enthusiasm for an ideal of righteousness. And, from Paul on, men have not counted their lives as dear to them, so that they might follow this enthusiasm to its glorious end, doing everything they can for the realization of this ideal life, not simply in themselves, but in all men.

And, besides this approach of ethics from its spiritual side, this enthusiasm which he kindles in men's hearts for righteousness, there is the element of personality. There are rare natures who, for an abstract principle,—if there are such,—for what resembles and seems such, can risk every sacrifice, and be faithful with every faithfulness. Such have their flower in Epictetus, in Aurelius; and they can count through the centuries a large discipleship. Such show a splendid heroism, like those who seek the north pole, expecting to find no new world of warmth and harvests, but only that abstraction which we call an earth's pole. But the highest ethical results come from an enkindling personality. Even Napoleon's armies grew enthusiastic in their bravery because of an attachment to the person of their great general. Their enthusiasm was kindled by a great personality; and the spirit of the army was expressed by a young soldier, who, when wounded, said, as the doctor was probing the wound in his breast, "Probe deeper, doctor, and you will find the emperor's heart." And so for the ethics Jesus taught, which ethics meant a righteousness born of conformity to the laws of one's own nature, of the universe, but not conformity to mere laws, but laws that sprung from the bosom of an everlasting love, that were filled with a tender and holy presence, not even a sparrow falling but that that divine presence was wounded in its little death,—which ethics meant at their centre devotion to the welfare of others, the giving up of self, that so the lives and personalities of others might be enriched in all sweet and holy life. There was himself, in a beautiful personality, living out what he taught, showing its beauty forth in a life not to be resisted. Then there was the putting of it all on the basis of personal loyalty to him. It was this that made the devotion of his disciples glad for imprisonments and torture and death because for his sake. It is this that

has made the Christian centuries full of a splendid heroism. Saying what we may about the perversions of the Church, about its wickednesses and cruelties, this enthusiasm for the personal Christ has wrought wonders in the world, has made ethics a passion in many a soul, the moving centre of a sacrificing life. It is this that takes hold of wicked, dishonest men, and makes them into saints, purifies them, and fills their lives with good words and works. We might go down into the slums with simple ethical teachings, helping people how to order their lives, how to make clean and happy homes, how to escape from their vices, without ever naming the name of Jesus or perhaps thinking of him. Yet even here it is our personalities that move, these ethics alive in us that win. But let the name of Jesus be taken, the conceptions of him as a spiritual presence, and there is accomplished just such work as the slum sisters of the Salvation Army do. They, kindled by this great ethical personality, kindling these forlorn hearts with the same great personality, lift them upward as on the wings of a new life.

By his ethics kindled into a flame through his personality, Jesus is in a resurrection and life, still at work among men. And herein is his great ethical value, enthusiasm for his personality as a spiritual presence. And just as it is easier to make a home what it ought to be, when the heart is aflame with love for wife and children, than to make it in an idea of devotion to an abstraction meaning one's personal comfort, so it is easier to live a life passing for holiness, when the warm personal love of the Christ is inspiration and motive.

Jesus makes ethics not alone an attachment to himself, but an attachment to God, as an eternal and loving personality, always and everywhere present in his creation, secret and creative in man, to be called forth by the deep desires of the human heart into a creative activity within the conscious life man lives. We love a sparrow, are kind to it because within it dwells our beautiful and tender heavenly Father. A lily has new beauty and fragrance to us because dwelling within it, causing it, is our beautiful and tender heavenly Father. We love the grass weaving itself the humble glory of all the earth, because dwelling within it, making it the dear service it is, is our beautiful and tender heavenly Father. And so we have a new appreciation of the fruit that delights the eye and satisfies the hunger, because dwelling within it, causing it, ripening it, is our beautiful and tender heavenly Father. And man has a new sacredness to us because dwelling within him, his cause and humanity, is our beautiful and tender heavenly Father. This divine presence, living his life of love in all his creation, is the inspiration to every loyalty a man should know to the principles of righteousness. Instead of law speaking righteousness by the granite lips of irresistible necessity, righteousness is tender on the lips of a friend and Father. It is easier to be persuaded by this truth of an indwelling God, such as Jesus believed and taught him to be, to do the right, than by absolute and unswerving necessity; as much easier as to go forth to righteousness with the warm kisses of wife and children upon the lips than with putting one's lips to the cold, pulseless, and unreplying lips of the Sphinx, and doing right in the presence of a mystery that is like granite, and may be cruel and kind, may be making life and destiny great or mocking it all with its cold and selfish cynicism. By his making all the laws of righteousness spring from the bosom of an everlasting love not afar, but near and in us all, he has given a value to ethics which we cannot estimate. He has poured into them sweet and holy meanings. He has made them no hard and relentless taskmasters, but dear and tender and helpful friends. He has taken them out of their great hard strangerhood, and made them home and fireside and loved ones within our hearts.

And in this he has given to them the value of the eternal. They are not a passing arbitrariness of our little feverish day. They are everlasting, everlasting beauty and right and love and life. They have everlasting meanings, an eternal worth. They give this worth and meaning to our poor dull lives. Heaven with its eternity opening into the humblest heart; the humblest heart made rich with what makes the glory and greatness of God. From every humblest duty done, the eternal visioned, made one with us, we at transformation in its fadeless glory. Ethics other than this may be of cowardice, of expediency, of vanity.

This is of conscience, that dear and holy presence of the everlasting God in his children; and as one has said with him, Cowardice asks, "Is it safe?" Expediency asks, "Is it politic?" Vanity asks, "Is it popular?" but Conscience asks, "Is it right?" Nor cowardice, nor expediency, nor vanity, can build an ethical system upon a rock. Upon the sand they build, to be tossed into chaos at each severe storm. But conscience enforced by God, by an eternal life, builds its ethics upon a rock; and the rains fall and the winds blow, all storms at fury upon it, and it stands because founded upon a rock. When I am certain that the universe conspires and is to bless the right act, the right life, the living of it under any conditions has an overwhelming grandeur. When I know that the right act and right life make me at one with the everlasting order, beauty, and joy of the universe, I can be regardless of expediency and policy and vanity and any passing gain of time. I can rise superior to emperors, to tortures, to every misfortune that may come upon me. I may be like the Lazarus that lay at the rich man's gate, full of sores, this world life turned into one great ache and disappointment; yet in my immortal nature I may be at glory of fellowship with the highest angels, with the deathless Father in heaven. I may be royal and rich in the true riches, nor moth nor rust corrupt, nor thieves break through and steal. This help which Jesus gives by making right everlasting makes the man everlasting. The problems are not worked out in the span of this fleeting earth life. It is eternity's problem; and so hope and courage sing ever in the soul passioning, suffering in living out the highest ideals of righteousness which we or any prophet soul may glimpse from their Pisgah or their Olivet.

So the ethical value of Jesus, great in many ways, is great here, in that it approaches morals from the spiritual side, giving an ideal to work out, not something to chance at by daily expediency. He gives enthusiasm for the ethical life, which is like life and death running a race compared with the ethics of expediency. He fills ethics with his own great personality, making it a joy to do the right. He weaves all ethics into the dear personality of the indwelling, always present God and father of men. He makes ethics eternal, giving man an everlasting meaning. And in this he has a supreme value in ethics; and he is a happy man and strong who has his ethical nature, his ethical life, refined unto the pure gold by this furnace of personal love which Jesus pours into all the obligation of our natures and our lives.

"Let circumstance oppose him,
He bends it to his will;
And, if the floods o'erflow him,
He dives and stems it still.
No hindering dull material
Shall conquer or control
His energies ethereal,
His gladiator soul!
Let lower spirits linger
For hint and beck and nod,
He always sees the finger
Of an onward-urging God."

And that God, just the beauty of holiness, the holiness of beauty, just the everlasting humanity which Jesus realized for us in time. And so it is that, with an everlasting calm at the heart, we move on in our ethical life, having green pastures and still waters there, whatever storms and wildness beat without, assured that

"Right is right since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

JOHN M. SCOTT.

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RICHESSE OBLIGE.

Matthew Arnold has observed that in America "we see the disadvantages of having social equality before there has been any high standard of social life and manners, such as distinguished the old French nobility." In his judgment we are a nation of "Philistines," a mass of mediocrities, opposed to culture, sweetness, and light. Doubtless he found much in American society equally removed from the best forms of the English aristocracy and from the brilliant intelligence, the charming graces and rare polish of the French *noblesse*, to justify his sweeping criticism; yet an impartial observer, one less concerned with foreign standards of style and state, and more with the indigenous fruits of American life, could point to many hopeful signs of better things. Granted that the cultivated

Englishman or Frenchman may, after a hasty tour through the "States," write us down as a nation of money-makers,— bourgeois, plebeian, and proletarian,— a longer residence among us would certainly cause him to modify that opinion, and acknowledge that in certain circles, at least, there were some redeeming traits. If the marvellous industrial expansion of our country has resulted in the amassing of immense private fortunes, these accumulations in the hands of the more intelligent and aspiring of our people have produced certain indirect results which are elevating and ennobling. I refer more particularly to the refinement of manners, the purification of tastes, the enlargement of mind, the increasing love of literature and appreciation of the fine arts among our well-to-do citizens. This is a positive advance in the right direction,— exceedingly difficult to gauge, yet gratefully noted by those who believe that the highest culture and the fairest flowers of domestic and social life may exist with our democratic institutions. It is easy to mark the growing ambition of many who have accumulated riches to attain to something above and beyond that which mere money may procure, and to add to their material assets certain mental, moral, and æsthetic possessions. In an age of unprecedented personal wealth it is encouraging to note among those who have rather suddenly reached prosperity a gradual change in tone, taste, and manners, brought about partly by their enlarged experience, and partly by the influence of the new environment. As in the natural world, the peculiar characteristics of plants and animals are most noticeable in the transition stage from a lower to a higher form, so in the social evolution of mankind, in passing from an inferior to what we believe to be a superior grade, men and women are specially susceptible to their altered surroundings. True, we may say that the better conditions are largely the man's own creation. He selects and determines to a certain extent the soil, climate, and atmosphere in which he will dwell. The palatial residence, surrounded with parks, lawns, and gardens, and furnished with all the comforts and conveniences which artistic skill can devise, is in fact the product of his own wealth; yet let us make note of the truth that the surroundings react upon the man, and quietly work certain mental and moral transformations, which he did not foresee and may not realize. In a word, the man makes the mansion, then the mansion remakes the man. He becomes in a novel way domesticated,— adapted, modified, and assimilated to the new home. Insensibly, he begins to lose his former acquirements, while taking on new ones. Old habits dwindle through neglect or disuse at the same time that a new range of activities start into being. At this transition period the women, as a rule, appear to be more tractable and impressionable than the men: their natural mobility and sensibility quickly respond to the higher appeals; while the children, with some training, often learn to deport themselves as "native here, and to the manner born."

It has been remarked by foreigners that Americans abroad easily adapt themselves to the strange conventionalities of European society. So, too, at home with equal facility they take up any fashion and conform to any custom that seems to be desirable. It is not surprising, therefore, in the evolution of manners now going on, that the man who was coarse, unseemly, and ungracious, becomes less and less offensive in his bearing: while his wife, who was equally ill-bred in her former station, now assumes in speech, dress, and general behavior a quiet and lady-like demeanor, quite in keeping with the proprieties and etiquette of those above her.

Of course, we do not claim that this improvement invariably takes place. The cases of reversion to a lower type are, perhaps, quite as numerous as those of advance to something higher. The disastrous effects of ease and idleness upon weak men and vain women are notorious. The club life of wealthy nobodies, and the gay, giddy, gaudy existence of fashionable women, have been too graphically described by the pens of Thackeray and Curtis to be touched upon here. There is always danger, as an eminent French critic has pointed out, that "our modern world should give to the upper classes the pursuits of the savage without his excuse for them, and that the liberty which wealth confers should be the liberty of the primeval instincts." The moralist can readily show that most men covet riches for their own sake,— not as a means, but as an end; not to relieve human want or to embellish human life, but to minister to the in-

ordinate appetites of their own pampered bodies. He can easily recall scenes in the dark, degenerate days of the Roman Empire, in the corrupt, contaminating period of the Italian Republics, in the dissolute and debauched court of Louis XIV., or in the "merrie days" of King Charles II., to give point to his prophecy of impending ruin, and deepen the dread significance of his warning.

And yet there is another and brighter side which should also be considered; for history never exactly repeats itself. Though the baser passions of human nature may remain the same, the attendant circumstances are never precisely alike. Moreover there are the better tendencies and nobler sentiments to be taken into our account, and under favorable conditions these often assert themselves with surprising vigor.

As in the old French aristocracy all the worthier men and women recognized and obeyed the law of *noblesse oblige*, so in our American aristocracy we notice that the sentiment *richesse oblige* is coming to be felt and acknowledged by the more sensible and generous portion. Riches, like nobility, has its obligations. Wealth imposes duties. The millionaire is not absolutely free to consult his individual pleasure or to do what he will with his own, but is in some degree a trustee of society, and morally bound not only to do what is becoming in his station, but also to be that which is noble, high-minded, and befitting his privileges and pretensions. As men of wealth become more enlightened regarding the just claims of society and the higher objects of living, it may be confidently expected that they will take a certain pride and pleasure in making themselves the generous patrons of the arts, the sciences, and the humanities. Already we have a distinguished list of such worthies, whose wisdom and munificence have added positively to the redeeming forces of American life, and have lifted the level of our moral and material well-being. Whether these men have recognized the truth that great fortunes are the product of social opportunities rather than the mere creation of their holder, and that, therefore, the "unearned increment" is theirs through expanding land values, the productive power of railways, etc., or that out of a truly generous and humane disposition they have been prompted to pay back to society a part of what society has enabled them to make, —the cause of mankind is nevertheless advanced and blessed.

With enlarged ideas and with a better understanding of where riches properly belong in the scale of human possessions, there will also develop, in some, at least, of the wealthy class, an ambition for a career, not mercenary or financial merely, but artistic, literary, or patriotic. That industry, perseverance, and decision of character by which a man has amassed a fortune should not allow him to settle down quietly to enjoy it, but, if still possessed of sufficient physical strength, should impel him to exercise those qualities in other and nobler pursuits, to establish a position and to achieve for himself some honor and dignity quite distinct from his market value. In England, France, and Germany there are many honorable careers in the army, the navy, the civil service, or diplomatic life, awaiting the ambition of all who desire to distinguish themselves. In this country it is to be hoped that the better class of citizens, especially they who possess the means and the leisure, will interest themselves as journalists, publicists, or independent workers, first in raising our political affairs to a more just and honorable plane, and then in accepting and filling whatever position they may with dignity, ability, and unselfish patriotism. Never was there more crying need for such services than at present.

To those, however, who have no taste or talent for a public career, there are still open various ways to honor and self-culture, which the man of wealth may pursue quietly and without vulgar display. Probably the latter course will be the more congenial to most men, and will present itself not only as something desirable, but as eminently proper and becoming. For instinctively every man of energy and ambition desires to be, as Theodore Parker once said, "something more than a tassel to an estate." When he has secured his estate, has laid out his grounds with charming lawns, gardens, and hedges, and has with the aid of a skilled architect reproduced here an Italian villa or French château or English manor-house, when, under the direction of various masters of interior decorations—he has ar-

ranged hangings and draperies, carpets, rugs, and screens, pictures, statuary, and musical instruments, books, and bric-à-brac, dishes, glass, silver, and gold plate, and all the other appurtenances—rare, sumptuous, and costly—which make his mansion complete, although he may survey it all with laudable pride and complacency, he will often feel that he ought to be something more of a man than his former mode of life demanded. In some instances, I suspect, the man in the new surroundings will experience a certain incongruity between his present elegance and the comparative simplicity and obscurity of earlier days. He will feel that the fortunate owner of such an establishment ought to live up to his wealth and ought to understand the artistic significance of the situation. He will reflect that mere love of ornament and display is barbaric, and that he should acquire a certain amount of taste and culture in order to appreciate the beauties of his garden, the rare exotics blooming in glass houses, the dainty draperies, the curious marbles and bronzes, and the costly paintings which adorn his halls and apartments, and to know something of the contents of the richly bound volumes which lie upon the study table or stand superbly upon the shelves of his library.

Richesse oblige. What right — mental, moral, or æsthetic—has the uncivilized man in such a place? If he be absolutely uncultivated, he may perhaps fail to perceive the incongruity of his position. But, if he has already made some advance in the love of books, in the admiration of beautiful objects, or in the delights of self-culture, he will be seized with a powerful desire to make the most of his surroundings, and so far as he may reduce the disparity between the man and his mansion.

Fortunately, he has one precious possession,—leisure; and to a person of enterprise and ability that means everything. Dr. Darwin has said, "The presence of a body of instructed men, who have not to labor for their daily bread, is important to a degree that can hardly be overestimated, as all high intellectual work is carried on by them; and upon such work material progress of all kinds mainly depends." Of course, the wealthy and leisured class do not always devote themselves to intellectual work; yet they have the opportunity, and to many that opportunity is an inspiration, especially to those who began life with few advantages, whom we loosely call "self-made men," and who in later years become conscious of their defects and deficiencies. These men now have time to think, time for culture, and can choose their own hours for self-improvement.

Leisure, too, is an almost indispensable condition of refinement of manners. Emerson has written that "life is not so short but that there is always time for courtesy." There is time, if we will take it; but with most men, especially in the hurry and drive of American life, time means money. And few, even among those who need not be in such pressing haste, will consent to waste precious minutes in kindly courtesy and social intercourse which might be devoted to more practical pursuits. With the acquisition of a fortune, however, comes ample leisure for the cultivation of the amenities of life. A distinguished foreign writer has observed that "ceremony is only compatible with leisure. It is abridged by haste, and haste is the result of poverty. Hence, as a rule, the prosperous family gains in refinement, while the impoverished family loses it." The one custom of dressing for dinner is in itself civilizing. The fresh linen, the careful toilet, and the simple adornments of person suggest the proprieties of cultivated intercourse, and predispose men and women to act and speak in harmony with the occasion. Of course there is always danger that those who are novices in the fine art of dining well will commit some *gauckerie* or carry to an absurd excess what they consider to be the best forms of Old World aristocracy. A recent English visitor has remarked upon our "ludicrous exaggeration of English manners." Yet he was just enough also to note another tendency among these who had had a more extended experience in social hospitality, that they "wished to avoid vulgar display, and were cultivating a taste for simplicity and quietude." A thoughtful American, who has seen and mingled with all grades of good society both at home and abroad also, observes that, "after the first excess of luxury and parade, a reaction sets in, which favors increasing modesty of self-assertion." A certain millionaire, recently established in his place of comfort and delight, at first

sought the friendship of artists and scholars, that they might lend to his house and board a literary or æsthetic charm which he did not possess, and, although he recognized their attainments, still expected a certain deference to be paid to his opinions. Later it was noticed that he advanced his own crude ideas and sweeping assertions less dogmatically, and never presumed to contradict an intelligent and accomplished guest. He now esteems it one of his happiest privileges to select and cultivate the friendship of men and women whom he acknowledges to be his superiors.

We occasionally meet men in the middle or lower ranks of life who are such radical champions of democracy and equality in this country that they declaim against every tendency which favors the establishment of an aristocracy. The adverse comments and criticism of these men can do no harm, and may be productive of much good if they only serve to remind the wealthy of their duties to society at large and of those just and honorable limits within which the use of wealth should be restricted. Still, there can be no doubt that we shall continue to have rich men, and in an ever-enlarging circle, simply because of that freedom and equality before the law which we all accept. Furthermore, we need, and in time shall probably have, an American aristocracy,—an aristocracy as distinguished from a plutocracy,—a class which shall include men and women who possess not only wealth, but also intelligence, virtue, refinement of manners, dignity of character, and purity of life. It will doubtless take many years for us as a people to develop that high and noble standard of manners and morals; yet the silent forces of evolution are steadily at work in many directions, encouraging our well-to-do families to cultivate the nobler elements of civilization. If the rich will only realize their privileges and appreciate their opportunities, they may raise themselves immeasurably above their riches: they may help to create a type of civilization on this continent grander and more enduring than anything the Old World has yet produced, and may here establish an aristocracy,—truly the ascendency of the best, which shall command the respect and even win the gratitude of men in all grades of social life.

GEORGE W. CUTTER, M.D.

RESPONSIBILITY.

Is there injustice in the world?
  It is because I am not just!
Is there a heart by doubt destroyed?
  It is because I do not trust!
Were perfect justice but enthroned
  Within my soul, all men were drawn
To justice, too, and righteousness
  That day upon the world would dawn.
In perfect trust did I abide,
  It were the death of doubt to all;
For so ineffable the joy,
  It would the universe enthrall.

Are men a-hungered? It is plain
  I eat their bread, and I can see
If throughout space there lives a slave
  It is because I am not free.
For, if one soul but truly loved,
  All hunger and all want would cease:
Omnipotent to bless, that soul
  Would win a suffering world's release.
And, were I truly free, all men
  Of my soul's freedom would partake;
For men are one, and I must win
  My freedom for my brother's sake.

Do men destroy, do men despair?
  The violence is in my heart;
And, when I do not trust, some soul
  Reckless doth rend his life apart.
No soul is guiltless while one soul
  Revels in sin and joys in hate,
And, till he is redeemed, perforce
  I share, in part, his low estate.
With him I rise: alone, no height
  Of virtue or of joy attain;
And, when of triumph I can sing,
  His voice must mingle in the strain.

HATTIE TYNG GRISWOLD.

PRAYER.

Thou art, O Lord, and we are becoming.

Thou art the perfection of beauty. Thou art the fulness of life. What comes forth in the earth comes out of the abundant multitude of thy tender and wise thoughts.

Thou art loving, thou art thinking, and the earth about us is, and the heavens above; and we are here, loving and thinking and growing. Thou art the beautiful cause of us; and we are the meaning and joy of thy creation. Ours are the ears by which thou dost listen to the wonderful music of the earth's busy life. Ours are the eyes by which thou dost behold the beauty every-

where. In our hearts thou dost love, in our brains thou dost think. In us thy creation has fulfilment and meaning. In us thou art understood, appreciated, loved, delighted in. Thy meanings in the earth about and the heavens above are for us. Thou speakest out, and we hear. Thou createst, and we see. Thou bringest forth, and we love what thou hast made with a great and ever-deepening joy. Thy birds have their appreciation in us. They fly their meanings in our souls. Thy beasts, thy fishes, thy grasses and grains, the earth's countless things that are and are becoming, are saying their secrets to us, are used and mastered by us unto a greater fulness of this growing life of ours. We are thy living, loving, thinking workmanship; and these are the touches with which thou dost fashion us. Through these is thy quickening of us. Through these thou dost lay great necessities upon us, whereby we must think and toil and grow. Through these thou dost fascinate us into a great loving, into a great thinking, into a great activity, into a great growth.

We belong to each other. We complete each other. We grow together, together become that unto which thou hast made us. In the sunbeam is red. In the growing rose is its revelation. But only when the rose has grown to its blossom, and it and the sunbeam become one, are we delighted with this dear marvel of color. So in thine earth there are many things, and in man is their revelation, their meaning, their use; but, only when man has grown up to the point at which he becomes one with these thoughts of thy thinking, do we behold the wonders of a great civilization.

Thou art love, but only as we grow loving can we know it, can we show it. Thou art truth, but only when we become truthful can we know it, can we show it. Thou art forgiveness, but only as we become forgiving can we know it, can we show it. Thou art holiness, but only as we become holy can we know it, can we show it. And so, in all thy perfections, only as we become what thou art can we know thee, can we reveal thee, can we live thee. And, as we are growing, we know that these graces of growth in thee are infinite.

When love comes forth in us, it is our joy and strength to know that in thee it is infinite. When truth blesses us, in thee we know that it is infinite. When holiness sings its songs within us, in thee we know that it is infinite. When any beauty, any power, we experience, in thee we know it is infinite. Our fondest and fairest and holiest dreams are in thee awakings. The best that we think, the best toward which we aspire, the best that we know, the best that we love, are in thee ever true and abiding; and in us they are becoming as true, as abiding, for we are growing up in thy image and likeness. We are becoming what thou art. Thou art taking us in the beauty of thyself; and, when we awake in thy likeness, we shall be satisfied, and thou delighting thyself in the blossom of thy creation. Amen. PASTOR QUIET.

THE RELIGION OF JESUS AS A CREED.*

The word "creed" is a sort of bugbear to a great many people to-day. But, when we think of the sort of creeds that have existed in the churches for centuries, and of the use that has been made of them, we can hardly wonder that people have been shy of them.

Most religious creeds have been very irrational and unbelievable. As a general rule, the creeds which the churches of Christendom have taken as the basis of their organization and belief, in which they have made not only the test of their fellowship, but even the test of salvation,—these creeds have been made up of the most irrational dogmas on questions about which men know nothing whatever, and about which they can know nothing, and which, if they did know all about them, would not affect their lives in the least for good or evil. Such questions as the nature of God, the trinity, the eternal generation of the Son, the nature of the Holy Ghost, etc., and other dogmas that are now known to be false,—such as the dogma of the fall of man, the total depravity of the human race, the redemption of mankind through the blood of Jesus, the infallibility of the Bible, etc.,—these are the subjects that have generally

*Abstract of an essay delivered by Rev. W. H. Ramsay of Farmington, Me., at the Conference of Maine Unitarian Churches held at Houlton, Me., June 25, 1895.

made up the substance of church creeds. They are still regarded as the tests of Orthodoxy by most of the so-called evangelical churches.

I am addressing people to whom these creeds are valueless, and who no longer believe them, and who are not in the least afraid that they will suffer eternal damnation for not believing them. But, in spite of this use or misuse of creeds, I want to say that the word "creed" is a good word, and one that stands for something that no rational man or woman can get along without, nor, in fact, does get along without. Every man has a creed of some sort if his life means anything to himself or to the world. Every well-ordered life has underneath it a basis of belief. Men believe in the general veracity and trustworthiness of their fellow-men, and all business is transacted upon that basis.

But in religious matters a great many people are at sea. They are bewildered by the diversity of creeds and the vast number of religious sects, each one claiming to have the truth of God behind it. A great host of people have cut themselves loose from all church ties. These are not, by any means, irreligious or immoral people. Very often they are the noblest men and women in the community, people who would join their fellow-men for helpful human service and rational worship if they could only find some basis of union and organization simple enough and broad enough to take them into fellowship without any demand for beliefs that would compromise their self-respect or their mental integrity. This is just the class of people that we Unitarians are reaching out after and trying to organize into working organizations. We have also rejected these ancient dogmas of theology that profess to explain everything about God and man, heaven and hell, by a supernatural and infallible revelation from heaven. In the place of these dogmas we have substituted the religion of Jesus.

And why have we taken the religion of Jesus as the basis of our religious organizations? First, because it contains the simple, fundamental, and essential elements that lie at the heart of all true religion; and, second, because it contains none of the irrational doctrines with which almost all church creeds are overweighted. The Unitarian churches, in National Conference assembled, unanimously agreed that the essential thing in religion was love to God and love to man, and that this is the essence of the religion of Jesus. I think that the New Testament, the first three Gospels at all events, which contain the only authentic record of the life and teaching of Jesus, will support us in this claim. We find nothing whatever in these Gospels of the elaborate metaphysical theology that was afterward engrafted upon the simple teaching of Jesus. But, even if this were not so, we think that these principles are sufficient as a basis of church organization. Love to God and love to man are the essential things. On all matters of speculative concern, where opinions may differ and always have differed, we are content to let each man think for himself; and we do not think any the worse of him if he does not arrive at our conclusions.

The religion of Jesus is a creed of life, and not a creed of speculation. "Love to God," that is a creed to live by. What does love to God mean? Does it mean that we have any clear and distinct picture in our minds of the being of God, or that we conceive of him as a sort of non-natural human being? By no means. It implies, rather, that we believe in a power of eternal righteousness and goodness and supreme wisdom, who is the author of our being and the author and giver of life to all beings. It means that we cherish in our hearts a reverence and love for that Being as the Father of our spirits, and the fountain of these divine aspirations after the good and true and beautiful that we feel within our souls. Love to God is love of good. It implies that we believe that there is above and beyond all finite expression and finite forms a supreme and everlasting goodness, and it is a loyalty of heart and of will toward that supreme goodness as the author and the only satisfying object of our highest desires.

"Love to man." Is there any reason that I should enlarge upon the meaning of this? The best illustration of it is given in the life of Jesus himself. Underneath all real love to man is a faith, like that of Jesus, in the divine work of men as sons of God; a belief in the essential greatness and worth of the human soul. It is this fact that con-

stitutes what we are so fond to-day of calling the brotherhood of man. There can be no real brotherhood without the divine Fatherhood. All men are brothers because all men are partakers of the common divine nature. "One is your Father which is in heaven, and all ye are brethen." Now, Jesus showed his faith in men and his love that grew out of that faith by his treatment of them. Jesus treated all men alike. He made his appeal to the essential and underlying good that was in them. His eyes of faith and love saw that good, where the religious teachers of his day saw only evil. The result was that the publican and sinner and the social outcast gathered to his side, and listened to the gracious words that fell from his lips, and were blessed and uplifted. This, my friend, is the gospel that we have to preach to men to-day. We have to take this gospel of the "Divine Fatherhood" and the "Human Brotherhood" and apply it to all the conditions and all the problems of our modern life. The spirit of this gospel is the spirit in which these problems can alone be solved. The Church, according to our idea of it, is simply the association of those who believe in the beautiful gospel of Jesus, and are trying to put it into practical application. We need no other bond of fellowship or union than this. "Is thy heart right, as my heart is with thy heart, if it be, give me thine hand." We don't ask, Are your religious opinions orthodox? but, Do you believe in the Universal Father? Do you believe in the Human Brotherhood? Is there love in your heart toward your human brothers? Do you want to join hands to make this world sweeter and brighter than it is? Do you want to give something of your real self in unselfish service for others? If so, give me thine hand: let us find out some good work that needs doing. Two can do it better than one; and a company united together in this spirit, and with this purpose, can make this earth a veritable paradise.

NIGHT.

When night descends, soft sifting gloom
O'er smiling fields of tender blue,
She broadens out life's chambered room,
Where stars are scattered like the dew!

WILLIAM BRUNTON.

THE MINISTRY.*

BY REV. JOHN PAGE HOPPS.

You must forgive the somewhat unconventionally personal nature of this address; but what is the good of asking an old campaigner to welcome you into the ministry if he does not look you in the face, and tell you something of what he has felt and seen? Let us secure at least one thing to-day.—that we be practical and sincere.

Campaigning. I said "campaigner." Ah! dear brothers, you are going to the wars, if indeed you are going the right road in the right spirit, and if you know your business. You cannot dream the world into sense and goodness. "The kingdom of heaven suffereth violence, and the violent take it by force." Of course. Every good thing has to suffer violence, and only the violent can capture it. But I should like to read that saying in some such way as this: "The heavenly kingdom has to be won, and only the good soldiers can win it." Does that sound a little harsh and hard, as though God's gospelers had to go and fight the world and make it uncomfortable?

Ah, yes! and who was it said that his coming meant the bringing of a sword? Why shrink? It is right to make war upon folly and ignorance, brutality and sin. But blessed is he who can do it, and yet make men and women love him! And that can be. Did not he who said his coming meant the bringing of a sword, also say, "Come unto me, toilers and heavy laden, and I will give you rest"?

If you have to think of your work as a campaign, there is no reason why you should be hard and militant and aggressive in temper. If some day you may have even to deny a deacon or resist a trustee, you must try all the more to love him, and make him love you; and sometimes you will resist best when you seem to fight least. But you must be strong.

Live as you will, your little pool of Bethesda will often be troubled. Try to believe it is an angel that troubles it, and do

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* An address of welcome to the class of 1895 at Manchester College, Oxford, England, reprinted from the London *Inquirer*.

not be hurt, or feel hurt, at every collision with men or fate. Remember Lowell's keen saying: "Nobody knows what's in him till it is knocked out of his running against some granite post of necessity." You will have plenty of chances!

In all things remember that "ministry" means service. That should guide you everywhere, even in "running against some granite post of necessity," even in insisting upon this or that. Minister! minister! The word "edify" defines it precisely. Do not think much about being clever or eloquent or scholarly, but never cease to think how you can best build up, always remembering that men and women are best built up not by being taught propositions, but by being helped to the right spirit. It is for you to create an atmosphere and develop a state of mind.

Make much of Sunday. Learn to love it well. Never talk or think of "work" in connection with it. It should be too supreme a joy for that. As a minister, I have had more than two thousand awakenings, to remember it was Sunday morning, and not a score that failed to give me a thrill of joy. Yes! if you love your brother, and know life, and have hope of the world, you will never meet Sunday morning except with open arms,—you will never be in want of something to say.

Be mindful of the children's right to their share of Sunday. In the Sunday-school there is still much to do, especially in the direction of transforming the school into a meeting-place for friends. But I have found it a useful and beautiful thing to occasionally turn the Sunday morning service itself into a service for young people. We call it "young people's morning"; but we make it a condition that the ordinary congregation shall attend, sheep and lambs together. "Bring (not send) your young people" is the order for the day.

Pastoral Visitation. I wish I could say anything useful concerning what is known as "pastoral visitation." Of one thing only am I certain, that its results are of great value. But my impression is that the value comes when the officialism goes,—that the good is done when the people forget that the minister "called," and only remember that they have seen a pleasant friend. It is a very difficult matter. "Pastoral visitation" may easily become positively degrading. On the other hand, it may be so carried out as to be most engaging and elevating. I would say that it all depends upon yourself, if I did not remember how even the best tactician and the simplest-hearted minister may be chilled or thwarted by stiff or clumsy members of the congregation; and I have often wondered why a greater proportion of people do not make it easy for the young minister by well-timed invitations, not to absurd dinner parties, but to brief home gatherings, when it might be arranged that all would be, as far as possible, at home, if only for an hour. We have had many discourses to young ministers on "how to visit": I want to hear one to congregations on "how to be visited." For my own part, I have always made it a rule to have no rule. I have gone where I thought it was necessary; and, as I have usually gone to the very lonely or to those who were in trouble, I have often congratulated leading members of the congregation who reminded me that I had not called for a year.

In visiting the sick, I have found that it is very much the best not to talk about sickness or the soul. Sometimes it is best to tell the gossip of the day, to report what is going on in fields interesting to the invalid, or even to fall back on that old bankrupt stock, and talk about the weather. But of this I am sure: that he will best succeed in this difficult duty who least thinks of it as a duty, and who is freest from professionalism and fullest of brotherly love.

That suggests the homely counsel: Be kind. Not a very profound thing to say; but, ah! how much there is in it! And remember that being kind does not mean being soft: it may mean the reverse; it may mean being exceptionally strong. Nearly all the great, strong men are somehow gracious men. It is too much the custom to confound kindness with politeness. Ah! but that is not it. If necessary, be kind—and grip. Again I say, You must be strong. Where you must make a stand, make it, and stand like a rock, and be as silent, if you can, but let the sunlight shine upon the rock. And again I say, Be kind. It is your vocation. To put it on no higher ground, you do not know your business if you do not know how to be kind. It pays. But be

specially kind to old people and children; and, again, be specially kind to the unkind, the stubborn, the fools. Most of them cannot help it.

You are not going forth as priests: it is your good fortune to be simply men. The great apostle just hit it when he said to the Corinthians that he wanted to be a helper of their joy. At present, I am sorry to say, yours must be a kind of profession; but do what you can to make it as little that as possible, and strive to be only a helper of the people's joy. Do not mind people saying you want to be master, but never let them say with truth that you are ill-natured or unkind.

Social Problems. There is one matter which may give you some concern, or, worse still, which may put you in some peril. Interest in social, economical, and political affairs has enormously increased during the past few years; and the religious teacher has, quite naturally, been attracted to them. A score of socialisms are in the air: a hundred life and death problems haunt us everywhere. How natural that an ardent young soul should want to face them, to grapple with them, to find the "airs from heaven" amid and in these "blasts from hell"! What are you to do? There is not a man or woman upon this planet who can tell you. One man's vocation may be another man's ruin. Who can set up finger-posts for his brother?

And yet you may not escape by flight; for the social problems of our time, or, as I should prefer to put it, the new human interests and enthusiasms of our time, are here from God, and they are here for judgment. And they and we stand together as truly before God as the highest angels and whatever interests may be theirs. And if you, as his messengers, are to be loyal to him and to those to whom you are sent, you must face the duty of the hour.

There is no need to prolong on the Sunday the conflicts of the week; but, as religious teachers, it will be your business to bring to light great principles, to set on high pure ideals, to make humanity your main subject, and generosity and justice your good angels who will guide the strugglers out of the land of Egypt and the house of bondage into the Promised Land. It will be your business to bear witness to the wonderful Ideal God who is coming out of holy places and sacred books into the arena where we wrestle, and into the ways of common life, with all their duties, relationships, and problems.

We have been too ready to discourse of God as the God of the unseen, and of so-called sacred things. Let us now grasp his hand in the market, the mine, the exchange, the House of Commons, the Parish Council, the workhouse and the jail. We have talked too long of reconciling man to God. Let us at least suspend that for a time, and see how we can reconcile man to man. We have said too much about saving men from hell hereafter. Let us see what we can do to save men from hell here.

The old theological fight had its uses, its even immense uses, and may have its uses again; but the real "forward movement" for the day is a movement which will give hope and guidance to the social armies whose revolutionary movements have already brought us so near to civil war. If the religious teacher has no creative or guiding part to play here, he is doomed.

What part you ought to play in this difficult arena no one can tell you. That you must quietly find out for yourselves. But this, at all events, may be usefully said,—that you may distinguish between the minister and the citizen. It will be not only your right, but your duty, to work with your fellow-citizens for whatever social, economical, or political proposals you approve, and any one in a congregation who resents that far exceeds his right; but it will also be your duty to keep the church as free as possible from these subjects. I cannot comprehend how any minister who takes his place, and has his say in the open with other men, can think it right to use his church for political or kindred purposes. It is unfair, it is wasteful, it is irritating, and it may easily be mean. No, we sadly need quiet meeting-places where we can all be one. Let the church, at all events, be one of them,—the brightest and the happiest,—a very haven of rest and reunion, not for sentimental dreaming, but for deep feeling and lofty thinking, on the highlands of faith and hope and love.

But now, leaving these subjects that are always in season, there must be some special message for you to-day. What is it?

The Present Crisis. You have arrived at a deeply interesting moment. One is tempted to say at a critical moment; but all moments are critical, and yet surely there is in this moment something exceptional. Science has revolutionized theology; the politician is getting the better of the priest; the strenuous—I might say strident—sense of freedom is making all things new; the air is full of strange voices; and, in your special sphere, a sterile and sometimes cynical disbelief in things unseen is whispering, moaning, or laughing everywhere. You are specially interested in that; and in that, for you, there is a special danger. You are called to be critical, and it is right you should be; but there this danger lies. On the one hand, unbelief will push you hard; and, on the other hand, the people in possession—the obscurantists, the timid, the officials who cry, "Great is Diana of the Ephesians"—will aggravate you, and tempt you to be militant. Perhaps some of you, out of pure chivalry, will join hands with the denounced iconoclasts, and go farther than you need. It is not a conservative and a churchman, but a radical and a free lance, who now begs you to give faith in things unseen the benefit of the doubt,—to cleave ever to its "sunnier side."

I am persuaded that we are nearing a tremendous crisis, and that faith on the old lines is breaking down; and I am as fully convinced that faith, or, rather, trustful expectation, based upon a scientific sense of the vast possibilities of nature, is the main hope of the world. What we want is a blending of rationalism and spiritualism (using that word in no narrow or technical sense). Why not? Why should not a rationalist be an even exultant believer in the Unseen, and with the help of science, too? You have only got to get rid of the supernatural by adequately enlarging the sphere of the natural, then God and the angels will be at least as real as man and his beetles, and, instead of a faint hope, we should pass on to a joyous expectation that the spirit-self is in training here for the great forth-marching to vaster possibilities beyond. And I think I can see that such an expectation will in time come to be regarded as a very refined and potent form of faith.

It is here that you may become vividly conscious of your oneness with all religious spirits. You and the conventional Christians will never agree about the Trinity, the precise nature and genesis of Jesus, the meaning of inspiration, and the place of pardon or atonement in the matter of salvation; but you and they may intensely agree about the things of the spirit which are spiritually discerned, and I have a strong hope that the militantly anti-theological men of science, and even such iconoclasts as Col. Ingersoll, may come home by this route of a generous reliance upon the stupendous possibilities and suggestions of nature. In truth, I hope as much from the laboratories as from the altars of the world. So then, as far as we can, let us ignore the creed which killeth, and cherish the spirit which giveth life.

We are all the more encouraged to do this because, in all the churches, and in all the camps of literature, rationalism is making way. The bright spirits, the men and women it is worth our while to reckon, are nearly all going what we have been calling "our way"; and that suspected foot-path is rapidly becoming a good high road. By all means. Let them go on. They sorely tempt us to say, "We told you so!" but we must use that saying economically; and yet, all the same, they are justifying Lindsey and Priestley, Channing and Carpenter, Yates and Aspland, Parker and Martineau. What if, at last, we willingly let the other side finish the capture of the old earthworks, and wait till we can go on with them to the citadel by and by? It is delightful, it is amusing, it is splendid; but it considerably alters the programme of work set down for us to do.

And that brings us, last of all, to our true vocation as ministers and teachers. Never before shone out as clearly the bidding, "Feed the church of God"; and feeding is surely not criticism and controversy. Volumes, manuals, reviews, magazines, the very newspapers, are, to a considerable extent, doing the work of criticism. It is in the air. Be thankful in so far as you can be relieved from the task of spending the precious Sunday mornings in dissecting Isaiah or disentangling Genesis or fixing the date of the Gospel according to John. The people ought to know about these matters; but the

information should come in by the way,—as seasoning, not as blocks of salt.

It is vitally important that a clear understanding should be arrived at as to the Bible; and it should be unnecessary for the minister to remind his hearers that the Bible is one of the most inconsistent books in the world, whose glories and grossnesses are as far apart as heaven and hell. But that should not need dwelling upon. It should be taken for granted; and, when once it is taken for granted, it is astonishing how interesting and really instructive the Bible becomes, and what rich and varied pasture it affords.

But your real subject is humanity and life,—the baby, not "born in sin, and shapen in iniquity"; the little toddler, just taking to his feet; the scholar, off to school; the young apprentice; the workman; the housewife; the tradesman; the manufacturer; the doctor; the lawyer; the newspaper man; the justice of the peace; the engine-driver; the cabinet minister; the farmer; the old people, feeling their way to the hiding veil; the silent ones, gone into "the Silent Land."

Do you wonder when your subjects will be exhausted? Never, while you have eyes to see, a mind to discern, a conscience to judge, and a heart to feel; never until the last throb of sympathy stirs blood and brain; never till the last gleam of imagination leaves pictureless the deserted house; never till the last tear is dry, and the eyes are turned to dust.

Go now and prove it! and the blessing of God and man, of heaven and earth, be with you all!

THE FORWARD MOVEMENT.

OUR OPPORTUNITY AND RESPONSIBILITY AS A CHRISTIAN CHURCH.

BY W. H. LAMBELLE, IN "LIGHT ON THE WAY."

Our mission as laborers with God and co-workers with Christ is the regeneration of mankind. Wherever there is ignorance of God and moral obligation, wherever there is conscious or wilful disobedience, wherever there are faltering steps or failing hands to be upheld, wherever there are vacillating minds to be encouraged or tempted souls to be warned or aching hearts to be comforted, there is our opportunity.

Surely, in times like these, when men's knees are shaking and their hearts failing; when there are earthquakes in the political and earthquakes in the social and financial world; when there are defalcations in high places, and strikes and anarchy among the laboring forces; when employers, in many instances, have forgotten the claims of justice, and employees seem never to have heard the name; when places of amusement and dissipation are crowded every day and night in the week, and the churches are deserted on Sundays; when men are asking whether there is a God in the universe, and whether religion is a reality or a superstition that has come down from a darker age. —surely, in times like these, no church, and least of all the Unitarian Church, which professes belief in the final triumph of good over evil, can fold its hands, and say it has no opportunity.

We share this opportunity in common with our Christian brethren of every faith and name. And we rejoice in all the good work which has been done. We admire their zeal. We are shamed many a time when we observe their devotion and self-sacrifice and our own apathy and indifference. We hail and welcome them as coadjutors in seeking and saving the lost.

And yet, by reason of our brighter, broader, more rational, and more satisfying faith, we have especial opportunity,—yes, and especial responsibility. They are embarrassed and weighted by a creed which the age has outgrown. They have to carry their theology: their theology does not help or carry them. And in many of its features it does not have the merit of being remotely related to primitive Christianity. It did not even enter the dreams of the Greek Fathers of the Church. It was smuggled into the Christian Church, little by little, under the cloak of Roman Imperialism. It took form, at length, in the brain of Augustine. It was modified and improved by the schoolmen of the Middle Ages. It was adopted wholesale by John Calvin and our Puritan ancestors. It may have subserved a useful purpose in a darker and more cruel age, when men had to be restrained by fear; but it is quite outgrown in an age of light and freedom, like our own. It has become to our brethren an

encumbrance and a hindrance. Many of them feel it so to be. It is disbelieved by many of the wisest and best men in the Church where it stands approved as the written creed.

And this disparity between faith and profession has a hurtful influence. If men are not honest, thoroughly honest, in matters pertaining to their religion and their God, how can they teach honesty to or enforce honesty upon men who have the cash drawers and this world's business under their control?

It would not be difficult to show, if time permitted, that much of the dishonesty in business which so shocks and distresses our time, may be traced, directly or indirectly, to the false theology which the Church carries and clings to, chiefly because it is a relic of the past. The doctrine of total depravity, the doctrine that until you are radically transformed by a supernatural conversion you are incapable of good in thought or deed, the doctrine that repentance shields you from all penalty for sin, and that, if the penalty ever reaches you, it is in a distant, mystical, and somewhat uncertain life, the doctrine of a substituted righteousness, may serve a useful purpose as a sort of mental gymnastics, but it is not a good doctrine to preach to a tempted man with a thousand pounds in gold before his eyes. Hence the awful defalcations, and the betrayals of public and private trust among professors of religion and men who pose as public benefactors.

No, we want to cry in the ears of these tempted men that they cannot safely touch dishonest gold, that, though no human eye sees, the eye of God is upon them night and day, and their sin will surely find them out; that the penalty for sin is as inevitable as the tides of the ocean, and that the only path of successful or happy life is the path of justice, truth, integrity, and honor. We want to cry in the ears of capital on the one hand and of labor on the other that our race is a brotherhood which must rise together or fall together; that we are all members of one body, joined by so many nerves and arteries of sympathy and interest that, "if one member suffers, all the members suffer with it, and, if one member be honored, all the members rejoice with it"; that the man, whatever his position, who touches a fellow-being to harm him, harms not him alone, but the entire race, and himself most of all.

It is preaching of this character, pressed home upon the minds and consciences of men, and fastened there as a deep conviction, which alone can cure the disorders of the social and business world. The old "sanctions," so called, have lost their power, because the old doctrines are no longer really believed. The new sanctions must be recognized. Hence our open door of opportunity to render a most helpful service to mankind.

The questioning attitude of our time also affords us opportunity for usefulness.

> "Testing by investigation
> Everything, however sage,
> Building on a sure foundation,
> Is the spirit of the age."

The older churches deplore this tendency. They fear it. They say: "Do not venture too far in your hearing or your reading or your thinking. Keep close to the old landmarks! These questions were settled long ago, and you must take them for granted. What was bread for the fathers must certainly be for the sons!" But this kind of repression does not satisfy the inquisitive spirit of to-day. The son says, "If father thought for himself and built on foundations which satisfied his conscience and reason, why should not I do the same?" He has heard about the "scientific basis of thought," and the "scientific method" in seeking truth, and he feels that he is bound to follow it.

Now we come to him, and say, You are right in your method; you are right in your purpose. We shall all seek truth, and pursue it for ourselves. If we honor the fathers, it is because they were not only loyal to their convictions, but were explorers in new fields of thought. We must be and do the same if we would be worthy sons.

And not less are we specially needed to meet the tide of so-called modern scepticism, which seems setting in as a flood. It is not the Christianity of Jesus which is opposed by many good and intelligent men to-day, but a Latinized Christianity that the spirit of the age has outgrown. What is called modern infidelity is, for the most part, a protest against a theology based upon a false conception of God,—God as King, God as a

mere sovereign ruling for himself alone, not God as a Father, as revealed by Jesus Christ.

We have a mission to show these men that their feud is not with the God of the New Testament, but with a Moloch that has been set up in his name; that Christianity is not the irrational thing it has been represented, but the profoundest spiritual and ethical philosophy ever discovered by the mind of man or revealed by the will of God; that the Bible, rightly understood and rightly interpreted, is not a collection of old wives' fables, but the richest repository of truth and inspiration this world has ever known.

I believe with all my heart that our Unitarian Church has been commissioned of Heaven to stand as the bulwark of defence to the Bible and Christianity in this transition period of history. We have no fear of modern infidelity. Infidelity is, and may well be, a terror to the churches that build on the foundations of Augustine and Calvin; but its batteries of arguments have no more effect upon our faith than the idle wind which we respect not.

As we compare our doctrines and our purposes with the trend of thought to-day, it seems as if we have all the opportunity we could desire to build up a strong, vital, vigorous, and aggressive church. All that is best in modern life seems to cry out for such a church,—a church whose central doctrine is the fatherhood of God and the brotherhood of man, and whose central aim is to embody those truths in the life of the world. Here, brethren, is our opportunity. Here is the ground of our commission. What need we more to move us to a holy, sustained, and enthusiastic effort to meet it? Every opportunity in the providence of God involves responsibility. There is correspondence everywhere in his comprehensive plan. Power is given for use and opportunity for improvement, even as eyes are made for light and ears for harmony. And this brings me to the consideration of our responsibility in the discharge of these solemn trusts.

We know how the Church began and how it grew. Men were called, and they came and joined hands together, pledged to a common faith in their Master, and fired by one common purpose to bring in the kingdom of God. This was their opportunity and responsibility.

As the Church began, so it has grown through the ages. No better method has been discovered after all the experiences of these centuries. The Unitarian Church is to grow in numbers, in strength, and graces by a close alliance of its members with each other and their Master. As members of that Church, we are to heed his call to work in the vineyard of truth. We are to forsake all other masters and interests, and attach ourselves body and soul to him and to his cause. I mean we are not to let anything else stand in the way of our duty, to spend and be spent in the love and service of God. Then we are to seek others and bring them into fellowship with Jesus, as Andrew sought Peter, as Philip sought Nathaniel. This is a solemn obligation which we owe to God and men. And, depend upon it, God will hold us responsible for the manner in which we discharge this obligation.

Again and again I have been asked, "Why is it with a gospel so believable, a message so hopeful and comforting, with an interpretation of Christianity and the Bible so reasonable and so full of light, with such opportunities for candor and openness in the pulpit,—why has not our Church grown above every other church?" I believe the answer will be found in this, that Unitarians do not do as much for their Church as others do for theirs. I know our work is harder than that of building on accepted doctrines. But don't let us deceive ourselves by saying it is because other churches are more popular that our increase is not greater. The question is, Why are they more popular? The real truth is, I believe, —however unpleasant it may be to say,— the real truth is we do not value our faith and live for it and work for it with the same amount of zeal and fervor that others do for theirs. How many simply come and go, treasuring up the faith in their hearts, perhaps, but without anxious concern to make it helpful to others! How much indifference is there about attendance at worship! Do we not trust more to our message than to our faithfulness and consecration in providing for its success? I fear, too, it must be said that we have not been as faithful in the past as we ought to have been. Our fathers, strong, valiant men though

they were, were not faithful in building the church. They preached the gospel, they opposed the errors of their day, and made a heroic stand for truth; but they did not gather the disciples. We, their sons, as is so often the case, have copied their failings while in many cases neglecting their virtues. We have been less faithful in preaching the gospel everywhere, and equally neglectful in gathering the believers into the church of pledged discipleship. Hence our leanness. Hence we count our forces by hundreds when we ought to count them by thousands.

But the building of the church is not the end of our responsibility. The church itself is not an end, but a means. Its commission is, "Go ye, and teach all nations, teaching them to observe all things whatsoever I have commanded you; and, lo! I am with you alway, even unto the end of the world."

This is a cheering promise to the faithful church. Can we claim it? Are we that faithful church? Have we, according to the full measure of our ability, carried the gospel to every creature? Are we doing our utmost now to correct the evils of society, to dry up the fountains of intemperance and vice and crime? Does the drinking palace tremble when it thinks of the Unitarian Church, and prepare to quit the world? And does its poor victim, despoiled and almost in despair, but struggling still to gain his manhood, lift up his head and hands in blessing and hope when he thinks of the Unitarian Church? Are we a city of refuge, to which all the tempted and fallen may flee, and find safety and peace? Such is our responsibility.

And the question presses heavily and seriously upon each one of us. Are we filling the measure of our responsibility? Can we stand approved as churches or as preachers before the bar of conscience or the courts of heaven if we are content simply to hold our own, if we let men and women all round us live and die in ignorance and sorrow and sin, saying, "No man cared for my soul"?

O friends of the Unitarian Church! Since the time when the founder of Christianity walked with men, no Church or branch of the Church ever had such an opportunity as we have to-day. All the virtues of our time are in our favor, and even the vices and sins and crimes cry out for us with an emphasis which ought to startle stones into life.

But we cannot carry this message of God's love on our lips unless we also carry it in our hearts. We cannot tell men that God is love, and ourselves be indifferent or careless: there is no meaning in that message. To tell a hungry man, "God loves you, but, as for me, I do not care whether you are hungry or not"; to tell a poor sinful man, "God pities you, but, as for myself, do not darken my door again,"—what message of love is there in this? No, the message of love cannot be spoken merely: it must be lived. It is to be a message of love uttered as Jesus uttered his. To declare that love in face and eye and hand and daily deeds, that is our mission. That is what Jesus did: that is what we, his disciples, are to do. It does not require greatness, it requires goodness. It is very simple, though no one can say it is easy.

Here, then, is the issue. Shall we hear the divine call, and rise to the measure of our responsibility? Or shall we allow apathy and indifference to waste our opportunity? Shall we, as we stand before God, receive the welcome, "Good and faithful servant"? or shall we hear with shame the sentence of our condemnation, "Wicked and slothful servant"?

Our own fidelity, brethren, shall shape our glory. Our own neglect shall seal our doom.

UNITARIANISM A RATIONAL HOPE AND FAITH.

The week of earnest religious conference at the Weirs, N.H., which closed August 4, was productive of great good to all. Some stirring and eloquent presentations of our faith were made. Among them all none was more cordially received than the closing address by Senator Chandler, from whose vigorous words we make the following extracts:—

Unitarianism may not be a formal creed, but it is a rational hope and faith.

I. It starts with the constant presentation of the doctrine of immortality. Among the five causes enumerated by Gibbon for the rapid growth of the Christian Church, the

second was, "The doctrine of a future life improved by every additional circumstance which could give weight and efficacy to that important truth."

This work Unitarians do with persistence unexcelled by any other religious denomination.

II. We maintain against the doctrine of total and hopeless depravity an abiding faith in the dignity of human nature. The little children whom Jesus caused to be brought to him when he said, "For of such is the kingdom of God," were not doomed to everlasting punishment. Their natures contained the seeds of good and evil; and most of us believe that in the course of a destiny where "one day with the Lord is as a thousand years, and a thousand years as one day," they will all attain to a life of goodness and purity, usefulness and happiness.

The experiences of this life produce the growth of character,—toward goodness, it may be, toward evil, possibly; but the fate of man made in the image of his Creator is not wholly determined by the events of his existence here, however prolonged. The years of eternity are at the service of our immortal souls, and good will finally overcome evil in the hearts of all God's children. If there be any predestination, it is on the side of virtue, and not on the side of wickedness.

III. But the attainment of final happiness is not to be accomplished without suffering as a punishment for sin. With great rigidity does Unitarianism teach the doctrine of retribution, from which there is no escape except by endurance, no atonement except by the personal agonies of the wrongdoer. This idea seems rational, and all human hearts openly or secretly accept it as true; while the traditional doctrine of the atonement is contrary to every essence of natural justice as it pervades the heart of man.

It seems strange to us that Unitarians, when they insist, as they do, upon debasing, appalling, and unavoidable results to the innocent and guilty alike of persistent sinfulness, should be called irreligious by those who promise the sinner that by faith that the innocent have been punished for him he shall escape all personal suffering for his wickedness.

IV. In our simple religious faith we do not reject Jesus of Nazareth nor dethrone the Christian's God.

It seems to us that Jesus was the first and only revelation to man on earth of an entirely sinless being, whose words and acts, whose life and death, make him the perfect model for seekers after goodness. What he said and did, and his nature and character, the Gospels tell us, not with literal accuracy, but according to the imperfect vision of their authors, whose writings, as they have come down to us,—like those of the Old Testament, the sacred books of that peculiar nation, the Jewish people,—must be subjected to criticism and correction, like all other literature, sacred and profane, historical and poetical, realistic and imaginative.

That this was no ordinary manhood we believe. What it was more than this we are not sure. But we recognize in him the one perfect man, Christ Jesus, the friend and brother of all human kind, the teacher of divine truth, the complete impersonation of the new gospel of love, which, triumphing over all other sentiments, is to redeem and save the whole universe of sentient beings.

V. Above all, we reverently conceive that God exists, the Creator and Ruler of the boundless universe. Our finite minds cannot undertake to define his being or character or to set forth in formal religious doctrine his plans and purposes in the government of creation; but we venture to think of him as a father loving all his children, and giving to each humble worshipper, even in this life, the influences of his spirit for goodness, instructing and guiding him by the voice of conscience, which is his chosen way to enlighten all those who diligently seek him.

Yet of these things we have no certainty. It is a condition of creation that we shall not have it. We certainly confess as mortals now on this planet our weakness, unworthiness, ignorance, and blindness. We are only groping along the pathway of life as Saul did, after being struck by blindness in order to his conversion, when he sought to be "led by the hand."

"When over dizzy heights we go,
One soft hand blinds our eyes,
The other leads us safe and slow,
O love of God, most wise."

We do not here presume to look up, expecting to see the light ineffable, the glories around God's throne. If we were to venture to try to prefigure them, we should be compelled to use imaginative language, like that of the prophets and saints of old, which would be as liable to be misunderstood as Peter found the doctrines of Paul, and might seem as inappropriate in this utilitarian and iconoclastic age.

But, while we admit that in present vision we look through a glass darkly, we allow no doubts to fetter our fond anticipations of the revelations to be made to us in the solemn hereafter. We believe that, when our earthly house of this tabernacle shall be dissolved, the weaknesses, the imperfections, and the limitations of this mortal life will disappear. Nothing is then to come between our immortal sight and the eternal verities. Weariness, sorrow, and sighing will flee away; our spirits will be enraptured by the strength and power of the impulses of a new and imperishable life; an intense desire for knowledge will inflame our souls; evil passions will be dissolved by the influence of pure and holy affections; we shall see the dear ones who have preceded us; the children who went from us in sweetness and innocence; the father, the mother, the sister, the friend, whom we have lived with and loved, and have called lost, will stand before us, radiant in their heavenly forms; and possibly some time—who knows?—we may stand face to face with God himself, who loves and cares for the least of his children, and may give to us a knowledge of the things of all worlds and of the kingdom of perpetual light. Our great Teacher and Master has told us of but one condition which may enable us, without fear or presumption, thus to enter the divine presence. Blessed are the pure in heart; for they shall see God.

ETHICAL CULTURE AND UNITARIANISM.

The fact that I have the greatest interest in and regard for the Ethical Culture movement frees me from all suspicion of hostility toward it, and, therefore, from at least all conscious unfairness of treatment. In truth, as far as sentiment goes, I cannot see that I care more for Unitarianism than I do for Ethical Culture, my preference being grounded solely on the sphere of greater usefulness which I think I see, for myself at least, in Unitarianism.

Ethical Culture, as I understand it, is the effort to found on the basis of mere mortal life, disconnected from all thought of God and immortality, a system of ethics, and also from this view of life, fragmentary as it seems to me to be, to derive the motives for right living as well as a system of morals. The movement gets its adherents from its distinctive demand that life shall be looked at in time; and it has attracted men who have a highly developed moral sense, but who yet cannot see the evidence for believing in immortality, or else, seeing the probability of immortality, do not recognize its relation to morality. But in this ground idea of Ethical Culture, which takes life out of its universal relations, lie the limit to the usefulness of the movement and the cause of its final decay and extinction. Life, looked at in purely temporal conditions, out of its eternal relations and possibilities, is, and must be, to ninety-nine per cent. of human beings absolutely unlivable.

"If this be all,—(I must tell Festus that)
And other life await us not,—for one,
I say 'tis a poor cheat, a stupid bungle,
A wretched failure. I, for one, protest
Against it; and I hurl it back with scorn."

For see, a member of an Ethical Culture society would agree that the reasonable end of life is to perfect character, and, through the perfection of the individual character, to perfect mankind. There are, therefore, two objects which a man must have continually in mind, self and mankind; for a perfected self without a perfected humanity, or a perfected humanity without a perfected self, are alike impossible abstractions.

Now, the object for which a serious man will live his life must be real, since few of us are willing to endure the trials and pains of this mortal existence for the sake of a shadow. Furthermore, the only test of reality that I know is perpetual existence; that is, an object is real only when it is endowed with immortality. Other things may be ACTUAL, but only that is REAL which will live forever. You dream a dream, and call it unreal. Why? The dream was surely an actual thing to you while you were dream-

ing. Why, then, do you call it unreal? For no reason save that it vanished when you awoke. In the same manner the tree in which, perhaps, you used to play when a child, is unreal, although it was actual enough in your boyhood, because it is no longer. But here it may be objected that the tree was real because you touched it. But, surely, tangibility cannot be made the test of reality, or truth itself becomes unreal. We call the truth that "two and two make four" real, not because we can touch the rule of addition, but because two and two always have made four, and always will. Therefore, according to the ethical view of life, we are living for unreality when we live for the perfection of ourselves and of the race. If we are time-limited creatures, certainly there is little use in aiming at perfection. By much effort we may grow better and even make the world better; but, if death ends all, such effort has been only wasted, for the result of all our toil and pain is come to naught. Neither can we save such a course from the charge of folly by saying that we have contributed to the well-being of the race; for, even if we could create an absolutely perfect society, it, too, after a longer or a shorter time, would cease to be, and again our labor, viewed in time-relations, has been fruitless. It is claimed, I know, that life for the individual and for the race is good, even if death ends all; and we are asked to see in the flower an analogy to human life. The flower blossoms and dies. It was well for the flower to bloom, although it could not last always. Why is it not well for the race and the individual to exist, even if they may not put on immortality? The answer, aside from the analogy of the flower, would seem to be found in what I have said before: that, if man is not immortal, it is not possible to live for reality, and, if it is not possible to live for reality, it is hardly worth while to live at all. If we are compelled to live for dreams and shadows, for things which vanish with the quickness of a vision, it is better far for the individual and for the race to end all the weary struggle at once. As to the analogy of the flower which tempts us for the moment to answer, "Yes, it is well," it will perhaps be enough to observe that in the first place the flower makes no self-conscious effort to fulfil the law of its being, but is forced by earth, air, and water to attain its end without a effort on its part and without the power of choosing whether it will be a flower or not; and, second, the end of the flower is reached in time, while the end of man, conceived of as the ultimate perfection of himself and of the race, can be attained only in eternity. Furthermore, it is possible that the explanation of a lower organism may be found in its relation to the economy of a higher organism, while the explanation of the highest possible organism, such as evolutionists assert that man is, cannot find its explanation outside of itself. Therefore, it may be well for a flower to bloom because it contributes to human life; but human life cannot be good, unless it is good *per se*, since there is no higher organism which the life of man can enrich. It seems, therefore, that the flower is, after all, not a true analogy, and that we may admit that it is well for the flower to bloom and die, but that it does not follow that human life is good, if death ends all. We can still maintain our original thesis that a fragmentary view of life (such as any view must be which leaves eternity out of consideration) precludes the possibility of living for reality, and robs us not only of the motives for right living, but for living at all. And thus Ethical Culture, which insists upon the ethical or temporal view of life in distinction to the religious or eternal view, carries with it a certain incompleteness and insufficiency which prevent it from becoming the great moving power in men's lives.

But how about Unitarianism? Mr. W. M. Salter, in a lecture called "Why Unitarianism does not Satisfy us," gives two reasons for his dissatisfaction with that religion. "In the first place," he says, "they ask too much of us in the way of speculative beliefs, . . . that man has a Father in heaven, that they will live again after they die, that Jesus meantime is our guide and master." His other objection is that Unitarianism demands too little of us on the practical side.

Let us reverse the order of Mr. Salter's objections, and consider the last one first. Does Unitarianism demand too little of us on the practical side? Does Mr. Salter mean that the demand for character, which has always been the watchword of Unitarianism, is a slight thing? Or is there any probability that the perfection of char-

acter will mean only the barren cultivation of self, when in Unitarian ethics the perfect individual is recognized only in perfect race-relations? It seems to me that any religion or ethical system which insists upon the perfection of character cannot be said to make any light demand upon its professors.

In regard to Mr. Salter's first objection it will be enough to quote the preamble of the constitution as it was revised last September to show that Unitarians do not demand too much of us on the speculative side. After defining practical religion as love to God and love to man, the preamble goes on to say: "The Conference recognizes the fact that its constituency is Congregational in tradition and polity. Therefore, it declares that nothing in this Constitution is to be construed as an authoritative test; and we cordially invite to our working fellowship any who, while differing from us in belief, are in general sympathy with our spirit and our practical aim." Is there any great insistence in that upon what we shall believe or what we shall not believe? I think not. As the essence of Unitarianism on the practical side is summed up in the word "character," so on the speculative side it is expressed by the word "truth." And herein Unitarianism differs from all other religions: it is not the exponent of creed and dogmas, but simply, on the speculative side, an attitude toward truth. And it is this attitude of openness and fairness to all truth which makes us think that in Unitarianism we have the final religion of the world: it is this which clothes it with immortality. Mr. Salter may find much in the lives and utterances of some few Unitarians which may lead him to think that the essence of Unitarianism is something other than character and truth; but Unitarianism as well as Ethical Culture has a right to be judged by its best rather than by its worst, by its aims and ideals rather than by the shortcomings of its adherents. And, judging thus by the best in each, I find that Ethical Culture, despite the great earnestness of the men connected with the movement, doomed to a short-lived and limited existence, because it offers only a fragmentary view of life; and to an overwhelming majority of mankind such a view is insufficient to furnish the basis and motives of right living, because even its conception of a perfect moral world has not the power to inspire and transform our lives, since the ideal is unrealizable in time, and needs eternity to give it any meaning. In Unitarianism, on the other hand, I find a perfectly adequate view of life,—a view which, looking on life in eternity, supplies us both with high ideals and pure motives.

HARRY WHITE.

Eatontown, N.J.

THE REAL REDEMPTION.

The necessity for a vicarious atonement is based upon the assumption that through the sin of Adam all men are condemned, whether they themselves sin or not. Manifest justice would then require that through this atonement all men should be redeemed, whether they repent or not.

Redemption is nevertheless denied the vast majority of the race not Christians, and reserved only for a minority who may comply with certain conditions of belief. Moreover, Christ's sacrifice does not shield even this saved minority from the consequences of sin. The inexorable law of retribution is never suspended for any scheme of substitution. Daily experience demonstrates this. Nor does compliance with these conditions of belief exempt from damnation, unless accompanied by a righteous life and conduct.

Clearing away the theological superstructure, therefore, salvation, even in the orthodox sense, is seen to rest upon the foundation of moral rectitude, after all. It is not intended to laud that species of morality which is practised only for the sake of policy and reputation. True morality is conscientious faithfulness to right principles because they are right, regardless of the temporal event.

It is asserted that God's penalty for sin is perpetual torment, and that he was pleased to remit that penalty by a temporary punishment of himself in the person of Christ. That there is no real equilibrium between the penalty due and the propitiation accepted hardly requires demonstration. For Christ suffered no eternal torments. And, if he were himself God, he would possess inevitably a consciousness of his omnipotence which would render impossible any such real agony as is suffered by the mere mortal who has no prospect of a like triumphant ending. His death, so far from being a

supreme terror, would in reality have been hailed with profound satisfaction, marking the close of an irksome subjection to human ills and a re-entrance to the Paradise he had quitted. The circumstances and manner of death would be of little moment in view of the tremendous restoration it was to effect. We ourselves, though shrinking from the surgical operation, are yet happy through it all in the consciousness that a restoration to health will follow.

The acceptance of this substitution, then, could only be by arbitrary fiat, wholly violative of the law of compensation; a very human device for escaping a tremendous self-inflicted responsibility. Let us not attribute to the Almighty a procedure which even in our own human affairs we should discard as puerile. Certainly, the Omnipotent need have imposed no such cruel self-torture as necessary to purchase from himself the pardon of a guilty race. There is no necessity to Omnipotence.

Vicarious suffering is indeed a universal experience, an inevitable outcome of imperfect human conditions; but it is not a model after which to formulate sound principles of equity and justice. In our human adjudications the punishment of the innocent for the guilty has ever been regarded with peculiar abhorrence, as equivalent to a double crime, and as putting an actual premium upon transgression. Must we now wrench loose from our moral fastenings, and make God the author of a code which even weak humanity will not tolerate? If so, our standards of right and wrong are one thing, and those of the Almighty the opposite; and the sinner is the true saint. There is no escape from this conclusion.

It appears, therefore, that the dogma of transferred punishment is both illogical as to cause and impotent in effect.

What, then, is redemption? Deliverance, not from just punishment, but from sin,—a deliverance effected through conformity to the principles and example of the Man of Galilee. What is the significance of the crucifixion? It is the central martyrdom of human history, and inspires a tremendous devotion to Christ's teachings through personal gratitude, which would otherwise be in large part wanting. When in our own hours of conflict we turn aside to contemplate this martyrdom, it is not the spectacle of an angry and unrelenting God pursuing his Son with horrible tortures, out of a feigned necessity, forsooth for our benefit, which moves us. If there is a spark of native honor left within us, we resent so palpable an injustice, and demand that the blow fall on our own heads where it belongs. That which moves us is the sublime willingness of this Divine Man to fall a victim to the hatred and bigotry of his times rather than abandon those principles which should be for the healing of the nations. And, with an infinite gratitude for this real and human sacrifice such as we can ourselves understand, we turn to the record of his remarkable teachings, and find assistance therein.

Jesus of Nazareth died for us, because to live in those times the life by which, through imitation, we now profit, inevitably involved the opposition and martyrdom which he met. By his stripes, indeed, we are healed, since he could in no wise have escaped those stripes without extinguishing in himself that spark which was destined one day to become the Light of the World.

H. Hayes Robbins.

ONE UPWARD LOOK EACH DAY.

Sunday.

The Silent Land.

Into the Silent Land!
Ah! who shall lead us thither?
Clouds in the evening sky more darkly gather,
And shattered wrecks lie thicker on the strand.
Who leads us with a gentle hand
Thither, oh, thither,
Into the Silent Land!

Into the Silent Land!
To you, ye boundless regions
Of all perfection! Tender morning visions
Of beauteous souls! The Future's pledge and band!
Who in life's battle firm doth stand
Shall bear Hope's tender blossoms
Into the Silent Land!

O Land! O Land!
For all the broken-hearted
The mildest herald by our fate allotted
Beckons, and with inverted torch doth stand
To lead us with a gentle hand
To the land of the great departed,
Into the Silent Land!

—*From the German of Salis.*

MONDAY.

The Father's Will.

Though dark my path and sad my lot,
Let me be still and murmur not,
And breathe the prayer divinely taught,
"Thy will be done!"

Let but my fainting heart be blest
With thy sweet spirit for its guest,
My God, to Thee I leave the rest:
"Thy will be done!"

Renew my will from day to day;
Blend it with thine, and take away
All that now makes it hard to say,
"Thy will be done!"

—*Charlotte Elliott.*

TUESDAY.

Love defying Death.

There dwells one bright immortal on the earth,
Not known of all men. They who know her not
Go hence forgotten from the house of life,
Sons of oblivion.

To her once came
That awful shape which some men hold in dread,
And she with steadfast eyes regarded him,
With heavenly eyes half sorrowful, and then
Smiled, and passed by. "And who art thou," he cried,
"That lookest on me and art not appalled,
That seem'st so fragile, yet defiest Death?
Not thus do mortals face me! Who art thou?"

But she no answer made: silent she stood,
Awhile in holy meditation stood,
And then moved on through the enamoured air,
Silent, with luminous, uplifted brows,—
Time's sister, daughter of Eternity,
Death's deathless enemy, whom men name Love.

—*Thomas Bailey Aldrich.*

WEDNESDAY.

The Unseen beneath the Seen.

The poem hangs on the berry-bush
When comes the poet's eye;
The streets begin to masquerade
When Shakspere passes by.

The Christ sees white in Judas' heart,
And loves his traitor well;
And God, to angel his new heaven,
Explores his lowest hell.

—*W. C. Gannett.*

THURSDAY.

Many, yet One.

O mighty brother soul of man,
Where'er thou art, in low or high,
Thy skyey arches with exulting span
O'er-roof infinity.

All thoughts that mould the age begin
Deep down within the primitive soul,
And from the many slowly upward win
To one who grasps the whole.

—*James Russell Lowell.*

FRIDAY.

Thy Will be done.

Not in dumb resignation
We lift our hands on high;
Not, like the nerveless fatalist,
Content to trust and die.
Our faith springs like the eagle
Who soars to meet the sun,
And cries exulting unto thee,
O Lord, thy will be done!

When tyrant feet are trampling
Upon the common weal,
Thou dost not bid us bend and writhe
Beneath the iron heel.
In thy name we assert our right
By sword or tongue or pen,
For even the headsman's axe may flash
Thy message unto men.

Thy will! It bids the weak be strong;
It bids the strong be just;
No lip to fawn, no hand to beg,
No brow to seek the dust.
Wherever man oppresses man
Beneath thy liberal sun,
O Lord, be there thine arm made bare,
Thy righteous will be done!

—*John Hay.*

SATURDAY.

Pray, and be Calm.

If some old doctrine of thy youth
Thou mayst no more repeat,
Gaze not as though God's very truth
Lay shattered at thy feet.

What though the broken moonbeam spill
Its silver o'er the tide,
See through the clouds how sure and still
The fair, round moon doth ride!

Art in the dark? Still, God is there;
Nor needst thou light to pray:
Good angels find the poor, blind prayer,
And lead a nearer way.

Pray, and be calm: why shouldst thou doubt,
Though night be on thine eyes?
When God doth put his street-lamps out,
The sun is nigh to rise.

—*F. Langbridge.*

EDITORIAL.

For Them! SHOW the little ones our "Children's Corner"! You will find it following the notes about new books, just before the "News from the Field."

For Us! AN interested subscriber in Minier, Ill., wrote to us a few days ago for a back number of the *Unitarian*, which we fortunately had on hand and so sent her at once. She says: "I loaned that copy, and the person did not return it; but *I want my Unitarians bound*, and want full volumes. The sermons in the *Unitarian* will bear much reading. They are always such comfort and company for me who never can hear anything but rank Orthodoxy talked and preached."

The International Unitarian. A LADY a little to our west — residing, that is to say, in Portland, Ore.— recently asked us for a certain back number of the *Unitarian*. Not having it, we put in a little notice about it; and now the number has very kindly been sent us from a subscriber near Liège, Belgium, a little to our east!

From Methodism to Unitarianism. THE sermon we have the pleasure of presenting to our readers in this issue is particularly valuable as an exceedingly powerful presentation of the essence of Unitarian theology, faith in the one only Eternal Father. Many will be unusually interested in the character of this sermon, because Dr. Brundage now speaks as an avowed Unitarian from our Unitarian church in Albany, N.Y., after a most successful ministry of thirteen years in the Methodist Episcopal Church.

National Conference. FOR full particulars regarding the forthcoming National Conference to be held at Washington next October, we refer our readers to the first item in our "News from the Field" department. Circulars may be obtained upon application to the general secretary of the Conference, Rev. D. W. Morehouse, 104 East 20th Street, New York City.

Local Conferences. THE practical unity of Unitarianism, and the extension and progress of our faith, are very largely in the hands of local conferences. In no section of the Union is there any district where the energetic action of a few members of the local conference might not bring a closer, deeper, more active sympathetic life to Unitarianism.

Such forward movements are already going on, and developing as they go, in many neighborhoods.

Take, for example, the State of Maine. Under the devoted leadership of a few and the ready co-operation of all the ministers an annual conference has just been held, which is a happy promise of the excellent results of united efforts.

The *Church Exchange* for July, the Conference paper, gives a detailed report, from which we quote the following: —

"This conference of 1895 will be remembered: —

"First, by its numbers. The churches were more generally and more fully represented than for many years.

"Second, for the number and variety of the meetings. No conference ever began before on Monday and continued until Friday night.

"Third, for the distances travelled. Delegates came from Kennebunk and Caribou, from Eastport and Farmington. The first meeting at Bangor was separated from Presque Isle, the place of the last meeting, by nearly two hundred miles. Surely, the Unitarians were on a pilgrimage.

"Fourth, by the generous hospitality of the hosts. The generosity of Bangor and Presque Isle was a superadded kindness, a greeting and a farewell which all will remember. But the people of Houlton, our chief place of meeting, took us at once into their hearts, and won our own. The ends of our State had come together. One purpose was in the hearts of all. The Houlton homes were for the moment our homes. The strangers within the gates were for the moment children of the soil. In no small degree did these feelings minister to the success of our Conference.

"Fifth, by the spirit of missionary work. Unitarians have doubtless seen before the glory of their faith, and been filled with the sense of a great responsibility. But surely

no one went home from the Aroostook without a new sense of joy in the religion that had been revealed to him, without a larger trust in the final success of Unitarian principles, and a determined effort to be personally active toward such a result."

Living Unitarian Ministers. THE Unitarian exhibit at Atlanta is to have on its walls portraits of our late Unitarian ministers.

It is proposed to prepare albums which shall contain photographs, cabinet size, of all living Unitarian ministers, to be open to examination during the Exposition, and afterward presented to the American Unitarian Association and placed in the American Unitarian Association Rooms, 25 Beacon Street, Boston, where the use of such a collection is obvious.

It will save much personal correspondence and expense if each one of our ministers will send a cabinet photograph of himself, with his autograph on the card beneath it, to Mrs. George Leonard Chaney, Box 643, Atlanta, Ga. She will see that the photographs are properly arranged in simple, strong albums.

The "Altrurian" agrees with us. THE *Altrurian* of California is a noble little weekly with almost everything as yet before it; for its motto is, "New thoughts, new motives, new aims, new deeds."

We are in hearty sympathy with the outlooking, high-aspiring spirit of the promoters of this new effort toward social and economic reform, and we are glad to know that we have its editor's eye upon us. We wish to take his hand also. For though in a pleasant way he intimates in issue of July 22, referring to our notice of the change in front made by the governing officers of the co-operative colony at Topolobampo, that we take a wrong view, yet in stating his own position he perfectly expresses ours. The *Altrurian* says, "For our own part we are very glad if Topolobampo sees its way to apply, even to fraternal co-operation, a little 'firm-handed government.'"

Good! What interested the *Unitarian* was that the Topolobampoians had so soon learned to admire and even imitate those decent, firm-handed restrictions such as the present form of civilized government practises.

We did not think that a socialistic colony should be mainly composed of loafers and incompetents, but, on the contrary, that, when these two at present inconveniently large classes no longer command continual consideration, socialistic colonies will be more likely to flourish.

Two Million Readers. THE church and the newspapers are certainly two great factors in modern life. It is proposed to do something toward a union of the strength of these two powers.

A Newspaper Sermon Association has been formed, with a central office at 13 School Street, Boston, William E. Harmon, president, with Dr. George Hodges, dean of the Cambridge Theological School, and Charles H. Taylor, proprietor of the Boston *Daily Globe*, as an Executive Committee. This association proposes to secure from the very ablest writers in the country short, non-sectarian sermons addressed to non-church-going newspaper readers, and have them published in at least fifty Sunday newspapers having a combined circulation of over two millions.

We see no reason why such a plan should not be possible. Everything will depend upon the care and judgment of the advisory board, to which, we believe, Dr. E. E. Hale and Rev. E. A. Horton have been already appointed.

If kept free from narrow sectarianism, it seems as though a grand impulse for good, in the name of brotherhood and love, could be sent thrilling across the continent.

In India. THE Sadharan Brahmo-Somaj has published an excellent report of its seventeenth annual proceedings. The president, Mr. A. M. Bose, in his opening address, referred to Unitarianism, and said, "Whatever may be the difference in detail or local coloring, the essence of the work of our friends in the Unitarian body and the deep principles underlying that work are the same as our own."

Certainly, the nine principles laid down by the Brahmo-Somaj are such as we should gladly accept and gladly proclaim. They are as follows: —

PRINCIPLES OF BRAHMOISM.

(1) There is only one God, who is the Creator, Preserver, and Saviour of this world. He is spirit, infinite in power, wisdom, love, justice and holiness, omnipresent, eternal, and blissful.

(2) The human soul is immortal and capable of infinite progress, and is responsible to God for its doings.

(3) God must be worshipped in spirit and truth. Divine worship is necessary for attaining true felicity and salvation.

(4) Love to God and carrying out his will in all the concerns of life constitute true worship.

(5) Prayer and dependence on God and a constant realization of his presence are the means of attaining spiritual growth.

(6) No created object is to be worshipped as God, nor is any person or book to be considered as infallible and the sole means of salvation; but truth is to be reverently accepted from all Scriptures and the teachings of all persons without distinction of creed or country.

(7) The fatherhood of God and the brotherhood of men and kindness to all living beings.

(8) God rewards virtue and punishes sin. His punishments are remedial, and not eternal.

(9) Cessation from sin, accompanied by sincere repentance, is the only atonement for it; and union with God in wisdom, goodness, and holiness is true salvation.

Surely, these high ideals are just those which found historical representation in the person of Jesus Christ.

Refused to Ordain. THE council of orthodox Congregational ministers gathered at Hampden, Mass., on June 12, in order to ordain to the ministry G. W. Solley, refused to proceed, presumably because the replies of the candidate were not satisfactory. The examination continued for an hour, but gave no satisfaction to the examiners.

"Does man suffer the consequences of sin in this world after receiving divine forgiveness?"

And the audacious and unorthodox candidate answered, "Yes."

"And in the next world?"

"Yes, also."

"Did not Christ bear the penalty of the law?"

"No."

We trust Mr. Solley will come on, and accept entirely the clear, free, divinely natural theology toward which he is evidently set.

Departments.

AMERICAN UNITARIAN ASSOCIATION.

Although under date of September 1, these notes must be written during the heats and languors of the dog-day season in August. All the world is seeking vacation from work and worry. (Would that all the world might attain to and enjoy it!) It will soon be time for every man to return to his post and every church to its duty.

The first suggestion coming naturally out of the thought of the vacation season is that the increasing tendency of our churches to close their doors in the summer is worthy of consideration. In the city churches it is often unavoidable, but even in them by special services and special music large congregations might often be gathered of those to whom such services would be of great benefit.

In the country churches the tendency this year to close is more marked than usual. Even in towns where the summer population is largely increased by the coming of Unitarians from the city, the church is closed. The minister needs his vacation. It would often be better both for him and the church if he could take it during the stormy weeks of the winter or early spring.

Unitarians from the city might do missionary work of the best kind by making a special effort to assist the churches in the country towns where they spend their summer outing. We lose more of our young people and others during the summer vacation than in all the rest of the year. At seaside resorts, at mountain hotels, they are often invited, almost coerced, to attend the services of Episcopal or other churches. In a few of our parishes, notably at Brattleboro, Vt., the example and influence of a few summer visitors has been of great assistance to the church. Also, greatly to be commended are the efforts of those who are beginning to establish churches at the seaside resorts for summer services. Winter Harbor, Bar Harbor, and Manchester, Mass., have now their beautiful Unitarian buildings with regular services. In other places union services are

held; but the tendency commonly is to crowd Unitarians out of any control.

There are many ministers settled in Western and inland towns who would be glad to supply Eastern pulpits in the summer for a change of air. At a small expense to each church their services might be secured, with mutual benefit to all concerned. To give them a welcome, let the churches be kept open in the summer. At seaside and mountain resorts, where Unitarians abound, let them come together, call a preacher for a few weeks, maintain the church-going habit, do a little missionary work, and make the acquaintance of some interesting pioneer who is working at one of the outposts of our Unitarian province.

So far as the Unitarian Association is concerned, the coming session of the National Conference at Washington is the centre of hope and expectation. We look for such an uprising of our people, such unanimity and enthusiasm, that from the Washington Conference we shall date a new epoch in our missionary history.

At the headquarters in Boston the principal event of the summer is the arrival of Mr. George W. Stone, the new financial officer of the Association. He comes with the experience of a business man and an enthusiasm for our cause which we hope will spread by contagion through the minds and purses of our laity everywhere. Success for the treasurer of the American Unitarian Association means quickly following expansion of our work along the whole line of endeavor. More than all the money that we now receive could be spent in New England, which is our best missionary ground, with admirable results. The Middle States come next as missionary ground prepared for our seed. In these two departments nearly all the money is collected that is spent for missionary purposes. In the other three departments we ought to spend our strength in the attempt to concentrate power and influence in a few strategic centres.

Wherever in a large city Unitarianism is strong, influential, holding a dignified position, and commanding the respect of the press and the people, suburban churches naturally group themselves about the city as the population spreads from the centre outward. The process of "growing up with the country," of which we hear so much, is often to us a delusion and a snare. The Catholic Church can go into a new community and establish itself in advance, because it knows that its communicants will soon be on the ground and be under authority. The larger Protestant churches are in a similar way, although to a less extent, sure of their ground, and may pre-empt corner lots with some security. The Unitarian experiments made in that direction are not commonly successful enough to inspire confidence. A small town may grow to be a large city without furnishing the Unitarian contingent. In the majority of cases the small town never becomes a large city.

With our slender resources and the limited number of men and women upon whom we can depend in a new community the part of wisdom would seem to be to take advantage of the ground prepared, and to attempt to build Unitarian churches first of all where there is already an evident need and something like a pressing demand for our word and work.

GEORGE BATCHELOR, *Secretary.*

SUNDAY-SCHOOLS.

I think that the following anecdote has full meaning to an intelligent Sunday-school teacher. A hearty worker among the children and young people finds valuable material all along the way: —

"In an evening spent with Emerson," says one who knew him, "he made one remark which left a memorable impression on my mind. Two children of the gentleman at whose house we met were playing in the room, when their father remarked, 'Just the interesting age.' 'And at what age,' asked Mr. Emerson, 'are children *not* interesting?' He regarded them with the eye of a philosopher and a poet, and saw the possibilities that surround their very being with infinite interest."

In one of our "exchanges" I find a summary representing the loyalty of the average Sunday-school pupil. This is from a Trinitarian publication, but in matters of this sort there is no denomination: —

"I can show my loyalty to my Sunday-school,
By studying the lesson during the week.
By respectful attention to my teacher.
By bringing a contribution every Sunday.
By trying to persuade my parents, friends, and neighbors to come with me regularly to Sunday-school and church, if they do not already attend here or elsewhere."

It is quite natural that ministers should paint the ideal. Yet in doing this there is oftentimes unintentional injury done to faithful souls who are sensitive as to their deficiencies. I am inclined to think this remark is greatly true in Sunday-school matters. This opinion of mine is well re-enforced by something which the editor of the *Sunday School Times* has written: —

Talking about ideals is often made a hindrance to rightly directed effort instead of an incitement. This is especially the case in Sunday-school conventions and institutes. A Methodist clergyman in Canada is seeking light on this subject. He says: —

"In connection with Sunday-school conventions I have heard addresses upon the 'Ideal Teacher' and the 'Ideal Superintendent' that had the effect of discouraging ordinary workers. Do you know of any work on the line of ideals, true and false?"

Such a book is provided in the New Testament, but it is to be used by the average worker as the basis of practical efforts in the line of right doing rather than for the study of its ideals as ideals. As a rule, the men who make convention addresses on the "Ideal Superintendent" or the "Ideal Teacher" are not the men who are most earnest and most effective in practical every-day work as teachers or as superintendents; and their words are more likely to discourage than stimulate those who are at work. What is wanted in such gatherings is in the line of counsel as to the best method of doing what needs to be done by men and women who have not yet attained to the highest ideal, or even fully recognized it.

One of the most interesting papers published in educational interests is *Primary Education: A Monthly Journal for Primary Teachers*, edited by Mrs. Eva D. Kellogg. This is published at 50 Bromfield Street, Boston. In a recent number Mr. Patterson Du Bois has an article on "The Children Like It." He very forcibly shows the danger in such a phrase as that. Because the children like a certain subject, or the way of handling it, is no decided proof that it is doing good. He very truly says, The real question for parent or teacher is when in any particular case the child gives evidence of interest or delight, what is the real source and significance of that delight? Some children enjoy the stories of the Old Testament: the question is, What are they deriving from them? In all Sunday-school teaching there should be a careful insight as to what results the scholars are actually obtaining. When subjects are well handled, children ought to enjoy them. But a teacher should be very careful about changing too often to suit the fickle taste of the class.

There remains only one month in which to send donations to the Unitarian Sunday School Society for the current financial year. The books close October 1. A contribution to the funds of this society by any Unitarian parish or Sunday-school connected therewith entitles such parish, either directly or by its Sunday-school, to appoint three persons who shall be members of this society for the term of one year, beginning with the first day of October next following the receipt of such contribution; and such persons shall be denominated delegate members. All members constituted as above shall be entitled to vote and act at all meetings of the society. A payment of ten dollars at any one time constitutes a person a member of this society for life. A church or Sunday-school can have life members made from their donations, if they are sufficiently large, by sending names with the contributions. There is no branch of work so important at this time, in our denomination, as the training of our young people in character, belief, and worship.

The subject of the first twenty lessons in this year's One-topic Graded Lessons will be "The Teaching of Jesus," and of the last twenty, "The Beginning of Christianity." The first subject will be treated in the parables. Mrs. J. C. Jaynes will write original lessons for the Primary Department, to be illustrated as heretofore. Instead of issuing the entire forty lessons at once, as has been done for the Primary the past two years, these illustrated leaflets will be published at the same time with the Intermediate and Advanced, and sent out together. The Intermediate lessons on the same subjects will be prepared by Rev. Edward A. Horton, and the Advanced by Rev. Thomas R. Slicer. Price, Intermediate and Advanced on one leaflet, 50 cents per one hundred, not including postage. The illustrated Primary, a four-page leaflet, also 50 cents per one hundred. Dozen price the same rate. Lectures will be given at the Unitarian Building, 25 Beacon Street, as before on Saturday afternoons, for the Primary in one section, and the Intermediate and Advanced together in another section. The latter "talks" in Channing Hall will be by Rev. W. Hanson Pulsford, who has been so successful with them the past season. Although bearing no date, it is planned that the first lesson shall begin with the 15th of September (the third Sunday) and the first "talk" on the 14th (Saturday) at 3 P.M.

A Catechism of the Liberal Faith, by Rev. C. F. Dole, is now in the printer's hands, and will be issued by the Unitarian Sunday School Society some time in September. This manual, with its questions, answers, and suggestions, will prove a valuable help to our Sunday-school. It contains lessons sufficient for a winter's course of study, and is specially adapted for use in the Intermediate (high) and Advanced grades.

The annual meeting of the Unitarian Sunday School Society will be held in Providence, R.I., Wednesday evening and Thursday, October 16 and 17. Of recent years the attendance on these occasions has been unusually large. The hearty hospitality of the five Providence liberal churches will be extended in a way to meet the demand fully.

Sunday-schools and their varied work in church and community will be considered by able speakers at the National Conference in Washington, Tuesday evening, October 22. The names of those who give the addresses are: President G. Stanley Hall,

Rev. Thomas R. Slicer, Rev. Edward Everett Hale, Rev. Benjamin R. Bulkeley, and Rev. Ida C. Hultin.

The Unitarian Sunday School Society will not issue a new Harvest Service this year for two reasons: reprints can be had of the services for the years 1887, 1890, 1892, and 1893. These were popular, and provide a varied choice. Also the New Song and Service Book, just published by the Unitarian Sunday School Society, contains a service and numerous songs intended for Harvest Sunday. As many schools are introducing the book, they will not require a special pamphlet service.

The new "Song and Service Book," issued by the Unitarian Sunday School Society, is being adopted quite widely in our Sunday-schools. It has been found also to be very serviceable for the meetings of guilds and young people. The material in it for festival days is very ample. This book has gone into a third edition, and over sixty schools have already taken it. It is handsomely bound, with leather back, cloth sides, and colored edges. Price, 40 cents for single copy or $4 per dozen.

Every Other Sunday begins a new volume, Volume XI., with the date of September 1. Fresh attractions have been gathered for this publication by the way of pictures, stories, and articles. This bi-weekly will be found a great help to teachers, a source of attraction in the Sunday-school to pupils, and a valuable aid in the home for the parent in the education of the children.

Just issued: "Scenes in the Life of Jesus." Thirty-six lessons for Advanced classes, by Rev. W. Hanson Pulsford. Paper covers, price 20 cents per copy or $1.80 per dozen.

"Scenes in the Life of Jesus," for Intermediate classes, by Rev. Edward A. Horton. Paper covers, price 20 cents per copy or $1.80 per dozen. These are the leaflet lessons of last year's one-topic graded system bound together.

A new edition has been issued of the tract by Rev. William I. Lawrance, "Sunday School Attendance."

Tract No. 7, in the series for free distribution by the Unitarian Sunday School Society, will be one by Rev. Minot J. Savage, to be issued some time in the autumn.

The Unitarian Sunday School Society is planning to issue illustrated cards for the very youngest pupils. These are arranged to be pricked or worked out with worsted.

The Unitarian Sunday School Society will be represented at the Atlanta Exposition this autumn. Samples of publications and material for free distribution will be forwarded, and find place in the alcove which is allotted to our denomination. Rev. George L. Chaney, our Southern superintendent, is deeply interested, and is throwing himself into the fulfilment of this project with great zeal, intending that the Unitarian literature shall be satisfactorily presented to the visiting public.

EDWARD A. HORTON.

GUILDS.

OUR OPPORTUNITIES.

Read before the Guild of the Good Shepherd, Reading, Mass., by Fanny Hatfield.

"I shall not pass this way again." How many of us realize the truth of the old Quaker's words: "I expect to pass through this world but once. If, therefore, there be any good I can show or any good I can do my fellow-beings, let me not defer or neglect it; for I shall not pass this way again."

Do we realize how important is each opportunity? Our opportunities pass with the minutes—once gone, forever gone. Others come; but each brings its own cares, its own duties, its own opportunities.

"Opportunities," I hear some one say. "Why, I have no opportunities in this everyday life of mine. I cannot go to a hospital and care for the sick. I cannot preach to the heathen." Ah, no! nor is it expected of you. Our opportunities bring forth simple deeds, though none the less worthy in the Father's eyes.

We can greet the old lady whose life has been soured by misfortune with a glad "good-morning" and a friendly word, so that one day of her life may be brightened by the thought that some one cares for her.

It is not necessary to enumerate the opportunities that are constantly crossing our path. We shall know them when they come by our inward feelings, and we should improve each. Many take courage. It is not easy to defend the girl whom every one else is "down on"; yet it is a golden opportunity to do a kind act.

How we envy the person that always seems to do the right thing at the right time and in the right way! However, should we analyze that life, we would find that this understanding of how to do good has come from a long experience and steady perseverance.

Each opportunity has been improved.

Doing good is an art, and we cannot do a kind act delicately by chance.

Sir Philip Sidney's life was an example of opportunities improved. That incident that has been recorded in history of how, when wounded on the battlefield, he gave his cup of water to a poor dying soldier, say-

ing. "Take it, you need it more than I," shows to what an art *he* had brought the doing of kind actions.

"Step by step we reach the summit."

Each time we improve an opportunity to do a kind deed brings us nearer the perfect life.

LITERARY NOTES.

THREE NEW UNITARIAN BOOKS FROM ENGLAND.—Three excellent little publications come from Philip Green, London. Each has a mission in the field of advancing Unitarian ideas. A small, compact outline of the history of Unitarianism in England by Alexander Gordon, called "Heads of English Unitarian History," is a clear, valuable setting forth of Unitarian progress in England from the anti-Trinitarianism of the foreign congregations, tolerated toward the latter end of the sixteenth century, up to the Biblical criticism and forward movements of the present time. Just such facts as here recited are not nearly as familiar as they should be. We regret only the bareness of the details which Dr. Gordon's facile hand could have made so interesting and readable. As it is, the book is a record for reference or a note-book for the substance of class work.

"Forward Movement Lectures" is a neat, little, attractive book of Dr. Brooke Herford's lectures delivered in various London churches under a general movement toward greater publicity for Unitarian thought. There are five lectures in the brief, pithy, practical style always associated with Dr. Herford's utterances. They set forth plainly, decisively, forcibly, what may be taken as the generally accepted substance of the Unitarian gospel.

The Bible as literature, the divine element standing out in it all the clearer for its release from compulsory inerrancy. The new faith is all the stronger, freed from its cramping, dragging contradictions of scholastic creeds. The Christ all the nearer and dearer, when we are brought back to him through the veil of ecclesiastical mystery and behold him as a brother. The kingdom building about us in the renewal of Christ-like life through the highest and lowest strata of society.

As an introduction to these lectures, Dr. Herford gives us a very broad, rapid outline of the growth and nature of Unitarianism which will be very useful to all inquirers.

The third of these books is "The Relation of Jesus to his Age and our Own," Dr. J. Estlin Carpenter's Essex Hall Lecture for 1895. We have already called attention to the extreme value of his masterly sketch. Any of these books can be obtained at the American Unitarian Association, 25 Beacon Street, Boston.

"My Literary Passions." By W. D. Howells. Harper & Brothers, New York.—Almost everybody will be entertained by a little of this book, perhaps few can actually enjoy it all, and certainly none could seriously profit by taking over-much of it. The insidious thirst for gossip is the well-known human weakness for which the book is baited; and for just the hope of such gossipy satisfaction will the many read it.

The first paragraph contains thirteen capital reproductions of the first pronoun singular. It is a fair sample of the autobiographical illustration used throughout. To be sure, the names of Shakspere, Goethe, Hawthorne, also occur, but only as it were phases in the creation and development of the "passions" which apparently fill the literary horizon of the author, and for the sake of which *prima facie* the book was written.

But, supreme as these passions may have been to the consciousness of the author, he fails to give his readers any adequate sense even of their existence. How can that human being be said to have any passions, except sterilized ones, who can write as Mr. Howells does (p. 152): "At the same time that I was horribly afraid of dying, I could have composed an epitaph that would have moved others to tears"? Perhaps, however, this is consciously prevaricating; for in another place our literary passionist declares that what he confesses was a real and serious experience he relates "tawdrily and falsely."

But think of this (p. 236): "I seldom take up a medical journal without reading *all the cases it describes*, and, in fact, every article in it." If this is "literary passion," then we think it throws some light upon the obdurate insensibility to high and noble themes of this great master of the crude business of magnifying the minute.

"Bog-Myrtle and Peat." Tales chiefly of Galloway. By S. R. Crockett.—A capital volume to take into the woods, or down to the beach. Here are adventures, intimacies, histories, idyls, tales of the kirk, and a charming epilogue in praise of Galloway. The tone is strong and fresh all through. The sketches are pure, good, wholesome reading, full of rich human character, equally true to all natural rural life, be it the highlands of Scotland or the hills of Vermont.

There is nothing that so becomes a man as the brave surrender of himself to the truth.—*John Page Hopps.*

CHILDREN'S CORNER.

WHOSE IS THE SUNSET?

A Frenchman of high social rank was crossing the great desert of Sahara with a common Arab guide.

Every night the guide kneeled down upon the burning sands, and prayed earnestly. Day after day passed; but the guide, however weary with the march, never failed to offer thanksgiving and praise to his God.

At last the Frenchman said to the guide, "You are very faithful in making your daily prayers; but how do you know there is any God to whom to pray?"

The guide seemed astonished, but in a moment answered, "How do I know that a man, and not a camel, has passed here?" and he pointed to a human footprint on the sand. "Even so," he continued, pointing to the last rays of the setting sun streaming in purple and gold over the western sky, "that footprint is not that of a man."

MAGIC KEYS.

In a rude voice screamed little Tom,
"Open the door for me!"
"Yes," was the answer from within,
"If you bring the proper key."

"If you please, mamma," said little Tom,
Putting down his pride:
At mention of the gentle words
The door flew open wide.

Hearts, like doors, are often locked:
"Thank you," and "If you please,"
Spoken with a pleasant smile,
Are the magic keys.

—*Mary F. Butts, in the Outlook.*

WRONG SIDE OUT.

Jack was cross. Nothing pleased him. His mother gave him the choicest morsels for his breakfast, and the nicest toys. But he did nothing but fret and complain. At last his mother said,—

"Jack, I want you now to go right up to your room, and put on all your clothes wrong side out."

Jack stared. He thought his mother must be out of her wits.

"I mean it, Jack," she repeated.

Jack had to mind. He had to turn his stockings wrong side out, and put on his coat and his pants and his collar wrong side out. When his mother came up to him, there he stood—a forlorn and funny-looking boy, all linings and seams and ravellings—before the glass, wondering what his mother meant. But he was not quite clear in his conscience.

Then his mother, turning him round, said: "This is what you have been doing all day, making the worst of everything. You have been turning everything wrong side out. Do you really like your things this way so much, Jack?"

"No, mamma," answered Jack, shamefaced. "Can't I turn them right?"

"Yes, you may if you will try to speak what is pleasant and do what is pleasant. You must do with your temper and manners as you prefer to do with your clothes,—wear them right side out. Do not be so foolish any more, little man, as to persist in turning things wrong side out."

A DEFINITION.

"Why, Johnnie, you know what a circumference is?"

"Oh, yes, mamma: it's the distance all around the middle of the outside."

A CLEVER DOG.

The London *Spectator* tells the following story: —

"A collie in Scotland, whom I know well, is in the habit of fetching from his master's room slippers, cap, keys, or anything he is sent for. One day, sent on the usual errand, he did not reappear. His master followed, and found that the door of the bedroom had blown to, and that the dog was a prisoner. Some days later he was again told to fetch something; and, as the wind was high, his master, after a few minutes' delay, followed him. He found him in the act of fixing the door firmly back with the door-mat, which he had rolled up for the purpose; and, having taken this precaution, the prudent animal proceeded to look for the slippers. This same collie, when walking with me, ran on in front, and rang the gate-bell of the house to which I was going, so that I had not to wait when I arrived there."

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

National Conference of Unitarian and Other Christian Churches.—In order that delegates and others desiring to attend the meetings of the National Conference of Unitarian and Other Christian Churches to be held in Washington, D.C., Oct. 21–24, 1895, may have all the information necessary to guide them in making their plans, the following early announcements are made:—

Arrangements have been made with the hotels in Washington to give the following reduced rates to those attending the Conference: Arlington Hotel, $3.50 per day; Shoreham, $4 per day, $7 for two in one room; Ebbitt House, $3 per day, $2.50 per day on sixth floor; Riggs House, $3 per day; Arno, $3 per day; Willard's Hotel, $3 per day, $2.50 above fourth floor; National Hotel, $2.50 per day; Hotel Raleigh (European plan), rooms $1 per day and upward; Hotel Normandie, $4 per day, or, two persons in one room, $3 per day each. Persons who prefer a boarding-house can obtain good accommodations at prices ranging from $2 per day upward.

By vote of the Council the headquarters of the Conference will be established at the Arlington Hotel, which, with its fine and capacious parlors, offers exceptionally good accommodations for all the large social gatherings in connection with the meeting of the Conference. Engagements for board and rooms can be made with any of the above-named hotels by writing at any time previous to the meeting of the Conference. It is desirable that these engagements should be made as early as possible, in order that the assignment of rooms may be made in advance, and delay and confusion on the arrival of the guests be thus avoided.

By arrangement with the several passenger committees of the Trunk Line Associations, reduced fares to Washington and return have been secured over all the principal lines of railway. This reduction is on what is called the "certificate plan." For the guidance of those who, in purchasing tickets, desire to avail themselves of the reduction on their return tickets, the following information, from the circular of instructions issued by the Trunk Line Passenger Committee, is given here:—

1. The reduction is fare and a third on the Railroad Committee's certificate.

2. Each person availing of it will pay full first-class fare going to Washington, and get a certificate filled in on one side by the agent of whom the ticket is purchased. Agents at all important stations and coupon-ticket offices are supplied with certificates.

3. *Certificates are not kept at all stations.* If, however, the ticket agent at a local station is not supplied with certificates and through tickets to Washington, he can inform the delegate of the nearest important station where they can be obtained. In such a case the delegate should purchase a local ticket to such station, and there take up his certificate and through ticket to Washington.

4. Going tickets, in connection with which certificates are issued for return, may be sold only within three days (Sunday excepted) prior to and during the continuance of the Conference meeting, except that, when meetings are held at distant points to which the authorized limit is greater than three days, tickets may be sold before the meeting in accordance with the limits shown in regular tariffs.

5. Deposit your certificate, on the day of your arrival, with the Secretary of the Conference, or the person designated by him to receive certificates, for necessary indorsement and *visé* of special agent.

6. Certificates are not transferable, and return tickets secured upon certificates are not transferable.

7. On presentation of the certificate, duly filled in on both sides, within three days (Sundays excepted) after the adjournment of the Conference, the ticket agent at Washington will return the holder to starting-point, by the route over which the going journey was made, at one-third the highest limited fare by such route. The return tickets will in all cases be closely limited to continuous passage to destination.

8. No refund of fare will be made on account of any person failing to obtain a certificate.

9. Delegates and others availing of the reduction in fare should present themselves at the offices for certificates and tickets at least thirty minutes before departure of trains.

For any further information please address

D. W. MOREHOUSE, *Gen. Sec'y.*
104 *East 20th Street, New York.*

Grove Meeting at the Weirs.—In spite of weather both cold and wet, and an audience considerably reduced in consequence, every day of the week of meetings brought forth some enthusiastic utterances expressive of the lofty thought and earnest faith united in the Unitarian gospel. On the first Sunday three services were held. Rev. W. W. Fenn of Chicago set forth the keynote of the Unitarian motto, "Practical Religion," as "love to God and man."

In the afternoon Rev. Joseph May of Philadelphia, and in the evening Rev. Charles J. Staples of Manchester, N.H., preached stirring discourses.

During the week there was an "Educa-

tional Day," when Dr. Tucker of Dartmouth College, Dr. Murkland of the Agricultural College at Durham, and Hon. Fred. Gowing, superintendent of education for New Hampshire, made interesting and helpful addresses. There was also a "Layman's Day," which proved a great success. Judge Fellows presided, and Senator Chandler gave a most admirable and valuable paper upon "Unitarianism as a Hope and a Faith."

Andover, N.H.—The fall term of Proctor Academy will begin September 2, with improved facilities for the coming year. The principal, Rev. James F. Morton, A.M., will receive the young men in his new house built during the summer; and the boarding hall will be used exclusively for a young ladies' dormitory. The Unitarian Educational Society has recently received $3,000 from the executors of the estate of the late Mrs. Mary A. Hunt of Nashua, who made a bequest of that amount to the permanent funds of the academy.

Athol, Mass.—The Guild of the Good Shepherd of the Second Unitarian Church has been active in benevolent work the past three years. It has quietly lent aid to several cases of need. One of its most helpful acts was the timely assistance it gave a worthy German family. The father, a cigar-maker, was obliged to give up his work on account of ill-health. He tried peddling small wares, hoping the out-of-door life might restore his health. But he grew worse instead of better, and was soon unable to do anything. The goods he had on hand represented all the money he had. Members of the guild volunteered to sell his goods for him, with the result that they sold everything at a fair profit and placed the money in his hands. The poor man had finally to go to an asylum, but his family will have all the assistance they need from the guild and society. Three years ago this summer the guild began to take an interest in "Country Week." Money was raised sufficient to board fourteen children. Last summer the guild enlisted the interest and aid of other churches, and the result was fifty-eight children were received and made happy. This year the interest has been wide-spread. Not only have the churches, some of the secret societies, and citizens of Athol helped in this noble work, but the towns of Gardner, Royalston, Philipston, Orange, North Orange, Petersham, and Miller's Falls have sent either money or the names of people who would give board to some of the children to the committee at Athol. Nearly two hundred dollars have been placed in the hands of the committee, and this money is spent for board for the children on farms. Many of the children are entertained at the homes of people in town as guests. The Young Men's Christian Union of Boston pay all railroad fares. Over one hundred children are receiving the benefits of the "fresh-air religion" in the vicinity of Athol this summer, and the change wrought in the appearance of the children by this religion is truly gratifying. Said one of the business men of the town, "I wish to help all I can, for I believe it is God's own work"; and so it is. The interest in the work was so general that the name of the "Athol Country Week" has been adopted.

Boston, Mass.—While our permanent city churches have united in summer services at the Second Church and the Church of the Disciples, there has been a general rallying of all forces for the open-air services every Sunday afternoon on the Common.

In spite of many misgivings on the part of the inaugurators, these open-air meetings have been increasingly well attended by large crowds of apparently eager listeners,—people who, for the most part, have never heard Unitarian preaching. It has at least satisfactorily shown that the unchurched will listen and approve our message if we can find means to deliver it to them.

At each service slips with printed hymns are circulated freely among the standing congregation; and a cornet player, standing upon a table in the midst, leads very effectively. This is a strong feature of these services. The clear notes of the cornet attract the passing saunterers, and unite the compact crowd in one aspiring song. Several of our most popular and striking hymns are given out in rapid succession. A few well-known verses of Scripture are generally read, and a prayer is offered. Then the first speaker for the day, stepping on to a wheelbarrow, and thence to the deal board table, speaks to the multitude of living souls before him, in whose keen, intelligent, questioning eyes the preacher cannot fail to read the ever new demand for the eternal gospel of life. The straight fifteen-minute talk of the first speaker is always quickly followed up by another speaker, so that there can be no possible tediousness. The whole service is thus kept admirably alive and progressive. The management are entitled to much praise for the success of these meetings, for that success is largely due to the practical arrangements. The audiences have varied from several hundred to over a thousand at each service.

It would seem to be a most helpful missionary movement to establish such open-air meetings for a few summer months of every year in many of the larger cities where we have several established churches with settled ministers. The reports of such meetings in the daily press would alone furnish an extensive field for the sowing of our good news.

Maine Conference.—A remarkable Conference of the Maine Unitarian Churches was held from June 24 to 28. It was a pilgrimage conference, beginning in Bangor, continuing in Houlton, and concluding in Presque Isle, nearly two hundred miles from the scene of the opening meeting. Every meeting of the conference was enthusiastic. A more vigorous band of speakers has rarely been gathered together than those who addressed the attentive, eager audiences at every session. Harmony of thought, earnestness of expression, joy in the common religious faith, characterized all.

Any one who desires to know how a splendid local conference can be successfully carried on should write to the office of the *Church Exchange*, 425 Congress Street, Portland, Me., for a copy of the July issue, which gives a capital account of the proceedings, covering twelve pages.

The report is summed up as follows:—

"Our assets are 16 churches, 15 ministers (besides some 4 or 5 union churches with intermittent Unitarian activity), with an aggregate valuation of $225,000, or an average of about $15,000 to a church; an aggregate seating capacity of 6,400, or an average of 400 to a church, with an aggregate average attendance of 1,800, or an average of about 120. Connected with these 16 churches are 1,500 families, about 90 to a church. The indebtedness on these 16 churches is less than $4,000, while the trust funds held by them are about $40,000. We may count as collateral security the increasing valuation of Unitarian philosophy and theology and the watered stock of the traditional investments in Orthodoxy, and the appreciating stock of a practical and rational religion.

"Our problem is how to use these 15 ministers and $225,000 worth of church property and $40,000 trust funds and 6,400 church sittings so as to build twice as many churches, reach twice as many people, in twice as many places, and do twice as much good, and pay twice as large dividends of thought and work, life and character, and bring a large betterment not only to our household of faith, but to our commonwealth."

Manchester-by-the-Sea, Mass.—At this most charming spot along the Massachusetts coast—which Dr. Bartol brought into note years ago by building a summer home and a lookout tower on the projecting cliffs, and thus planting the foot of Unitarianism in a worthy fort—a real, live, powerful Unitarian society has now come into visible existence. On the Prudential Committee and Board of Trustees are some of the most prominent names in the Unitarian denomination,—directors of the American Unitarian Association, and well-known workers for the cause, such as George Wigglesworth, Mrs. Stephen N. Bullard, Mrs. Henry S. Drew, Nelson S. Bartlett, Arthur Lincoln, and Dr. Walter Channing. A beautiful little church in an admirable situation has been built, and well-attended services are held regularly.

Manistee, Mich.—Rev. T. P. Byrnes, recently minister of the Unitarian church in Humboldt, Ia., has accepted the call of the society here, and began his official duties July 21. The attendance has been very large every Sunday, and Mr. Byrnes's powerful sermons have already made a deep impression.

Milwaukee, Wis.—A very tasty little volume of about thirty pages has been issued by the First Unitarian Church here, containing lists of members, officers, and committees, as well as a brief outline of the work of the past year in Sunday-school, Unity Club, Emerson Guild, and Woman's Society. From it we learn that Mr. Secrist has held some services on the West Side during the past year; that "the attendance was good, and there was considerable interest warranting the further attempt in this direction, which, it is expected, will be made in the near future." A sewing school for needy children is also one of the undertakings of the coming year.—*New Unity.*

Rockville, Mass.—"It is quite an undertaking here to agree to furnish a place for the great truths of our faith to be presented in. Of course, those truths are new to most of our good citizens. But Rev. Mr. Headle has so far presented them in such a manner as to draw rather than repel friends. We have had five or six services already. We have had about forty people at each service, but that can give you no proper estimate. With what zeal the hymns are sung by such a small number! I wish some of the staid old church-goers of Boston could just listen to those few, who enter into it with all their heart, as if they believed every word of the hymn sung. And then to see the earnest listeners, every eye turned to the speaker with such longing, such thirsting for the truths uttered, because to many of them they are so new. If our older churches could just see it, I think it would prove to them that our faith has a power in it to stir the heart, as well as an intellectual power."

All truly consecrated men learn little by little that what they are consecrated to is not joy or sorrow, but a divine idea and a profound obedience, which can find their full outward expression, not in joy and not in sorrow, but in the mysterious and inseparable blending of the two.—*Phillips Brooks.*

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THE GLORY OF THE PRESENT HOUR.

SERMON BY REV. FRANK L. PHALEN OF CONCORD, N.H.

"While they communed and questioned together, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him."—LUKE xxiv. 15, 16.

The beautiful story from which this text is taken is full of far-reaching suggestions. It abounds in incidents and hints. It appeals not only to the moralist and the religious devotee, but also to the artist, the poet, the student of psychology, and the man who thoughtfully confronts the comedy and the tragedy of human life. As each turn of the kaleidoscope presents a new picture, so this account in Luke of the walk to Emmaus presents a new face and a new thought every time we look at it.

The New Testament narrative, briefly sketched, is as follows.

The Man of Galilee had been crucified. The Master whose words and life had kindled such a flame of faith in the hearts of men and women was dead. His terrified and bewildered disciples had seen his lifeless body taken down from the cross and laid away in the silent sepulchre. Their high hopes were crushed. Courage and cheer had given place to despondency and doubt. They faltered where erstwhile they had so firmly trod. The vision of divine glory had faded away in their thought to a sombre and threatening cloud.

If Christ had perished, then with him died all the divine hopes so newly born in the throbbing hearts of the men who had left all to follow him!

And, so thinking and so mourning, two of the Master's disciples were walking together on the road to Emmaus. A stranger joins them on their journey. He asks the subject of their sober conversation.

"And they stood still, looking sad." They were surprised at the ignorance betrayed by the stranger's inquiry. "What," said one of them, "dost thou live in Jerusalem, and not know about the things which have happened there these last few days?" And the stranger quietly asks, "What things?"

Then with full heart and eager words they tell their story. They describe Jesus and his wonderful work. They tell how they loved him, what they hoped, and what they believed. They thought he would redeem Israel. They go over all the sad tragedy which from that time to this has been the central picture of pathos in the world's great book of suffering and sorrow.

The stranger walks in silence by their sides. He listens with bent head; but, when the tale is done, he opens his mouth and expounds to them their ancient Scriptures, showing them that Christ must have suffered before he could reveal to them and to the world the perfection of his gospel and the glory of his divine life. Later he eats bread with them; and, as he blessed it, the scales fall from their blinded eyes, and they discover in the stranger by their side the risen and ever-living Christ!

It is a wonderfully touching story, so true to the strange and bewildering sentiments of the human heart, so true to the fact that we miss and pass by without recognition the things and the persons near us, while we sigh for the past or dream vainly of the future. We do not think of finding Christ close by our side. No, that is too near. But go away beyond the sea. Go back eighteen hundred years, and there we shall find him. In the stranger who walks or works beside us we see a commonplace

man or woman. No divinity reveals itself in his or her face and life. But go far off in other lands, and among different men and women, and we shall see the heavenly halo resting upon their heads! O dire delusion! O baseless dream!

We banish God from the present hour, and from people and events that are near us, and deceive ourselves by thinking he was a familiar presence in the far-away silent past.

"Thirsting," as Lowell says, "to become more than mortal, we are even less than clay!"

The point I wish to emphasize and illustrate is that the present hour is as divine, as full of glory, as near to God, as close to Christ, as any hour the great clock of time ever struck.

There was never a day better than this one. To doubt it is not to reverence the past or think nobly of God. It is to have our eyes holden, as were the eyes of the two disciples who walked with Jesus to Emmaus, and thought him a commonplace stranger. I cannot enter into detailed interpretation or criticism of this unique New Testament narrative. Much as I should like to linger over its beauty, its pathos, its mystery, its visions, and intimations of immortality and the unseen world, much as there is in it of keen insight into the secrets of the human heart, and closely as it touches us all with its power of revealing us to ourselves, much as I should like to think with you about all these matters, I must forego such an attempt, and put before you just one aspect of this wonderful narrative.

"Their eyes were holden that they should not know him." Although they were devout followers of Jesus, they somehow failed to recognize him until just as he was leaving them. So we and all men are prone to disparage the present and its glory and blessing, thinking that some other day or some other age was better far than this. Now I want to celebrate the praise of the present hour. I want to speak a good word for to-day and for the living men and women who are toiling now and here in this modern world.

I would not discourage a healthy reverence and affection for the past. I do not believe in any movement or principle which proposes to break short off with the past and establish everything new. That is folly. Our roots of civil, social, religious, and family life are in the deep rich soil and rock of the past. We love it, and we have reason to love it. Let memory fondly wander through those halls of time, and commune with the mighty spirits who made the old days splendid.

I would not say a word to quench the ardent enthusiasm which loves to paint the future in such radiant colors. Hope is the master light which leads us on, chasing away the mists and shadows which envelop us as we struggle with the duties of to-day. But having said this, having confessed my love for "auld lang syne" and for the unborn future, I return to the thought that we think too poorly of to-day. We do not realize as we ought the glory of the present fleeting vital hour. The Christ of God walks with us as he did with the old-time disciples on the road to Emmaus, and we, like them, know it not. God is with us, and speaks to us as clearly as he did to the men of old. Yet, somehow, we do not half understand his words, and mistake them for a roaring in our own ears or the hallucinations of a disordered brain. This is not as it should be. The living message still comes to living men from the living God; and why should we refuse to hear the present voice, and strain our ears to hear the echoes of the past?

On one of the perfect days that October always gives us—when, as Emerson says, "even the cattle on the hills seem to have great and tranquil thoughts"—I took a little journey amidst the glory and the beauty of the outward world. The sky was bright and cloudless. The autumn foliage in all its mature glory charmed my eyes with splendid and gorgeous colors and filled my heart with calm and rich delight. The mountains loomed up in all their striking majesty. Every peak and summit stood out with perfect distinctness. Down in the western sky the weary old sun was saying good-by to the day in all the richest hues and tints and colors that nature ever reveals. Away in the east the serene moon rose proudly over the mountains and hills, and flung its silvery sheen over the shimmering waters of the placid lake, and kissed the dancing ripples on the restless, impatient river hurrying away to pour its freshness into the waters

of the great salt sea. It was an hour of perfect and unspeakable rapture to a heart in tune with nature's vesper song. Surely, thought I, no burning bush that Moses ever saw could flame with diviner glory than yonder maple in its perfection of symmetry and color. Neither Sinai nor even Olivet could have been nearer heaven than yonder mountain peak, bathed in the mingled glow of setting sun and rising moon. No river Jordan was any more sacred in itself than the hurrying waters of the Merrimac. No sea of Galilee nor Palestinian Lake was ever closer to the heart of God than the outspread sheet that gladdened my eyes and smiled toward the arching sky from its nest amid the restful hills. No Italy or Switzerland, no past or future, has had or can have a larger measure of the eternal love and beauty than such an hour as that. And then I said: "Let me never sigh again for the departed glory of other days or the unknown beauty of to-morrow. Let me receive with gratitude the world of the present, and thank God and rejoice with my brothers that the Eternal Father has made it such a miracle of splendor and surprise."

From this train of thought I was led on to another.

How seldom does the world recognize and honor its greatest men—until they are dead! As George Eliot finely says: "The golden moments in the stream of life rush past us, and we see nothing but sand: the angels come to visit us, and we only know them when they are gone."

"It is a sad weakness in us, after all, that the thought of a man's death hallows him anew to us, as if life were not sacred, too,—as if it were comparatively a light thing to fail in love and reverence to the brother who has climbed the whole toilsome steep with us, and all our tears and tenderness were due to the one who is spared that hard journey.

"Surely, surely, the only true knowledge of our fellow-man is that which enables us to feel with him, which gives us a fine ear for the heart-pulses that are beating under the mere clothes of circumstance and opinion."

Socrates, living in Athens, and striving to teach the truth, is reviled, insulted, and finally poisoned. Socrates, dead, is honored by the whole world, and placed in the front rank of the few immortals. Paul, the apostle of Jesus Christ, while living, is beaten and stoned and finally carried to Cæsar's throne at Rome, clanking the chains of a criminal. Paul, dead, is canonized as a saint, and his letters and even his postscripts are called the Word of God. Jesus of Nazareth, living, and teaching the sublimest message ever uttered in the world, is called insane, an impostor, and an ally of Satan. Jesus, crucified, is elevated above all the sons of men and worshipped for centuries as God Almighty! Such is the sad story of our human blindness to the glory of the present hour.

"But Humanity sweeps onward: where to-day the martyr stands
On the morrow crouches Judas, with the silver in his hands;
Far in front the cross stands ready, and the crackling fagots burn,
While the hooting mob of yesterday in silent awe return
To glean up the scattered ashes into History's golden urn."

"Their eyes were holden that they should not know him."

Christ, the true and living Christ of God, comes to us in many ways; but it is always in the present, never in the past or the future. The past is a memory. The future is a hope. Only the present is a living, throbbing reality. Lo, God is *here*,—yes, *here*, in this noisy, bustling, stormy world of modern rush and roar. He is on the wide sea with the ocean greyhound. He is on the boundless Western prairie with the farmer gathering the grain for the world's food. He is in the clank and rattle of the spindles and wheels of the mills and machine shop. He is in the swiftly speeding express train thundering along the strong steel rails from city to city. He is in the Congress and the State House, in the caucus and at the ballot-box. He is with the physician at the bedside of disease and pain. He is with the nurse in the long and weary night-watches of wasting disease. He is with the lawyer at the bar and the judge on the bench. He is with church councils and brave missionaries in the far-off islands of the sea. He is with the sturdy blacksmith whose hammer draws the red sparks on the echoing anvil. He is with the husband at work and the wife in the home. He is with the babe in its

mother's arms and the silent figure in the coffin. He is with the patriarch bent with years and labor and the blushing bride at the altar. He is with the young man and the young maiden. Everywhere and always God is the present Eternal, the present Companion, the present voice that speaks to shame us for our sin and to call us back to honor justice and manly Christian living. But our eyes are dim, and our ears are dull. All our lives we are longing for some other circumstance, some other day, some other companions, some other work, some more ambitious place in which to shine, some other God but the present, living one, some other duty than the one close at hand. "O ye of little faith," said Jesus to his doubting disciples. "Lo! I am with you alway, even to the end of the world." That means now and here, hence the glory and the blessedness of the present hour, the divine duty of learning, like Paul, to be content.

"Who drives the horses of the sun
Shall lord it but a day:
Better the lowly deed were done,
And kept the humble way.

"The rust will find the sword of fame,
The dust will hide the crown;
And none shall nail so high his name
Time will not tear it down.

"The happiest heart that ever beat
Was in some quiet breast
That found the common daylight sweet,
And left to Heaven the rest."

But some one says: "Do not preach to me the glory of the present hour when the whole world is weltering in sins and crimes, when our prisons are full and our jails overflowing. Do not sound the praises of to-day, when I can hear the roar of the whirlpool of corruption in public and in private life which turns my heart sick." Yes, I shall still preach on. I shall still say, These are good days, and life may be sweet and Christlike if men and women like us will only make it so. Jesus did not live in a world of psalm-singing and over-scrupulous piety. There were pretty tough specimens of sin and some mighty stubborn sinners back in Judea, if I read my New Testament rightly. But Christ lived his white sweet life. He did not sigh for the past. He did not despair of the present. He kept right on living his divine life and preaching his gospel; and the chief reason we are better men and women to-day, and feel more keenly the need of reform and vital religion, is just because Christ did keep on, and never gave up. Yes, yes, the whitest, purest lily may grow up toward heaven out of the darkest-looking soil.

But you say, Remember my private griefs, my sorrows, my trials, my heartaches, my long struggle in the dark. Yes, those things are not forgotten; but we are surely blind and cannot see aright if we think that even the darkest cloud has blotted out the splendor of the undimmed sun which shines eternally in God's heaven.

It is our glory not to be carried to heaven, but to walk with our own feet, and, when we cannot walk, to creep and climb. A man or woman with no battles to fight, nothing to overcome, no new truth to discover, no deeper, sweeter faith in God to gain through defeats and failures,—such a person cannot understand the glory of the present; for he cannot appreciate the heart-power and the courage and cheer that come from overcoming the sorrows and sins of life and walking out of it all at last a free man, with the smile of God resting upon him.

I do not glorify the present, that we may sit down at ease in Zion and doze in spiritual apathy about the altar or the throne. I urge the divineness of to-day, that we may see its golden possibilities, its blessings, its revelations of a living God and a present Christ. If there are wrongs still to be righted, shams to be exposed, errors to be exploded, sins to be purged from people and nation,—if this is so, then it will add a new glory to the present hour if we set stoutly to work to remedy the evil. But, if we sit down indolent and careless, then our glory will turn to shame; and the fact that we have lived and done nothing in such a splendid time will only add to our humiliation and our condemnation.

If in any way God speaks to us, if in any guise or form of duty or walk in life Christ comes to us, let us not look at him blindly as if our eyes were darkened by a cataract, and we thought him a stranger or a person we could easily ignore. Let us not do that, but let us open wide our eyes and wide our hearts, until we are filled with a holy zeal to add to that divine music which

makes the gladness of the world and the eternal joy of heaven.

"Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea."

PERHAPS TO-DAY.

I know not where my path may lead to-day,
What visions may await me on the way,
If noonday rest be found in valley green
Or sunset's glow from rugged hilltop seen.

In thinking of the days that made the past,
I oftener think of those with shadows cast.
The years most often counted through life's mist
Are those I marked with lines by tear-stains kissed.

Perhaps to-day from out those far, dim years
May rise new hopes, made mine by sorrow's tears.
Perhaps to-day may some rich truth reveal
Which needed deep-drawn lines to break the seal.

RACHEL B. MACMULLIN.

SALVATION: WHAT IT IS AND IS NOT.*

BY H. W. CROSSKEY, LL.D., F.G.S.

The Unitarian form of Christianity is very often dismissed as a faith which may possibly satisfy the spiritual wants of respectable and educated people, but which is altogether unable to meet the passionate sins and the wilder and deeper emotions of the tried and tempted heart of humanity.

Yet the greatest agony has undoubtedly been borne by the human race through a sense of departure from God; and unless this form of Christianity of which I am about to speak is a form which can meet the condition of man as a being who has not achieved the high standard of his perfectness, unless it can help us conquer temptation and to make our peace with God, unless it can in some real sense save the world from its sins, I admit at once that it does not deserve the name of a religion. The problem how, having sinned, we are to make our peace with our Father in heaven, has perplexed the conscience of our race. Almost all the answers ever given may be classified under three great divisions:—

Performance of the right ceremony.
Acceptance of a correct doctrine.
Disposition of a touched heart.

The principle is the same with respect to the ceremony, whether it be a Catholic mass or a hecatomb offered to Jupiter. The principle is the same with respect to doctrine, whether it be belief in the Athanasian Creed or the Koran. The principle is the same with respect to the disposition of the heart, whether it be the loving heart of the most nobly cultured or of the superstitious devotee. Ceremonialism in its extreme form gives an artificial value to sacrifices and prayers, apart from the disposition of the worshipper. Southey's "Curse of Kehama" illustrates the last result of this system when it describes how by the performance of ceremonies the worst men, bent upon the worst designs, may become formidable to the deities and render an incarnation necessary. The fiction of Paganism may veil itself in Christian phraseology; and a counterpart of the same feeling be found in coarse representations of the power of the blood of Christ shed on the cross to win heaven for all who call upon his name, apart from the influence of his sacrifice upon their characters and lives.

The second answer, that salvation depends upon the accuracy of our belief, meets in this country with a larger acceptance.

If we only "believe," preachers say, we shall be the people of God, "the sheep of his pasture," the children of his grace.

In this thought many find a great and gracious peace; and the Protestant gains from his form of sound doctrine the same kind of satisfaction which the Catholic receives from an infallible church.

A creed stands to many minds in relation to heavenly things like the title-deed to an estate, and gives the same comfortable as-

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*This notable address which we print almost in full, by the late Dr. Crosskey, has been published as the latest number of "Tracts for the Times" by the "British and Foreign Unitarian Association."

surance of property. Yet to me it is the vainest of all foundations for an eternal hope. To believe aright about the infinite God, to discern the boundaries of his justice, to discover the precise tie between his Spirit and the spirit that was in Christ,—who are we that we can rest our expectations of mercy on the perfect accomplishment of such a task? What is the life that we possess, with its passions, its hopes, its doubts, its aspirations, flowing from the dark past to the dark future? Who can answer? If the accuracy of my knowledge of God is to be my salvation, I despair. His Spirit baffles me. He rides upon the wind: the whirlwind is his chariot. In seasons of holy meditation he seems very near; but, when wilder passions rage, I grope about that I may find him.

The word "God" comes lightly to human lips, but it is the name of an unfathomed life.

When men say, "Believe our creed, and you will be redeemed," I reply, not to them, but to the God whose name they so fluently use: "Before thee my heart is not haughty, nor mine eyes lofty. In the darkness around thy throne I would quiet myself as a weary child." Is the Lord God Almighty the supreme egotist of the universe, chiefly caring that we his mortal children should have a right opinion about his glory? Nay: what is our opinion worth that our welfare in eternity is to depend upon its correctness? How much time and study can we bestow upon any subject? We can think, we can hope, we can cherish faith that the perfect circle will complete the broken arc; but, beyond trust and hope and faith, how dare we dogmatize? Over all sermons ever preached, over all religious books ever written, the most fitting prayer to breathe is a prayer that God may be very patient with our ignorance:—

"Forgive these wild and wandering cries,
Confusions of a wasted youth;
Forgive them where they fail in truth,
And in thy wisdom make me wise."

Believe this creed or that as we may, not the motion of an atom is affected, and the great course of history sweeps onward. Believe or doubt the fact as we may, in God's great hands we stand. We cannot separate ourselves from him: we are every day in the paradise of his peace or in the arid desert of our selfishness.

Jesus Christ revealed the religion neither of ceremony nor of dogma, but of pure and perfect being. His own spirit being at one with God, he sought for his disciples the oneness that he possessed himself. Many theories of Christian salvation have been given. The early Fathers thought that Christ paid the price to Satan, to rescue man from bondage to his wiles. Then came the notion that the compensation was not made to Satan, but to God. This was followed by the doctrine of a superabundance of merit in Christ upon which all men might draw. But what, according to Christ, is that condition which is termed salvation? What is there in being saved that we should desire it? Let us know what salvation is, and what the word means.

I find the answer in that mighty word of Christ's,—"Be ye perfect as your Father in heaven is perfect." Salvation is, negatively, deliverance from error, disease, iniquity: positively, the education of every faculty and feeling to the standard of the perfect man. Christ speaks of those entering the kingdom of heaven as growing in godliness. He likens his kingdom to a grain of mustard-seed, to the leaven hidden in the measures of meal; and all his metaphors indicate the growth of our being God-ward. To be saved is not to get rid of our nature: it is the growth, the development, the culture, of the nature God has given. Jesus Christ honors natural conscience: "Why judge ye not yourselves what is right?" He makes natural affections the revelation of God's love: "If ye being evil know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask him?" Paul appeals to natural reason: "Prove all things: hold fast that which is good." In order to be saved, therefore, it is necessary to educate reason, and it is not necessary to believe anything contrary to reason; it is necessary to educate conscience, and not to surrender its voice to the dicta of priest or sect; it is necessary to educate natural affection, and not to credit tales of God which represent him as acting toward men as no man would act to his child. My salvation is not imperilled if I reject the Trinity, because I cannot find any grounds for believ-

ing it, or the atonement, because it seems to me to contradict the simple laws of natural justice, or the doctrine of eternal punishment, because I reject it as at war with natural affection.

Following the same course of argument, salvation is not the getting to heaven when we deserve hell. I have heard preachers speak, who have seemed to me to reduce the gospel of Christ to this: "We deserve hell. We do not wish to be punished for our iniquities. We want to be saved; that is, to escape from the punishment due to us." Salvation I cannot believe to be any such escape from the punishment due to sin. Sin is no light matter. It is a curse within and without, and it brings its inevitable penalty. We must not expect that, if we are drunkards, we shall escape the punishment due to drunkards. Does any man escape it? Is there any miracle to stop the physical effect of his indulgence? We must not expect to lie, and not to receive the punishment due to liars; to be unchaste, and not receive the penalty of unchastity. Do you say, This is a hard gospel? I say, Do you think God would love us better if he made sin less terrible? Is it not the sign of God's dearest love that he would make us his noble, pure, and upright children? Would it be better for the world if men could lie and cheat and be impure, and then, by the special interference of God, every bad effect be lightly wiped away? God's punishments must be redeeming in their influence, because, being perfectly good, he cannot endure that iniquity should be eternal. In the gospel which I preach the great purpose of any punishment inflicted by God is to purify life, so that in time or eternity the pain that follows sin will make the sin itself hateful. Is it honorable for a man ashamed of sin to bow down before God, and say, "Father, do not touch me, do not hurt me, do not pain me"? Is it not more manly and more penitent to say, "Father, touch me with thy purifying fire, so that the sin may be burned out of my soul"? Is not true penitence the desire to get rid of the guilt itself? If a servant has wronged you, and should come to you, and say, "Pardon me, do nothing to me, let me escape, treat me as though I had committed no crime," should you respect him as much as you would, should he say, "Let me work out the penalty, put me through any discipline you like, only let me prove that I am sorry for my sin"? And so I bow down before God, and cry, "Father, if need be, touch my heart with pain. Only do this: take my iniquity away from me, and make me love no more the wicked thought or deed."

A true salvation affects the whole of our nature, and reaches every nook and corner of our being. It is not confined to the one subject of theology. Salvation has been made far too technical. It concerns the whole man. I call therefore that man saved who is noble in mind and heart and soul.

I call that man *saved in mind* whose intellect is honestly disciplined, and swayed in its judgment by no personal prejudice; who is not too proud of his own opinions ever to follow a brighter light, or too impatient with his neighbors to understand the secrets of their souls; who is simply anxious to see the facts of the universe as they are, whether they prove him to be utterly mistaken or lowly wise; who is not prevented from accepting great principles by subtile metaphysical difficulties or verbal quibbles, but can subordinate the partial and local to the universal; who is so conscious of the infinite mystery that he never ceases to be a learner, and who in profound reverence for the unbounded truth can unite the questioning eagerness of a child with the lowliness of a disciple.

I call that man *saved in heart* who is true to his friends and generous to his foes; who delights rather in the love of whatsoever is great and good than in mean and carping criticism; who can toil and sacrifice for what he loves, and does not waste in idle sentiment the vigor of a deep affection; who, when once love is given, can trust against suspicion and hope against the very seeing of the eye; who can delight in serving without making his calculation as to the percentage of profit to be gained; whose faithfulness to his friends does not vary with the accidents of earthly fortune; who can endure to suffer for duty, and can temper gentleness toward the sinner with judgment on the crime; who never spreads an ill tale for the mere ill tale's sake, recognizing the sacredness of an honorable repute; who is more anxious to be deserving of kindly judgment than to injure another's

welfare; who can preserve independence without dogmatism and be true to himself, without being false to his neighbors; whose love to a good cause grows stronger in danger, and who, where there is the greater need, there tasks himself to render the more generous service,—I call that man saved in heart who has the true heart of a noble gentleman.

I call that man *saved in conscience* who simply follows where his duty leads; who has no wish save to do the simple right; who does not desire his own pleasure if it be condemned by the righteousness of God; who makes no boast of his desire to serve the Lord, but, when the event demands, arises in silent strength equal to the occasion's call; who does not neglect any post he holds because its rank is not higher; who can watch and wait or strive and struggle in the ranks, or command the rise and fall of the battle's heat, as one not chiefly desirous that he himself should triumph, but that God's will should be done; who can be deterred by no personal neglect or insult from doing his own duty, and amid praise of blame can labor on with an unfaltering courage, and alone or with the crowd be faithful to the last. I call that man saved who can temper life's graver duties with a genial joy; who can laugh as heartily as he can pray, and enjoy the play of fine humor as thoroughly as he can join in the burden of a psalm; who does not frown upon the light fancies of an hour, any more than he scoffs at the call to worship; who can smile with those who smile, and can weep with those who weep, and who would darken with no ungenial gloom the gladness of a festival, even as he would not disturb with unprovoked mirth the sanctity of a house of prayer. I call that man saved whose whole life of thought and love and duty and gladness is overarched by the deep consciousness of the Infinite, as the measureless heavens overarch the measured earth; who believes in higher truth yet to be seen, and nobler duty yet to be done, sweeter happiness yet to be revealed, and purer affection yet to fill the gladsome heart; and who, drawing near to the Infinite in the hour of his worship, is not contented with any achievement of his own, but presses onward toward the mark of his high calling in Christ Jesus.

This salvation of which I speak has been realized in history by Jesus Christ alone. In Christ I recognize one who has upon this earth made manifest perfect salvation before God. The painter has ever before him an image he never puts upon canvas, which haunts his secret imagining, and which he can never render visible to others. The poet ever hears songs ringing within his heart which he can never sing:—

"Heard melodies are sweet, but those unheard
Are sweeter."

To this great world the life of Jesus Christ is the very utterance of the melody which all saintly souls have heard in their sweetest dreams. Jesus Christ walks on earth the actual image of the glory secretly worshipped for ages, but undescribed and unseen.

He is the one ideal, above us ever; and our salvation depends upon the prayerful fashioning of our spirits to the likeness of his unstained perfectness.

What, then, must we do to be saved? The definition I have given will guide to the answer. To gain salvation from error, we must educate our minds and develop our capacities for accumulating knowledge; to gain salvation from evil passions, watch over our hearts; to gain salvation from sin, educate conscience by daily duty and Christian prayer. Jesus Christ appeals to our divinest and noblest powers; he asserts the loftiest standard for the meanest heart; he never condescends to men, never speaks down to the world, never adapts a pure sentiment to an impure practice; he makes the grandest appeals to the commonest crowd gathering around him.

It seems to me that Christ did as though one should go to the lowest and worst parts of this town, and be surrounded with thieves and prostitutes, far away from respectable people; and then in such a place and to such people say, "Ye are the children of God, and the heaven of heavens is open to you."

There is happily in the Gospels one example among others in which Christ himself appears to answer the problem I am discussing, in a narrative which shows me more about the doctrine of salvation than perhaps any the Bible contains. He went

into the house of the Pharisee, and you remember the disagreeable reception he experienced. It was a cold entertainment, hovering between welcome and no welcome.

The relief to Christ as he sat at the Pharisee's table, chilled with ungracious welcome, came with the entrance of a woman "that was a sinner." A weeping, passionate, human heart was flung at the feet of Christ in the presence of a proud, calculating, formal Pharisee. Note the characteristically distinct thoughts which arise in the mind of Christ and of Simon, and understand the mystery of this doctrine of salvation. Simon's first thought was: "This is no prophet: suspicion is justified; my coldness is a duty. This man, if he were a prophet, would have known what manner of woman this is." Christ's first thought was, —God's delight in human love,—"Tell me, Simon, which of two debtors will love God most?" Simon's first thought was, Have I got the right prophet in my house? Christ's, Who loves God the best?

Some professing Christians seem convinced that, if they can get hold of the right idea of a prophet, give the correct definition of the nature of Christ, and make no mistake about dividing the substance and confounding the persons, all will be well. Yet Christ lifts us into another sphere of being when he says, "Tell me who will love him most." There is joy, beauty, peace, comfort, in the form of this appeal, Which of those two debtors, the one who owed fifty and the other five hundred pence, will love God most?

The love of a debtor dear to God! This is a commercial age, and perhaps this phrase may reveal something of God's tenderness.

I think, if a business man's heart were really consulted, those for whom he has the least affection will prove to be those from whom he never hopes to obtain just debts. He knows many disagreeable people; but, probably, those who *must* be forgiven "five hundred pence" are the most disagreeable of all the people he meets. The feeling least approaching to a virtue in a business man's heart is the kind of feeling he has to a man who has "nothing to pay" a righteous debt; yet this is the very forgiveness Christ declares to be extended from God to man. "When they had nothing to pay, he frankly forgave them both."

What have we to pay to God for broken laws and ill passions vexing the sanctities of earth? Yet the kind of love which upon earth among men is the most difficult to cherish will be manifested by the Almighty. My little child brings me sometimes from the field dandelions, daisies, and meadow-sweet, and insists that her handful of dandelions, daisies, and meadow-sweet shall be put into the vase side by side with the moss-rose and the garden fuchsia. They are *her* gift, which she brings with proud hand and proud heart, and there in the place of honor they must be; and the garden flowers have no such loveliness and perfume because they are laden with no such love. Even so, between man and God, these poor wild flowers we bring from earth may yet hope for a place among the amaranths gathered by the saints in paradise, if offered in childlike faith.

But have I preached a doctrine of salvation that will support us in the darker trials of life? When we pass through the awful gates of eternity, will it be enough to say: "O God, in my sins I yet loved thee. In my transgressions I have yet sought, like the woman that was a sinner, to wash the feet of my Saviour with my tears"? I, for one, have no fear. If God loves us at all, that love will be all-sufficient. I believe in God's love. It is not an attribute which theologians can define. It is not a kind of feeling which can be obtained by the study of analytical logic; but it is love. I believe in God's love just as I believe in human love,—the love of heart to heart. It is not that God condescends to us, and stoops down from his greatness to accommodate himself to us. Where there is a sense of condescension, love is poor. We do not condescend to the wants and cares of our friends. Their wants and cares are our own, because of the deep tenderness of mingled being. True love never condescends, because it casts away the assertion of authority in the sweetness of sympathy. It is not that we must understand the mystery of God's being aright, or he will hate us, but that, whether we believe or disbelieve, God will be faithful,—faithful as dear friends are faithful, without the shadow of offended pride. It is not that

after one approved fashion we must honor his glory, otherwise his wrath will fall, but that his glory is in our redemption, and, like the light, falls upon us whether we are blind or whether we discern its grace. We may hide ourselves from the light of day, but the light is upon the world. We may deny God's love. We cannot destroy it. It is not that the Lord has enacted certain determined conditions, and is ready to receive us, those terms accepted, while, those terms rejected, he will crush us beneath his feet, but that, above all conditions, his tenderness is seeking out our souls, and striving for their blessedness. True, faithful, devoted love strikes no bargain, and is fettered with no scheme of grace. Beyond and above conditions it seeks its own, and dies upon its cross with a prayer for the pardon of its foes. This alone is the perfect love that casteth out fear. Do we still doubt? I have yet another hope. I know that I hide God's love from my heart, and that it must be greater than I can understand. The child knows not its parent's watching love, the anxiety never relaxing its keen care, the constant planning for its health and peace and joy; and there is a love of God around us greater than our discernment, simply because we are his children. I know that every poor jealousy, every sneer at a fellow-man, all scorn of what is dear to other hearts, all ill-nature and selfishness, blind me to the love divine. If I have not sweet human affections, how can I comprehend heavenly sanctities? I know that every mean purpose renders a great hope more incredible. A mean heart cannot believe in a majestic destiny, and a poor soul has no faith in an everlasting growth. As our aims in life are grovelling, our joy in God's mercy loses richness. I therefore trust a divine love vaster than I understand. I know that I am ignorant of its glory. By my ignorance, by each sneering and ill-natured thought, by all jealousy and scorn, by each ignoble purpose, by poverty of aspiration and meanness of aim, I am blinded to the divine love by which I am beset. Because by my ignorance and sin I see that God's love is veiled and hidden from me, from my very imperfections I gain a larger faith; and from a knowledge of my transgressions a vaster hope.

I have thus, as simply as I could, placed before you a doctrine of salvation. To many of you it may seem feeble and imperfect. To such I can only say: Do not deny that to other souls it may be the revelation of an infinite mercy. I, for one, standing between time and eternity, confessing my sin and acknowledging the mystery, am ready to trust all things whatsoever to that perfect love which has never failed the heart that seeks it; and, if you think me very, very ignorant of the logical method by which the Lord extends his grace, at least grant that my heart—even as your hearts—can rest on his everlasting love, and that we can all be as one in the life that is hidden in Christ and God.

HIDDEN TREASURES.

There are stars whose lustrous shining
Has never yet been seen;
There are fragrant blossoms hidden
The forest shades between;
There are birds whose constant singing
Wakes the echo far and near,—
Though no mortal eye beholds them,
Though no human ear may hear.

Sunbeams bright are ever falling
Where no eye can see their gold.
Nature guards her choicest treasures
As a shepherd guards his fold.
'Neath the ocean's crested billows
Priceless treasures safely lie.
Beauty oftentimes is hidden
From the careless passer-by.

Would we gather all the goodness
And the gladness from the day,
We must train our eyes to seeing
All the beauty of the way,
Where our careless feet in treading
Often crush the fairest flowers,
Which were meant to grow and blossom
Through the golden summer hours.

So shall common things grow lovely
To the thoughtful, seeing gaze.
Underneath the roughest seeming
May lie hearts attuned to praise,
Waiting but responsive fingers
Joyous music to bring forth.
So the love divine is mingled
With the lesser love of earth.

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SAVONAROLA: A SKETCH.

I.

It was at a time of obscurity, and yet of transition, that Savonarola came forth to demand the reform of religion in the Italian Church, to denounce the reigning pontiff, and to agitate what may certainly be regarded as the ruling idea of his life,—the separation of the ecclesiastical from the civil power. Before tracing his career as a reformer, it will be necessary to glance at the state of Italy at the time.

Out of the ruins of the Carlovingian Empire several republics arose in Italy, according to that strange law of reaction, so often seen in the world's history, by which despotism in one age produces democracy in the next. The mighty emperor had left the world, and the great fabric which he had founded and strengthened by his sword fell at once to pieces; and in Italy, after various revolutions, republics were formed, of which that in Florence was not the least illustrious. This city in the fifteenth century was one of Italy's wonders. It was a mighty principality, based upon commerce. Its government was democratical. The affairs of State were conducted by a popular council of three hundred men, who assembled in a splendid palace called the Palace of the People, and were presided over by an elected president. Florence was also the great banking-place of Europe. Kings, princes, popes, deposited their wealth in its rich banks; and among the most distinguished bankers at the end of the fourteenth century was Giovanni de' Medici, whose generous use of his wealth won him the favor of the people, and secured for him almost supreme power in the State. Under republican principles Florence prospered; but the aim of the powerful Medici family was to set them aside, and to virtually institute a monarchy, with one member of their family as the ruler. Cosmo and Lorenzo were the first of this family to become violent partisans of an angry faction in the city.

Cosmo was a man of taste and accomplishments. He collected a vast number of rare and precious manuscripts, both in the East and in Italy, and placed them for the use of the public in the Dominican Convent of San Marco in Florence. Not only had he a passion for collecting the works that survived of the ancient world, the poetry which had been the delight, and the philosophy which had been the glory, of peoples and civilizations passed away, but he was also an enthusiastic admirer of the philosophy of Plato; and he founded in Florence an academy called the Platonic Academy, where the band of philosophers, then living there, met and discussed philosophical questions in the true Platonic style and manner. His great wealth, munificence, and boundless love of learning enabled him to do much—more, perhaps, than any man of the period—for the advancement of learning and of civilization in Europe.

Lorenzo was the Augustus of his city; and his learning, manners, high culture, and sumptuous living gained for him the title of the Magnificent. He became chief of the Executive in 1469. He enjoyed gayety and merriment, he was among the citizens in their hours of revelry, he planned their wildest carnivals; and it was this which blinded them to the fact that they became his enervated and demoralized slaves. For beneath his mobility and graceful enthusiasm there was an unflinching egotism, which made him utilize his friends or his foes to serve his purpose,—an egotism which made him corrupt Florence, and then enslave her. No scruple made him hesitate, and his treachery was always successful. He lent money, or, using his influence, gave posts to rich and poor in Florence. He thus held them in his power, and governed the State like any despot. If a man or a family were troublesome, he could confiscate their property or ruin their fortunes without compromising himself; but this did not prevent him from charming the brilliant circle at Careggi in the evening or ending the day by a subtle analysis of Plato or a panegyric on a Greek manuscript.

Thus the Medici family had not only altered the constitution of the Florentine republic, but their influence told powerfully on the Italian Church. The study of the Platonic philosophy became all but universal among men of letters; and the human mind, wearied with the endless absurdities of the Italian Church, gladly directed itself to those grand conceptions which had instructed and dignified, not Greece alone, but the ancient classic world. Undoubtedly,

the study of the Grecian philosophy reacted unfavorably on the Papal Church. Learned men, who had been brought up under the shadow of that vast institution, after the perusal of the sublime Plato turned with disgust from monastic fables, from the gloomy anchorite legends, from the ridiculous stories of saintly achievements and deliverances, which could hardly be suitable to the infancy of humanity. The students of the revised philosophy at first became indifferent to the teachings and claims of the Church, and subsequently denied and ridiculed her doctrines and assumptions. Altogether, during the rule of the Medici family, the papal communion was in an evil condition. Reflecting men could not but contrast the state of the religious pastors with that of their predecessors during primitive times. Looking upon the palaces of the prelates, the beauty of their gardens, the luxury of their homes, the heathenism of the Church itself, its paintings, sculptures, and ornamental displays, such men bitterly remembered the simplicity of the fisherman Peter, the trials and sorrows of the early Christians, the humility and purity of the Church, which then could not boast of enthronization in the imperial seat, but was the teacher and consoler, for the most part, of the lowly and the slave. The ministers of religion were no longer that brave and devoted band who, once fearless of tyrannous authority, went forth to conquer the world by the cross, ready even to pass through the fiery gate of martyrdom, so that they might obey Christ's command, to make known the gospel to all people. Not only in Italy, but, to a great extent, throughout the Catholic world, the listlessness of the clergy was extreme. Subservient to the ruling power, they regarded the gains more than the duties of their office. Their ambition was to live as magnates in luxurious tranquillity. Supported by the secular power, they became assimilated to that which sustained them,—a result which must necessarily ensue to religious teachers who are merely the creatures of the State. The spirituality and devotedness of the pastors, not the secularity of the fostering power, will be lessened by such association; and the Church, instead of religiously influencing the government which nurtures it, will at last inevitably find that the secular influence, like the parasite around the oak, has weakened its vitality under the semblance of giving it support.

Against these evils Savonarola rose up to protest, and in a day, too, when to declaim against pontifical iniquities was to dare the thunders of one of the mightiest Christian princes. He was born at Ferrara in September, 1452, a city which was in the fifteenth century a splendid capital, containing 10,000 inhabitants, the seat of a famous university, and possessed of a court which was without a rival in Italy as regarded its splendor and magnificence. He grew up in the very heart of the corruptions which it was his mission to endeavor to remove, at a time when the merits of the saints, and not the truths of religion, were the themes for pulpit expatiation. The youth, though not morose, was of a retiring disposition, silent in company, fond of seclusion, and taking little or no interest or part in the sports common to his times and years. He had actually reached manhood, it is said, before he set foot on the promenade to which the gay and fashionable society at Ferrara daily resorted. Once he accompanied his parents to the palace of the ducal family, where both luxury and terror reigned. In its halls gayety was paramount, and the celebrities of the age were among its honored guests; but beneath its lowest halls were dungeons where the light of day never entered. They were filled by hundreds whose life was a lingering death. When they were being tortured, their groans might be heard in the pauses of merriment and joy. They were heard by Savonarola, and he could not be persuaded to visit the palace of Ferrara again. His heart was too sensitive, his principles too nobly toned, for him to be able to bear the contrast which he knew to exist between those upper chambers, which resounded with music and song, and the dungeons beneath, which echoed with the groans of the captive and the dying. In the contemplation of the vice and folly that he beheld wherever he cast his eyes, his whole nature became more and more saddened; but, as if these things were not sufficient to make the world abhorrent, the only dream of earthly happiness his overshadowed life ever knew was also doomed suddenly and cruelly to vanish. He formed a strong attachment for a young

lady of his native town; but he was repelled with such scorn that he retired to his beloved studies, and he became more and more contemplative and silent. To his studies he applied himself with such indefatigable industry as to outstrip all his rivals and carry off the highest honors of the schools. It was not literary distinction, however, but truth he sought and loved, and religious truth especially. This he pursued with such a single eye and devout spirit that erelong all other studies, if not quite abandoned, lost their charms for him; and by and by, though he had achieved in them many splendid triumphs, he altogether abandoned the paths of general literature, yielding himself up to religion, and giving his whole heart and soul to the study of theology.

In the year 1474, being on a visit to Fraenza, he chanced to be present at a sermon delivered by an Augustinian monk. It proved to be the crisis of his destiny. "I heard a word," he said long afterward, "which I will not tell you now; but to this hour I have it in my heart." What this mysterious word was he never made known; but such was its potency that he formed at once an irrevocable determination to devote himself to a monastic life. He knew that this resolve would prove a source of deep grief to his parents. For a whole year he kept his purpose secret, notwithstanding the mournful appeals which his mother, seeing the struggle he was undergoing, but unconscious of its cause, constantly directed to him. At last, on the eve of the festival of St. George, in the spring of the year 1475, while he was seated beside his mother, the sorrowful strains he drew forth from his lute struck her with a cruel and but too true presentiment. She suddenly exclaimed with a mournful voice, "My son, that is a sign we are soon to part." Girolamo answered nothing. Not even raising his eyes in mute confirmation of her fears, with trembling hands he still continued to make his lute discourse the same melancholy wailings. The next morning, secretly, silently, sorrowfully, while his parents were absent at the festival with which all Ferrara was gay, he left his father's house, and made his way to Bologna, not far distant from Ferrara, went straight to the door of the Dominican convent, and was at once received. Thence he wrote a most touching letter of explanation and farewell to his parents. "Dearest father," these were his concluding words, "do not allow your sorrow to be added to mine, already most severe. Take courage. Comfort my mother and, together with hers, send me your blessing." He also left behind him in a window at home a tractate, in which the father read an indignant denunciation of the vicious habits of the time.

Savonarola was an ascetic of the most painful kind. The vow of poverty was never more strictly observed than by him. The loveliness of God's world was naught to him. Its sunlight hours, its hues of cloud, its beauties of flowers and fruit, its various landscapes, the deliciousness of spring, the exquisite autumnal loveliness, and the thousand glorious scenes reflecting the great and gracious Creator and Lord of all,—these to him were "trifles light as air" in comparison with the delights of his lonely cell and the pleasures of frequent flagellation. The noble activities of Christian life, its many external duties, and the happiness that results from their honest and thorough discharge were, in his opinion, secondary to the duties of prayer and contemplation. Sackcloth was necessary to his religion, abstinence to his devotions, and physical suffering to his sanctification. It is painful to know that so good a man, so earnest to reform the system of iniquity to which he belonged, should have endured privations, fasts, and voluntary humiliations more consistent with the rigidity of Hindu devotement than with Christian fidelity and duty. He took a pleasure in the very coarsest clothing, his food was scanty, and his bed was a sack of straw laid upon boards. His books were the "Lives of the Fathers," "Augustine's Meditations," and, above all, the Scriptures, his most favorite study through life. He was raised to the position of a teacher in the monastery, his subjects being natural philosophy and metaphysics. But his heart was not in such studies; for, as the needle, set free and wheeling on its pivot, returns eagerly, tremblingly, to the pole, so, when his professional duties were over, he turned to the solitude of his cell and to the study of the Scriptures. It was over the field they offered for meditation he delighted to roam. They were the food of his soul; and to the devout and diligent

study of the Bible he ascribed all his light, his comfort, and his remarkable attainments. And the purity of his life was such that even his enemies have declared of him that he never committed what Romanists call a mortal sin.

But there was a life far different from that of the monastery, and quite other work, in store for him who had come on the earth, like another John the Baptist, to preach the baptism of repentance and to warn the generation amidst which his lot was cast to flee from the wrath to come. In the convent at Bologna he had written a poem on "The Ruin of the Church," in which he ascribed its misery to Rome, calling her "yonder proud and deceitful harlot." Then he lifted up the aspiration of his soul: "O God, lady, that I could but break those mighty soaring wings!" To which the Church answered, "Weep, and be silent; for such to me seems best." But to hold his peace was impossible to a man of Savonarola's fervid disposition, and to break the mounting wings of Rome became his fixed determination. How any pure and devout Churchman in those days of papal profligacy and worldly ambition could be silent it is difficult now to understand. How and why the Church did not revolt against her rulers it is also difficult to understand.

But this young man saw not only that the Old World and the old Church were threatened with ruin, but that Rome was the cause; and he felt that it was his mission to bring down her cruel pride. In his thirtieth year he was directed to go to Florence, where he went at once to the Convent of St. Mark, famous for its library, for its paintings by Fra Angelico, and for the reputation of its founder. He was urged to enter the pulpit; and this he at length consented to do by preaching a series of Lent sermons in 1483. So well known were his learning, his uncommon piety, and his glowing eloquence that he appeared in the Church of St. Lorenzo in Florence, where these sermons were to be preached, with a very high reputation. His hearers, on the tiptoe of expectation, were prepared to admire and applaud. Yet no orator ever made a greater failure. In point of style, of gesture, of manner, of voice, it was an utter miscarriage. His hearers dwindled to twenty-five persons. He almost resolved to give up preaching altogether. But soon the natural energy of his temperament induced him to take another course. He determined to speak with the voice of thunder, and to rouse the slumbering Florentines from the lethargy into which they had been cast by luxury and idleness. The corruptions of the Church had reached a height which left little, in point of morality, to choose between Paganism and Popery. From the head of the Church, the wily pontiff, Borgia, down to the lowest, dirtiest religious mendicant, the Church was one mass of seething impurity. There was no attempt made to hide their vices, so that it might be said, though in a different sense, "they were naked, and were not ashamed." Dwelling on these things, the mind of Savonarola became greatly excited. He began to look and to pray for a direct revelation from God. Soon many and strange visions began to visit him. At last, one day, while he was conversing with a brother monk, the heavens seemed to open all at once, and a voice commanded him to declare, in the face of the people the future calamities of the Church. From that moment until the hour which ended his life he was convinced that a divine mission had been intrusted to him,—that mission being the separation of the Church from the State as the remedy for her diseases. Thenceforth the one aim, the one thought, which filled his breast, was how best to fulfil the task which he believed had been placed in his hands by God himself,—the task of political liberty and ecclesiastical purity against Lorenzo the Magnificent, Leo X., and the ever-to-be abhored pontiff, Borgia.

S. FLETCHER WILLIAMS.
Hackney, London, England.

SOMEWHERE.

Somewhere within that radiant circle,
By sweet, immortal joy made glad and free,
Dwell those we love and who have loved us;
And they await our coming,—you and me.
All stainless are the names of those now sheltered
Within that sacred circle of the blest.
All griefs, all sins, all sorrows, are forgotten:
And silenced are all anguish and unrest.

No tears course down the cheeks of those safe landed
Within that realm where pain and grief are o'er;

No mocking hope, but half fulfilled, can torture,
Nor lingering doubt can reach them evermore.
The labor and suspense are ended, the breakers past,
And the long journey o'er:
Their sun has set within this vale of sorrow,
And dawn has come to them on fairer shore.

Our griefs, our fears, our heartaches, and our longings,
Are ours, not theirs, ah! nevermore again!
How sweet to think we journey on toward *them*,
Not them toward us and this wide world of pain.
To feel and know that we are not forgotten,
We are but waited for within a brighter sphere;
That they are satisfied, and do not see the struggle,
But are content to await us over there.

The way seems long, the struggle never-ending;
But yet, we know, a time will surely come
When we, and all our sins, our sighs, and sorrows,
Alike shall fail and falter and be dumb.
The nearest and the dearest, the weak, the wicked,
Ah, yes! the Father's weakest, frailest child,
Tossed on the waves of Life's most fearful tempest,
Will reach at last the Haven, purified.

No need to worry, fear, nor pray for any,
No matter what the weakest soul hath sown:
The Hand that beckons to us o'er the border
Remembers we are dust, and calls us *all* his own.
How vain and foolish is our human longing
To see the way before us as we go!
To right the wrong about us is our glory:
The Eternal One, alone, the end must know.

Somewhere within that shining circle,
Within the Kingdom of the Immortal Part,
Shall we not look again into the eyes that love us,
And understand, at last, the human heart?
Somewhere within that radiant circle,
Where those we've missed from earth do now abide,—
O loved ones, lingering yet within the shadows
On this side of the River, may the tide

That bore *them* out into the great forever
Come gently laving at our feet,
And, when we fall into that dreamless slumber
Where earth and all its ties are quite forgot,
May we drift out and on, adown Time's river,
Steered by our very tenderest friend, sweet Death,
Into that love-blest circle, and forever
Into eternal rest.

PHILIP FALCONAR DEANE.

THE VISION OF RABBI ZEB.

In the days of old there lived in the land of Hindostan one Rabbi Zeb, a man famed in all that region for his wisdom and skill in Eastern lore.

Despising the aims of this world as idle, he lived a life of poverty and meditation.

One sees in old and modern times how often pride and learning go hand in hand. The wiser one becomes, the more he strives to comprehend. To him as to many another philosopher, the mysteries of destiny, life and death, afforded themes of perplexing thought.

One day, while musing upon these things according to his wont: "Why," said he, "is so much excellence mixed with so much baseness in the heart of man? why all these passions and errors without number, and all this bitter pain? Why should this noble spirit be chained to this clod which men call the body? why should sickness and death limit its course, and end all struggle at last? Had Allah taken counsel of me, when he called the world out of chaos, with his power I could have made a better existence than this mortal one of ours!"

Hardly had he thus spoken than from the high heaven an angel descended and stood suddenly before him. A shining crown was upon his head, and a wondrous splendor shone from his golden wings.

While the rabbi gazed astounded at the vision before him, the angel thus addressed him,—

"The Creator hath heard thy censure upon his plan of creation. He calls upon thee now for assistance, and bids thee come to his aid."

Then the angel laid his hand upon the rabbi's arm, and with the quickness of thought they sped through space until they reached an unknown star not yet discovered by astronomers, fresh from the creator's hand, as yet uninhabited by man or beast.

Alighting upon this unknown world, the angel said: "This star hath been made for thee. It is uninhabited. Thou shalt people it with a race of men entirely after thy own design: this is Allah's will. For the space of fourteen days he bestows upon thee creative power, but all thy creations must be more perfect and happier than those of the earth, thy former home. Animate now this star:

form from the dust men according to thy will; but take heed that they be more perfect and happier than those thou hast seen in the earth-world, or the wrath of Allah will fall upon thee!"

Thus saying, the angel vanished; and Rabbi Zeb was left alone, his heart swelling with pride and conscious power.

"Am I, then, a creator? and is it, then, in my power to do that for which I have often longed? The angel's threat does not alarm me. I will make life indeed more perfect and men more happy than in the world I have left; but first let me well comprehend my task before I begin it.

"In this new creation, as I shall make it, man must be of a social nature: that I have found to be good and fitting; for, if one lives alone and apart from others, he has no chance for benevolence, and benevolence conduces to happiness. He shall be free from all pain, all sorrow; yet—hold! if he be free from sorrow, he will know no joy. But, if it be impossible to free him from all sorrow, I will at least free him from all vice. Upon this my star there shall be no envy, pride, hatred, or discord: only virtue shall dwell here. No ambition and arrogance shall bring sighing, tears, and death. Might shall not oppress the feeble: only gentle emotion shall rule the breasts of my new people. The crazy brood of passions shall not make sport of the souls of my creatures. Avarice is the child of greed, and murder springs from hate, jealousy from love, ambition knows no bounds. My new man, then, I see, must have no passion. Yet am I not at fault there?

"Is not passion the soul of action, the source of power and noble deeds? A creature without passions would be an automaton without power,—one who yields to all things, flees all danger, and would undertake no worthy deed. My new man, I see then, must have passions. Still, must I leave him to struggle alone with them? I must at least not bestow them equally upon all, lest I have too much resemblance among them. I see I cannot keep my new creatures wholly from evil, if I would. As the painter puts light and shade upon his canvas, so must virtue counterbalance vice in the heart of my new man; but, to compensate, shall I not bestow a deeper spirit and loftier imagination and higher grade of perfection than mortal man hath attained? A deeper spirit? but let us see how far shall the spirit be permitted to penetrate. Shall it perceive all things which the Creator denied to the sons of Adam? yet, if he knows all things, the mysteries of nature will not awake his curiosity and incite him to study. I must then limit him. I will not endow him with all intelligence at first. But at least there shall be no fools in my world! No fools? Then talent and understanding would be unnoticed gifts! Self-conceit springs from stupidity, and want of knowledge gives one modesty. Alas! I see it plainly, I can make man no more perfect nor happier than those upon the earth."

So spake the rabbi; and still, as he thought and pondered, the clearer it became to him that he could devise no better a creature than Allah had already called into being.

The appointed day approached, and still the star was empty and unpeopled. A deep sleep came over the rabbi as he lay upon the ground. While he slept, a little gnat alighted upon his face, and stung him, so that he awoke in pain; and, catching the tiny insect, he exclaimed, "If I cannot create a man, at least I can make a gnat. Surely, such a little thing as that I can succeed in creating!" But, as he examined the tiny thing, searching it with inquiring gaze, his amazement increased, and he exclaimed: "There is nothing more wonderful than this little insect,—so skilful the structure of its little limbs, so exquisitely fitted its wings like little cobwebs, its tiny bill so fine and slender! And I—I—vain Rabbi Zeb, can I think to make such a wonder? And not able to make even so small a thing, did I think to make a man?"

And, sinking upon his knees in deep abasement of soul, he cried: "O Allah, who gavest to me the power to work my own will, in deep shame I beg thee to take it back. I cannot even attain to thee in the creation of this little gnat. Be merciful to me, O Allah! I dared to find defects in thy plan of creation. Now in the dust I lie before thee. Who, O Allah, can fathom thy perfection!"

As he said this in deep humility, lo! before him stood the same angel who had conducted him hither. With a pitying smile he said: "Rise up, thou learned man. The

Eternal does not hate. He is merciful, and forgives gladly those who repent. He takes back again his gift to thee.

"The wisdom of the Creator is displayed not alone in man or animal. In the whole creation, in the infinity of nature, is his power shown. Each in his own way is good and perfect. The whole creation, wheresoever thou shalt turn thy gaze, shows the wisdom and perfection of its great Author's plan."

So spake the angel, and vanished in a flash of light that paled the glory of the stars.

The rabbi awoke, and found himself in his own room; and from henceforth he became a not less wise, but a humbler man.

E. L. R.

PRAYING TO CHRIST.

An interesting discussion has been going on in the English Congregational paper, the *Christian World*, which probably has the largest circulation of any religious paper in the world, and is one of the most liberal of orthodox journals.

Rev. Hugh Price Hughes has created the controversy on the above subject. He is reported as saying, in substance, that he esteemed his Unitarian friends for their philanthropy and zeal for education, and could work with them in any of those causes, but could not worship with any denomination of persons who were not willing to address their prayers to Jesus. He hardly realized what a contest he was getting into with his orthodox coreligionists, leaving the Unitarians to look on with silent interest.

A correspondent in the above-mentioned paper writes a very interesting letter on the subject, bringing up the opinions of some of their older prominent divines. He says: "I recollect a remark of Dr. Halley in a sermon class. A student had opened with a prayer addressed to Jesus, and the old doctor . . . broke out in his usual abrupt fashion: 'You young men, I notice, often address your prayers to Christ. It is the common practice at meetings of the revivalist sort, is it not? I am not saying you should not do it. I only point out that it used not to be common. We were taught to pray to the Father through the Son.' . . . I remember Dr. Binney also, who had the class for a year, coming down heavily on one of our number who had commenced a prayer with the words 'Dear Jesus.' He spoke to the young man deferentially, but with great decision: 'I think, Mr. Z., that when you, a master of arts, presumably a man of masculine qualities of mind, stand up to lead the devotions of a congregation, you should be particular to adopt forms of address that are dignified and manly.'"

The correspondent adds: "We want for reunion purposes a really common form of worship, in which all truly religious souls can join. . . . We are not interested in retaining hymns and prayers that are narrower than our own terms of membership. Shylock says, 'I will buy with you, sell with you, talk with you, walk with you; but I will not eat with you, drink with you, nor *pray* with you.' We have got beyond the difficulty of eating and drinking with men of all persuasions: shall we never rise above the difficulty of common prayer, or is the throne of the heavenly Father the only place to accentuate our differences?"

We think the custom of praying to Jesus and of using endearing familiar epithets in connection with his name arose about the time of the evangelical wave that swept over the English-speaking people. The coarseness, shallowness, and vice of high society, beginning in the reign of Charles II., and continuing through the Georges, found its counterpart in the Church of England, where many of the higher clergy were unblushing in their greed and sensuality, and neglect of their great calling. Then came the awakening. What started it we cannot tell, but it culminated in the Wesleys and Whitefield.

The steady-going old Congregationalist churches in New England, whose ministers were discussing free-will and predestination, and letting their farming people, men and women, fall asleep during the long prayer and prosy sermon, were startled by the little Methodist groups that met in the school-house Sunday to shout and sing their love to Jesus. John, the squire's "hired man," slipped out of the pew in the old church to the school-house, and Pamely, the help, stood up for prayers at the revivals, and forgot her baked beans and brown bread Saturday night. The Congregationalists

opposed these innovations, as did the Church of England; but both were influenced more or less by them. We remember hearing a venerated orthodox aunt say, "We shall never have any revivals in our church, because Dr. B. [the strong-willed minister] does not believe in them." Old Dr. Ripley of Concord, the minister of Mr. Emerson, and pastor of our mother's family in Concord, was very moderate in his Calvinism, and often called an Arminian. But the Unitarian branch that broke off later left the Calvinists more severe than ever; and they drew their creed lighter than before, but at the same time blossomed out into more fervid demonstrations, caught from the Methodists, and thus held their young people and enlarged their borders, making the type of young preacher depicted in our orthodox English paper to-day.

It is wonderful to see the great progress in liberal thought among our Congregational Orthodox brethren to-day. The above correspondence and the whole attitude of the Christian world is a proof of it in England, and the most educated and devout orthodox preachers in this country are preaching a gospel that few Unitarians would dissent from. Our own review, the *New World*, is a fine illustration of the unity of all profound religious thinkers, no matter what universities or what symbols of religion they may represent.

We have spoken of the Unitarians as taking no part in this discussion going on in an orthodox paper. But we find later one reply from Rev. Clement Pike, secretary of the Sunday School Society in Ireland. We think he overshoots his mark in attempting to prove that we really do often pray to Christ, not because we accept his Deity, but because we believe in his divinity. He asserts that Theodore Parker prayed to Christ in his hymn, "O thou great Friend to all the sons of men!" Harriet Martineau, also, in her hymn, "Lord Jesus, come for here." Channing appeals to Christ in closing a sermon, and Martineau addresses Jesus in like manner. The writer errs, we think, in not making a strong enough distinction between this address to Christ and worship. But address is only a natural way of apostrophizing a departed and exalted being, and the writer assumes too much when he says that this is an open question among Unitarians. It is a question of temperament among individuals.

Many of us are unwilling that Jesus should be considered merely a revered and loved Teacher of the past. We believe in the risen Jesus, he who "was dead and is alive again." If we, in moments of desolation, may call to our friends in heaven, and beseech them in our loneliness to help us bear the load of life,—we know that we are not deifying them or even bestowing omnipresence upon them,—how much more might we seek communion with our great Friend and Brother. The venerable Prof. Tholuck, a distinguished German orthodox theologian, in a conversation with Charles Lowe at Halle, denied the omnipresence of Christ as Deity, although his loyalty to Jesus as a present leader and friend was without question.

It seems now the only link necessary to connect us in spirit with our liberal orthodox brethren,—our warmth toward Jesus, the living Christ. Our personal coldness toward him, our great Leader, chills and disappoints them. They have given up their closing ascription in prayer: you hardly ever hear it,—the Father, Son, and Holy Spirit. They simply say through Jesus Christ. We regret that so many of our ministers have given this up. There is no idea of substitution in it. We never used the Baptist and Methodist expression, "for Jesus' sake." That is the buying off, cringing idea of taking refuge in another. But the expression in his name conveys the idea of loyal affection and recognition that he helped us find God. We would not have this made a Shibboleth, as if we could never pray without it. Neither would we so carefully avoid the expression. Both courses partake of narrowness. Many preachers close their prayer with this expression, "in the spirit of Jesus, the Christ," which is good.

We cannot save men by telling them how a good man lived and died eighteen hundred years ago; but we must make them feel that this immortal Leader is with us to-day, who said, "If I be lifted up, I shall draw all men unto me." MARTHA PERRY LOWE.

Patience is passion tamed.—*Lyman Abbott.*

TOLERATION IN RELIGION.

All will admit that a spirit of intolerance is inborn in mankind. The slaying of Abel by his brother Cain, because Abel's sacrifice was accepted and Cain's was not, is the first instance on record. That same spirit runs as a thread through all ages, and has been shared by patriarch and pagan. According to an old legend, a stranger once sought food and shelter of Abraham, but, when Abraham discovered that the stranger was a fire-eater, he set about to slay him; but the Lord said, "Abraham, I have tolerated this man more than eighty years: can you not tolerate him a single night?"

The Old Testament, instead of teaching toleration, gives many examples of the most severe intolerance, as in the destruction of the Baal worshippers by Jehu. There are, however, a few isolated cases of toleration, which have come down to us from early days, notably that of Asoka, a Buddhist king of India, who in 250 B.C. proclaimed throughout his kingdom toleration for the priests of all religions, since they all have the same purposes,—moral restraint and purity. Said he: "All forms of religious belief are to be respected and honored. A man ought to honor his own faith without blaming that of others; and he ought sometimes even to praise the faith which is different from his own. But he who hopes to exalt his own religion by blaming that of others injures both, for peace and concord are to be desired."

The true spirit of toleration was first manifested in Christ's command,—"Love your neighbor as yourself." Love is the fountain from which flows all toleration, and toleration necessarily precedes peace. It is evident, then, that we should cherish loving thoughts of all people, and humane ideas of all great religions; and, if we wish to advance the cause of our own religion, we must seek out and gratefully recognize the truths contained in other faiths. For nearly eighteen centuries after Christ the world has wholly ignored his teaching along this line. It was in the Middle Ages that intolerance was strongest, and that men who dared to differ from the fixed belief of the time were most cruelly tortured. See Latimer burning Friar Forest at the stake in 1548, under the direction of Cromwell: see Ridley and this same Latimer burning near Balliol College seven years later. This is the spirit which made Ferdinand of Bohemia say, "I should rather reign over a wilderness than over heretics." This is the spirit which to-day prompts the Turk to gratify his degenerate ambition by slaying thousands upon thousands of poor Armenians, who, in his eyes, are heretics because they do not worship at the shrine of Mohammed. The legal status of the Christian in Turkey is that of a prisoner of war. He is not allowed to hold any government position, nor does he enjoy the rights of citizenship. There is a higher degree of intolerance in Turkey than in any other nation of the present day.

The spirit of intolerance was introduced into America by the Puritans, who left Europe to escape the persecutions of their High Church brethren. Their first act was to banish Roger Williams to the tender mercies of the red man and to the hospitality of the forest during a New England winter, for teaching that every person should think for himself in all religious matters, and be responsible to his own conscience alone. Soon followed the persecution of the Quakers, which ended in hanging and the execution of the Salem witches. That is the spirit which is causing the trial of Dr. Charles A. Briggs of Union Theological Seminary for heresy, because he regards the Church, the reason, and the Bible as co-ordinate fountains of divine authority, and denies the inerrancy of the original texts. Dr. Briggs was once tried for heresy, and acquitted by the Presbytery of New York; but the case has been appealed by the prosecution, although the disastrous result of their action, which will probably be a split in the Church, was spread before them. Is it not a pity to make denominational limits so narrow that exact scholars and broad-minded men shall be excluded?

The first real step of modern times toward toleration was taken in 1598 by the French in passing the Edict of Nantes, which provided that the Huguenots might return to their homes and to full citizenship, and might maintain their religion on taking an oath of allegiance to the government. In Europe the last step toward toleration was taken when the English Parliament

decided that a man might take his degree from the University of Oxford or Cambridge, and might hold office in either, without acknowledging himself a member of the Church of England. The contest over this point lasted for forty years; but finally, in 1871, the last trace of exclusion for religious scruples was wiped out. How that contrasts with the feeling manifested even by American divinity schools! At Harvard Divinity School this year there are no less than three denominations represented in the faculty, and at least eight among the students.

Religious toleration was introduced into America about 1680 by the Huguenots, who settled in Charleston, S.C. The struggle for perfect toleration has been long and severe, and is by no means at an end to-day; but we, as a nation, lead the world, having a clause in the United States Constitution which says, "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." This shows the wonderful change in thought between the framers of the Constitution and their Puritan ancestors.

Toleration, as practised to-day, is of many kinds, and arises from various causes. "True toleration is not an attribute or a quality of life," said Phillips Brooks, "so much as it is the utterance of life itself. Intolerance is meagreness of life. He whose life grows abundant grows into sympathy with the lives of his fellow-men. As when one pool among the seashore rocks fills itself full, it overflows, and becomes one with the other pools, making them one also with each other, all over the broad expanse." Toleration is a mutual charity, and is developed by a broader and higher education of mind and heart, and by a deeper faith in the religion we profess.

Frequently they who most complain of intolerance are those who are themselves least tolerant. For instance, a man who thinks it proper to work on Sunday may come among us, and because the people, whose only day of quietness and peace he is destroying, arise and stop him, he complains of their intolerance. It is he who is intolerant in trying to force his own solitary idea upon the community against its will.

Again, a small town may be working in harmony in a union church, and their efforts may be crowned with success, when a stranger comes along, and after a short residence begins to agitate the formation of a separate congregation of his denomination, and the organization of a church which would have to starve the poor minister that they might call. There it is not the people who do not accept the stranger's ideas that are intolerant, but the stranger, who is unwilling to assist in a union parish. Work of a nature similar to this is now going on in Maine, where a general committee settles by arbitration the cases of all small churches, that may be wanted in communities where the work is already well organized, under the direction of some other denomination.

Toleration is a young plant fostered by Protestant Christianity; and it is rapidly spreading in all lands, especially in America, France, and Germany. Where Christianity is most highly developed, toleration flourishes most luxuriantly; and it is going a great way toward accomplishing a universal peace, and causing the great standing armies to disband, and allowing the millions of men to return to their homes, to the cultivation of their farms, and to the prosecution of their trades. That will tend to raise the standard of life, and to relieve the poverty now felt throughout the world. The sentence is true which was written on one of the tablets of the Water Gate at the World's Columbian Exposition: "Toleration in religion, the best fruit of the last four centuries." President Eliot says: "This statement is not an exaggeration, but the literal truth. Toleration in religion is absolutely the best fruit of all the struggles, labors, and sorrows of the civilized nations during the last four centuries." Governments will now be more stable, life and home more safe, and faith more strong.

EDWIN BURT BECKWITH.

PASSING JOY.

'Tis a chord in silence dying,
  'Tis the bloom a flower lets fall,
'Tis a love no more replying
  To a heart's impassioned call.
Oh, the note may be re-sounded,
  And the flower's a fruitful thing,
To the heart whom death hath wounded
  Other loves may healing bring.

But that one spent tone will never
  Thrill the air with winged spell,
And that beauty passed forever
  When the fragile petals fell,
And that love—O ceaseless longing!
  Can it be that it is so?
Can it be that death is wronging
  Every earthly joy we know?
Were the grace and sweetness fashioned
  Only for our mortal day?
Can it be the hearts that passioned
  Nothing were but hearts of clay?
No, ah, no! created beauty
  Utters forth God's yearning will,
Death is his immortal duty
  Gracious æons to fulfil.
Form and sound and color passing
  Living waves forever roll,
'Tis infinity amassing
  Body for its waiting soul.
No, ah, no! the deathless yearning
  In this mortal breast of mine
Is the quickened life-spark burning
  From the fire of Love Divine!

ELIZABETH HILL.

THE GROWTH OF RELIGION.

Rev. W. C. Gannett has begun a most instructive as well as delightful course of lesson leaflets on "The Flowering of Christianity." These leaflets form the sixth year's course in the general series issued by the Western Unitarian Sunday School Society.

From No. 1, which is now before us and is entitled "The Growth of Religion," we quote the opening paragraphs.

1. All Things grow.

The word "Nature" means *birth*, and birth implies *growth*. There is nothing that is not a part of Nature, so nothing that does not "grow." This growth of things is nowadays called "evolution," which means *unrolling*. Rivers and flowers and faces and children and nations grow, or unroll, of course; but so do the things which "man makes," like the steam-engine or the bicycle, or a word, or a loaf of bread. And so do the things which, being within man, are not seen, like feeling and thought and science and religion. Religion is a part of Nature, so every religion "grows."

2. What does "Growth" imply?

Growth, in its turn, always implies two things,—*continuity* and *change*. The growing thing is one thing all the while, yet never one and the same thing: it changes in size, in shape, in complexity, in power, in use. Evolution is unity in transformation; and he only is a true evolutionist who sees and cares for both the unity *and* the transformation.

3. The Evolution of Religion.

Just so with a religion in its growing: it is all the time the one religion, yet none of the time the same religion. It changes in its doctrines, it changes in its morals, it changes in its ritual, or forms of worship. The history of a religion is the story of these changes. The change is usually slow, but in the course of a hundred years is plain enough. A long-lived religion is no more like itself as it was in the beginning than the oak is like the acorn, than the citied river at its ocean mouth is like the river in its mountain spring, than the old man is like himself in infancy. Christianity with its nineteen hundred years is comparatively a young religion. There are at least five older religions than it still living on the earth; and each one has its memory of childhood, its dream of the mountain spring, its story of seed and leaf and flower-stages.

4. A Formula of Evolution in Religion.

We cannot get too clearly in our minds this general fact of evolution in religion. It is the key to many a problem in our thinking: it gives us the large view of our own religion as well as of others, and it is the great antidote to bigotry. So let us study the fact in examples. It makes the whole thought plainer to first learn a short formula by which religions *try*, as it were, to grow. A normal, uninterrupted growth —so we infer from the comparative history of religions—would show four stages:—

(1) Animism, or the belief in souls.

(2) Polytheism, the worship of many gods.

(3) Monotheism, the worship of one God, God *over* all.

(4) Cosmic Theism, the worship of one God *in* all.

See how naturally one of these forms grows into the next. Religion, when it first becomes distinct in man, is *Animism*, the belief in souls,—souls of ancestors who

hover near, it is supposed, and souls of things; for everything in Nature is thought to be alive and have its individual soul. This is the faith of the lower savages to-day; and, if an old religion can be traced far enough back, we are sure to find signs of this faith at its source. As man learns more of Nature, he classes things together, and the souls of things correspondingly condense into fewer but mightier beings, gods and goddesses, some good, some bad, some mightier than the others, but all very like the barbarians who believe in them. The sky, the sun, the moon, the stars, the sea, the underworld, or rather the indwelling gods and rulers of these things, are worshipped now,—are worshipped locally and nationally. This is *Polytheism*, the belief in many gods. As men grow still more civilized and learn yet more of Nature, they feel increasingly the order and the unity in things; and so one God begins to rise above the others till he becomes supreme in power, his character ennobling and his nature spiritualizing as he mounts. While the people dimly recognize him, they tell the myths and haunt the temples and sacrifice before the various idols; but more and more the thoughtful in a nation worship *Him*, the other gods being to them but agents or symbols or aspects of the One Supreme. It may be that this Supreme God becomes in time the Only God, pure Spirit, and a God of perfect goodness. Then all idols cease. This faith, in proportion as it is full-grown, is *Monotheism*. If still beyond this lies another stage, we may call it *Cosmic Theism*, in which the One God is thought of not as *above* nature, ruling it from outside, but as *immanent in* Nature, its very Life, Law, Love,—the One in All, the All in One.

A VACATION GLIMPSE OF ENGLAND.

Having been a few weeks in this historic land, so attractive to Americans, it occurs to me that possibly the readers of the *Unitarian* may be interested in a few brief jottings, particularly about such Unitarian activities and workers as I have chanced to come in contact with.

The late summer and early autumn is the time of the year when churches in England, as in America, are least active, and when ministers and leading workers are most likely to be away from home, getting a little rest from their long year's labor. There is, however, I am glad to say, not so much of summer church-closing here as on the other side of the ocean; and everywhere one goes there is at least some religious work going on.

The place in London which an American Unitarian naturally goes to first is Essex Hall, Essex Street, Strand, the cheerful headquarters building of the London Unitarians, corresponding to our own 25 Beacon Street, Boston. Here are a well-stored Unitarian book-room, a second room devoted to Sunday-school literature, the offices of the *Inquirer* and the *Christian Life*, and an audience-room, or hall, where are held many meetings of a general denominational character. Here, too, is to be found the secretary of the British and Foreign Unitarian Association, Rev. W. Copeland Bowie, who is sure to make his American visitor feel at home immediately.

Naturally, the first one of the London Unitarian pastors that an American thinks about is Dr. Brooke Herford, whom America still claims, and I suppose always will. Instead of taking his usual vacation in August, he takes it this year later, in going across the ocean (which, he tells me, he has crossed now fourteen times) to deliver the Dudley lecture at Harvard and to give an address at the National Unitarian Conference in Washington. Before this reaches you, he will be on your side, where he is to stay until the first of November. One cannot be in London long without becoming aware that he is as vigorous and active here as he used to be in Boston and Chicago. His church (Rosslyn Hill Chapel), though not a large one, is situated in one of the finest sections of London, and has connected with it a very influential congregation, which enables him to make himself felt strongly in the Unitarian work of the city generally. Under his leadership the British and Foreign Unitarian Association has nearly doubled its financial receipts. Last winter he was well at the front in the "Forward Movement," as it was called, of the London Unitarian churches, the aim of which was to increase the circulation of tracts and other Unitarian literature, to arrange for courses of doctrinal sermons by

leading preachers in as many sections of the metropolis as possible, and in all other practicable ways call public attention anew to our religious thought. As doubtless many of your readers already know, the course of doctrinal discourses preached by Dr. Herford in connection with this movement has been published in book form; and it is proving a very valuable work to put into the hands of inquirers about Unitarianism.

Within the past two years or so the British and Foreign Unitarian Association has been manifesting decidedly new activity in the publication of tracts. The result has been four or five fresh series, some doctrinal and some practical in their character. As these are from the pens of our ablest preachers and writers, not only in England, but in America as well, and deal with themes of the most living religious interest, it is not strange that they are strong and admirable, and are proving a valuable help to ministers, Post-office Mission committees, and other Unitarian workers in all parts of Great Britain. I cannot but think that some of these tracts might be reprinted with advantage by the American Unitarian Association for use on its side of the water.

It is a great sorrow to learn that Rev. Stopford A. Brooke, who was prevented by ill-health from coming to America last fall to preach the opening sermon of the National Unitarian Conference in Saratoga, has been kept by the same cause out of his own pulpit in Bedford Chapel all the year. I am told that he is now much better, though not yet well. What will be the future of his church is not known.

I am glad to find that another of our leading English preachers, Rev. Richard A. Armstrong of Liverpool (known to many in America), whose influential work in that great commercial city has been somewhat interrupted during the past year or two by sickness, seems to have entirely recovered. He has been taking a long rest, and a journey to Egypt and Palestine, and has come back quite made over and ready for as vigorous work as ever. I have just been looking through the life of the late Dr. H. W. Crosskey, so many years our well-known minister in Birmingham, which Mr. Armstrong has recently given to the world. The book is an unusually interesting and inspiring one. If any young man wants to see what a field for noble leadership and far-reaching influence is open to a liberal preacher to-day, let him read this stirring biography.

It will interest many of your readers to learn that Mrs. Ormiston Chant is to visit America again this fall. She sails for Boston about September 25, and will remain until about Christmas, devoting her time mainly to speaking in New England in behalf of woman suffrage. But we trust that various other good causes and many of our Unitarian churches will share the inspiration of her eloquence. She is as indefatigable in her philanthropic, reformatory, and religious work in England as ever, doing an amount of preaching and lecturing and writing that few women, or men, either, for that matter, could endure. Last winter she led in a public movement to purge one of the leading places of popular amusement in London from its notorious immoralities. The struggle was a very severe one. The worst elements of London arrayed themselves bitterly and determinedly against her; but she won her battle, and with it the gratitude of everybody who cared for public virtue.

Since coming to England I have had the pleasure of spending several weeks in Oxford, that charming city of colleges, of beautiful gardens and fine old architecture, of rich historic associations, and of learning. Within the past five or six years Unitarianism has planted itself there by removing Manchester College, the theological school of our English liberal churches, from London to Oxford, and erecting for it in its new home a fine and excellently appointed building at a cost, for edifice and grounds, of $250,000. This is the college of which Dr. Martineau was so long the principal. Dr. James Drummond, an able scholar and teacher, known in the world of theological learning through his "Jewish Messiah," "Philo Judæus," and other works of careful scholarship, is now at its head, with Prof. J. Estlin Carpenter, who spent three months in America last year, Prof. C. B. Upton, and Prof. J. E. Odgers, as his helpers. Though I found Oxford in the quiet of its summer vacation season, yet a summer school (connected with the English University Extension movement) was in

progress, bringing together some eight hundred teachers from all parts of the kingdom, and enabling me to see something of the education, life, and thought of the English people. In connection with this summer school Manchester College offered four short courses of religious lectures, one by Principal Drummond on "New Testament Textual Criticism in the Eighteenth Century," one by Prof. Odgers on "English Presbyterians and their Allies in the Eighteenth Century," one by Rev. Alexander Gordon of Manchester on "Philip Doddridge," and one by Rev. V. D. Davis of Liverpool on "The Hymnology of the Eighteenth Century." These lectures it was my privilege to hear. The chapel of Manchester College serves regularly as a Unitarian place of worship for Oxford, and there is preaching there every Sunday morning by one of the professors or by some minister from a distance. The religious influence in Oxford is, of course, overwhelmingly orthodox, the Established Church overshadowing everything else. Until recently all the colleges belonged to that church. Indeed, it is only a comparatively short time since no student was permitted to take a degree from the university without subscribing to the Thirty-nine Articles. Now such subscription is not required. Nor is this all: two of the dissenting denominations, the orthodox Congregationalists and the Unitarians, have now established in Oxford colleges of their own, and most of the Christian denominations have churches there. Oxford is the most important educational centre in England; and certainly, as Unitarians, we have not any too soon lifted up there a beacon light of our faith.

One of my pleasant experiences since coming to England has been a visit to Bournemouth, a fine watering-place on the south coast, in connection with one of Miss Taggart's "Summer Excursions" of Unitarians. You may have heard of these excursions, for they have been going on for some years. Miss Taggart is a London lady, well known for her activity in Unitarian and philanthropic work. Some years ago she conceived the plan of enabling Unitarians of limited means, particularly young people, to get pleasant and profitable summer outings without much cost. The year of the World's Exposition in Paris she took several companies over there, and gave them a week at the Exposition at rates that enabled many to go who otherwise would not have found it possible. Last year she arranged excursions to the English lake region, the home of Wordsworth. This year the place chosen was Bournemouth, where there is sea bathing and much else of interest. Her plan is to engage one or more large houses where the excursionists can find entertainment at very reasonable rates, arrange for reduced fares on the railways, and then advertise in the Unitarian papers and by circulars sent to the various churches. The movement grows more and more popular each year, as it becomes better known. At the time of our visit to Bournemouth the excursion party numbered about sixty, coming from nearly all parts of England. One Unitarian society (in Bradford, Yorkshire) was represented by its pastor, Rev. E. C. Jones, and some twenty-five of his young people. Persons were coming and going all the while, the average time of staying being about a week. Thus in the six weeks that the excursions last a large number of persons are served. As soon as new-comers arrive, they put on a badge of pink ribbon, which helps them to become acquainted and promotes a feeling of comradeship. Thus they are known as the "Pink Party."

These excursions seem to be beneficial in several ways. First, as has already been intimated, they enable many persons to get summer outings who otherwise could not; second, they combine instruction with pleasure, by arranging for lectures on the geology, botany, history, and literary associations of the places visited; third, and perhaps most important of all, they do much to promote acquaintance among the various Unitarian societies of England, bringing the scattered representatives of our faith into touch with each other and helping to create a feeling among them that they are related and have interests in common. Is there not in this excellent work which Miss Taggart has set on foot and is carrying on so quietly and yet so successfully a hint for the Unitarians of America?

For another reason Mrs. Sunderland and I were glad to get a glimpse of Bournemouth and the "Pink Party." We met there Miss Florence Hill of London, who is

assisting Miss Taggart in her excursions. Miss Hill is the general secretary of the Central Unitarian Postal Mission of Great Britain, and we were very desirous of meeting her for the purpose of getting information as to English methods of Post-office Mission work. This form of missionary activity sprung from and has been patterned somewhat after the Post-office Mission of America, yet it is developing here in ways of its own. Besides the Central Postal Mission of London, there are now local missions in various parts of England, Scotland, Wales, and Ireland. The Annual Report for 1895, recently published, shows a great deal of excellent work done in advertising and sending out Unitarian tracts to inquirers, writing letters, visiting correspondents, establishing "circles of religious fellowship," loaning and selling liberal books, raising money for missionary uses, etc. The recent attempt to introduce into the public schools of London such religious tests as would drive out Unitarian teachers has created an increased demand for Unitarian literature, and the Postal Mission has been a very important instrumentality in supplying the demand.

There is much else that I should like to add. England is marvellously full of interest, especially this great London, which is not only the centre of Great Britain, but of the world. The days and weeks spent here fly all too fast; but there is no space left to tell of the wonderful panorama. I have simply given a few hasty items about such of our Unitarian activities and workers as I have chanced to come into contact with since I reached England, and these must suffice for the present.

J. T. SUNDERLAND.

London, Eng.

AN EPITAPH.

Dead in the churchyard, where 'twas born, doth lie
My Calvinistic creed. Mark, passer-by,
That it came home to die.

Nor brief nor barren was its earthly day.
The Lord gave, and—are we not taught to say?—
The Lord hath taken away.

C. LEECH.

DIVINITY IN HUMANITY.

When we consider with comprehensive thoughtfulness and reverence what God must be, according to the highest conception of him attained from Plato to Emerson, or from Isaiah to Channing, or later, and from both the scientific and spiritual points of view, does it not seem to have been a presumptuous and bold thing for a man, even the Man of Nazareth, to assume to know so much as he did of God, as that he was the Father of Mankind and that he himself was one with him? He in the Father, and the Father in him. So it must seem, especially to the quasi-theists who deny personality to God, thinking of Jesus in this particular as being influenced and dominated by an unreasoning, "unscientific," religious enthusiasm.

But it was a great attainment from a great spiritual height; and how it has influenced the ages and generations, particularly of Christendom, ever since! And now the prayer of innumerable millions is to "our Father who art in heaven," and offered more or less with the confidence and hope of children. And was not Jesus first to proclaim the universal fatherhood of God, and to require all who receive it to live it as well as to believe it, and also the outcoming doctrine of the brotherhood of man? These two doctrines the foundation of the two great commandments of love to God and man.

In a fragmentary way the fatherhood of God—not the *universal* fatherhood, I think—had indeed been announced before; and we have in Isaiah the tender and touching plaint or appeal to the Eternal: "Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our father, our Redeemer; thy name is from everlasting." But this is not in the broadest sense the Lord's Prayer that all Christians are praying now,—all but the Calvinists, who put their own sectarian limitation upon it, and confine its use to "the elect," and one of these, and a D.D., I remember, criticised Phillips Brooks for giving it a universal application in a grand sermon on the parable of the prodigal son. But it was for the Methodists,—terribly anti-Calvinistic,—the mystics, and the later liberal and Broad Church

Christians to wrest this prayer from such a selfish, perverted use, and to restore it to all. And it might be pertinent, perhaps, to inquire of those theists who deny personality to God, Whence comes *our* personality, if not from a higher personality? Does the stream rise higher than its source, or something come from nothing?

But as to the oneness of Jesus the Christ with God, whether we consider his claim to it as based on the supernatural or the intuitional and spiritual, within "the natural laws of the spiritual world," even in the latter case, if not a bold assumption, yet was it a very marvellous and impressive one; and the faith of Christendom, in its best spiritual aspects, is the result. But Jesus never spoke of himself as God; and he corrected and rebuked those who had falsely charged him with having done so, when he had only said, "I am the Son of God." And yet, standing alone, unexplained, and not modified by anything he had said before or afterward, his "I and my Father are one" would have been to the old theologians and their followers the one great proof text of his Deity, and with them the end of all controversy. But it does not stand alone; and it has become too familiar a fact to point out that he prayed that his disciples to the end of the world might share and enjoy the same oneness with the Father that was his life and his joy,—"that they all may be one as we are one." So his Deity finds no support here; and it seems no longer to be a favorite text with his deifiers, but rather of those who receive him simply as the Son of God, God's image, and his highest, divinest manifestation in human form. And the prayer of Jesus was answered in the experience of many of his disciples, who thus learned the simplest yet grandest of truths, that "they who dwell in love dwell in God, and God in them," giving them of his inspiring spirit. And "the beloved disciple's" testimony was: "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full." So this experience of both Jesus and his disciples—this conscious life of oneness and harmony with God—is the true "Incarnation,"—not God manifest in one man only, the "God-man," but in all men as they become godlike under the lead of Christ. And it must be mainly by this divinity in humanity that universal human redemption will be ultimately wrought out, and the human race carried forward to its designed perfection.

It is not by any merely human theories, methods, and contrivances—not especially by any form of selfish and destructive socialism or anarchism, or violent strikes, though just and righteous in their ends—that the desired and God-designed liberty, fraternity, and equality, and universal prosperity and peace on earth are to be, or can be, achieved,—"not by might and power,"—mere human might and power,—"but by my Spirit, saith the Lord,"—the spirit of universal love, manifest in good willing and good doing by all to all,—the now much talked of and glorified divine fatherhood and human brotherhood, devoutly and faithfully lived as professedly believed, put into corresponding deeds in all departments of society, not only into individual and social life, and made the manifest life of churches, but into commerce and trade, into all business corporations and even into politics, as into the various charities and philanthropies, each being for all, and all for each, in every sphere of life, in genuine fraternity and good will; and then will "the kingdom of God come, and his will be done on earth as in heaven,"—so long and still delayed, because the oft-repeated prayer for it is generally much more a prayer of words than of faith and deeds, and which never will be answered till we all do our part in answering it.

W. H. FISH, SR.

THE SHREWD LAYMAN.

October is a good month for church economy.

It is a good time not to begin going to church for fear the habit of regularity should grow upon you.

It is a good time to give up that extra seat, now John is old enough to pay for one himself, but doesn't.

It is a good time to take only one package of envelopes for the winter's collections, although there are three in your family; for, though this may seem a little like practical Trinitarianism, you may justify yourself on

the ground of necessary prudence. It would certainly be unjustifiable extravagance to give three ten cents to the cause of God and your fellow-men, truth, righteousness, and love.

It is a good time to keep out of the way of dear old Deacon —— and the energetic Dr. —— and the young and happy Mrs. ——; for they are so devoted to the old church and the new minister they are sure to be meditating some plans for greater usefulness.

It is a good time to declare you know nothing about music, that a weak tenor or an amateur bass, a cranky organ pedal or a wheezy bellows, does not in the least disturb your devotions; for the Music Committee are out, anxious to "raise more money" for strengthening "their end of the church."

It is a good time to send your little son to some other Sunday-school for a few Sundays, so that he may "take his choice" without prejudice, and be thoroughly impressed with the fact that religion is an individual fad to be chosen as one chooses flavorings at the soda fountain, and not a deep truth of life to be learned patiently. This idea will wean him from too close an attachment to the Sunday-school of your own church. It will relieve him from a sense of duty, loosen the bond of faithfulness, and enable you to forego your usually handsome response to the yearly special appeal on behalf of the little ones.

It is a good time to stop taking the *Unitarian*. You will thus save yourself, at one stroke, a whole dollar a year! That will surely more than compensate you for the loss in your home of all the high appeal, noble example, encouragement to pure and holy living that comes from the leaders of our faith through the *Unitarian*.

TYPES OF THE SPIRIT.*

Seeing that mankind is what it is, it is a happy social event when out of utter social strangeness there is formed an indissoluble friendship. So in the cold world there is one spot divinely warmed, and the higher life is triumphant there.

There is more divine life instilled from good deeds than is distilled from all the stores of learning.

The long ago has much sweet sadness. In the long ago there was a church on the hill much frequented, now a ruin and a home for swallows; the pews now empty, once alive with parents and little ones; the pulpit dumb. In the long ago there was a school-room, the desks much maimed by wanton knives, boys and masters now scattered all abroad. In the long ago there were old folks at home, now no more at home; and a sweet sadness fills the old arm-chair. In the long ago there were little feet that walked the playground, and now have walked into the hereafter; and a sweet sadness follows the dear ones. In the long ago there were some friends, now gone from earth; and their places are filled with a sweet sadness. In the long ago there were good old times, now no more forever. These and the like were in the olden time, and have left a sweet sadness behind. Thus seeming evils do not come from Providence without a softening.

Jesus obeys the Scripture injunction, Acquaint thyself with God, what is native to God and native to man. He is wont to pray to God, he holds intimate communion with God. What fractions of manhood, then, are we all! but with an evolution that is making progress toward the completion of the divine place in the realm of humanity, and toward making whole numbers out of fractions.

Now it is morning, and now it is night. An infinite something called time must have come between. The mystery of time does not stop for the tardy, nor hasten for any one. It moves all the same into the great hereafter where time is no more. With eyes shut and in the darkest night you can know the mystery of time steadily passing along. Mountains do not obstruct it, the sea may tumble and engulf; but time gets no hurt. It rounds off the seasons, and it is time all the way, and no gap from June till June again. Time measures any number of centuries for the use of man, of Christ and the church. The mystery of time moves toward eternal blessedness.

One does not have to live long in order to leave much behind him. That is the place for it. There is much that should be left

*These thoughts were dictated for the *Unitarian* during the last illness of Mr. Bicknell, who died August 31.

behind to go into the gulf of oblivion,—much, too, that should not be left behind. There is too much foundation of society for that; too much saintliness without going back to canonization, too much of a piece with the Eternal. It is the beneficent order of our being that it should be so. We have no doubt such an arrangement is the best thing infinite wisdom could plan.

There are many things to be shown us, so we must be up and marching along to get the profit according to the leadership of Providence. There must be no loitering in babyhood, however sweet to parents and aunts, to brothers, sisters, and cousins, no loitering in youth, though ever so fresh, in middle age, strong as it may be. And what would the infirm in their declining years do, were it not for faith in the happier scenes that await them?

WM. M. BICKNELL.

THE MIST.

A veil of silken softness, wrought like lace,
The mist creeps up from the majestic sea:
Flung on the coast line where the waves roll free,
Its wavering outline we can faintly trace,
Narrowing to our small vision boundless space,
And dimming all the distance that should be.
The while, all iridescent from the lea,
The fine, thin films rise with ethereal grace,
And mass themselves in fortresses and towers.
Then the gray network doth eclipse the sun,
And silences the birds among the trees.
The city grows a phantom, wraiths the bowers,
The mountains cloud-racks, motionless and dun,
Earth a mirage that melts into the seas.

HATTIE TYNG GRISWOLD.

THE NATIONAL CONFERENCE.

The National Conference of Unitarian and Other Christian Churches will hold its sixteenth session at Washington, D.C., beginning Monday evening, October 21.

If one who is becoming a veteran in the service of the Conference can judge by the indications, the Conference will be one of the largest and strongest ever held. The result at Saratoga not only surprised and pleased those who were present at that eventful meeting, but also inspired confidence in lovers of our cause throughout the country. A new interest has been awakened. Hope, expectation, and enthusiasm have taken the place in many cases of doubt and apprehension. We hear less than ever before from within and without of the cry that the day of Unitarianism has gone by.

The programme which has been made will certainly interest our people. Great subjects will be treated. The difficulty is that the week will be so crowded with rich food for mind and heart that the delegates will be unable to take all the courses. Washington is very accessible for those who come from regions west of the Hudson River; and it is probable that a large Western delegation will take this opportunity to visit the beautiful city, which is the capital of the country, and to make the acquaintance of Unitarians from the East. Eastern Unitarians who have been accustomed to social recognition and numbers sufficient to prevent loneliness know little of the surprise and pleasure of one who has always lived where Unitarians were regarded as peculiar phenomena both in the church and in society, and not too numerous at that, when they see them assembled in a multitude. At once their self-respect is increased. The cause assumes larger proportions. They take courage, seeing that something has been done which may be done again in other parts of the country. Apathy is the one thing to be dreaded. We have no enemy more destructive than indifference. Unless all signs fail, the coming meeting at Washington will be preceded by a period of expectation and hope, and will be followed by an advance all along the line. The Unitarian Association stands ready to do any amount of work when the churches are ready to stand by it. A little active interest, a little knowledge increased on the part of all the men and women of our parishes, more willingness to give, and an increased desire to work, a purpose to have something done by our churches which shall be of national importance, would instantly change the aspect of affairs and make our Church more than ever a conspicuous factor in the advance of civilization and religion in the United States.

This meeting ought to have many attractions for our friends who are scattered throughout the South. Some of the most intelligent men and women, representing the best sentiment of that part of the country, —the new South,—which is so rapidly be-

coming a powerful factor in the national life, would find themselves greatly helped and strengthened by meeting at Washington representatives of Unitarianism from all parts of the country.

The churches everywhere should actively co-operate with their ministers in securing a full representation at this meeting. No church can afford to allow its minister to be absent merely because he cannot afford the expense. If the church can afford it, and he cannot, let him go as a delegate, expenses paid. Let no rich church fail of a delegation because wealthy people do not volunteer to go. There are always men and women of the finest intelligence and spiritual quality who are available for such service, although it does not always happen they have full purses. It should be honorable to them and to their church if they were appointed and their expenses paid whenever it is necessary to secure a representation. The minister or lay delegate who attended the Saratoga Conference and did not return more like "bottled sunshine" than he went must have failed to catch the spirit of that eventful meeting.

The Unitarian Church in America during the last thirty years has come into something like a coherent organization. It has provided for its purpose machinery enough of every kind. When complaint is made that the machinery does not work efficiently, it would be well to remember that, given a decent organization and a reasonable amount of machinery, the entire condition of effective work is not more machinery, but *power*. An animated interest in the best things in American life, a spirit of devotion to the highest interests of the republic poured through the channels of moral and religious activity, are always the result of a National Conference. From the Unitarian Association to the smallest guild or club in the country there is no organization which would not show increased activity if there were a rising tide of spiritual power in all the churches. In the changed conditions of American life we can no longer trust to the social and religious conditions which formerly were so favorable to the production of literature and the growth of strong churches manned by great men. The home life, the compact social organization, and the close, friendly intercourse of the old times have passed away. The men and women who represent the Unitarian thought and life are scattered over the United States. To make themselves felt now, they must draw together, combine their forces, and stimulate one another by the interchange of thought, the cultivation of friendship, and by co-operation in planning great things for the common good.

There has been no time in the history of our Church when, with so little difference of opinion among ourselves and with so little adverse criticism from without, we could define our purpose, state our object, and summon our forces to undertake important work for mutual benefit and the common good. In literature, in the life of our churches, in the spread of truth, in the establishment of new centres of influence, in the proclamation of a simple gospel freed from injurious traditions and adapted to the free movements of life and progress in our time, we have now an open course. If we may trust what appear to be evident signs of the time, the men and women of our churches will show their faith by their works, and make the meeting at Washington, with what comes after, memorable in our history.

GEORGE BATCHELOR,
Chairman of the Council.

NATIONAL CONFERENCE, WASHINGTON, D.C., OCTOBER 21–24.

There are many "potent circumstances" connected with the coming Conference at Washington, which should, and undoubtedly will, tend to make it as attractive as any held since the first, thirty years ago.

Foremost there is the occasion itself. A religious convention has an attractiveness which is *sui generis*. There is unique pleasure in being one of a great gathering of interested and interesting people, animated and inspired by love of the same great faith, eager to know what the denomination is doing and is going to do, and anxious to hear again, or for the first time, the men who are the spiritual leaders or the intellectual giants of the fold.

Second, there is the city of Washington, which so recently as 1865, the date of our first Conference, was, as Prof. James Bryce says, hardly more than a wilderness of mud and negroes, with a few scattering big houses, but which now is one of the finest and handsomest capitals in the world.

And last, if not best, there is the season,—the golden sunshine of four crisp October

days to make sight-seeing, between sessions, a delight and a recreation.

Dr. Hale said at Saratoga that our National Conference, unlike a parliament of religions, was a working, not a talking, body; that it existed to stimulate the Unitarian Church to greater exertions in the cause of "Christian faith and work," and to discover new activities and to carry these forward. The Council, in preparing its program for this year, has apparently borne well in mind its late chairman's wise dictum; for it has chosen topics that directly relate, in almost every instance, to Unitarian thought or activities. The nearest approach to an exception in this general policy is in Mr. John Fiske's paper on "The Origins of Liberal Thought in America." But even this is made strictly helpful to the main missionary object of the program; for it is to be immediately followed by a second paper on "Our Unitarian Theology," by Prof. Charles C. Everett. It will be worth a trip to Washington to hear these two essays alone,—the one by our foremost American historian, scholar, and man of letters, and the other by one of the most learned of our American theological professors.

Another notable session of the Conference will undoubtedly be that on Thursday morning, when topics relating to spiritual life, as "The Holy Spirit," "Incarnation," "Atonement," and "Forgiveness," will be treated.

The Thursday afternoon session will be given up to the discussion of "The Relation of the Unitarian Church to Social Problems," and that Prof. F. G. Peabody and Rev. Anna Garlin Spencer are to be the essayists is a sufficient commendation of its interest; while every denominational worker will find the Tuesday evening session, in charge of Rev. Edward A. Horton, of importance and profit. It will be devoted to "Our Young People, and their Relations to Church, Denomination, and Life at Large." The brilliant orator, Prof. G. Stanley Hall, president of Clark University, is to be the first speaker, followed by Rev. Mr. Bulkeley, Rev. Miss Hultin, Rev. Mr. Slicer, and Dr. Hale. The other features of the program are more familiar to Conference-goers, who well know that the opening sermon,—this year to be given by Mr. Savage,—the official addresses, the devotional exercises which link the days together, are all valuable and uplifting experiences.

The social side of the Conference will be made as prominent and as enjoyable as it has ever been in the past. The headquarters will be at the Arlington Hotel, which has large, handsome parlors so arranged that they can be thrown into one room. Washington abounds in good hotels and boarding-houses, and special rates have been made at both for the benefit of those who attend the Conference. M. A. M.

ONE UPWARD LOOK EACH DAY.

SUNDAY.

The Sweet Boy Singers.

The organ pipes begin to roll
  Their sacred thunders on my ear;
All thoughts of evil flee my soul,
  And hate is far, and heaven is near.
Through jewel-panes of crimson glass
  The sunlight falls in flakes of fire:
And slowly two by two they pass,
  The sweet boy-singers of the choir.

From youths whose hearts begin to stir
  At locks of gold and lips of red
To one sweet baby chorister
  Of six years old, who walks ahead,
With silver tongues and modest eyes,
  Angelic in their white attire,
They tell the joys of Paradise,
  The sweet boy-singers of the choir.

Now, very faint and very far,
  Their voices in the distance die,
As if they mounted, star by star,
  To meet the seraphs in the sky.
I sigh at last to hear them cease,
  Such tender fancies they inspire,
Such heavenly thoughts of love and peace,
  The sweet boy-singers of the choir.

—*Minna Irving.*

MONDAY.

The Golden Side.

There is many a rest on the road of life
  If we only would stop to take it,
And many a tone from the better land
  If the querulous heart would wake it.
To the sunny soul that is full of hope,
  And whose beautiful trust ne'er faileth,
The grass is green and the flowers are bright,
  Though the wintry storm prevaileth.

Better to weave in the web of life
  A bright and golden filling,
And to do God's will with a ready heart
  And hands that are swift and willing,

Than to snap the delicate silver thread
Of our curious life asunder,
And then Heaven blame for the tangled ends,
And sit and grieve and wonder.

—*F. W. Faber.*

TUESDAY.

Irony.

What would the world be if the good ceased striving,
Did no one stand for justice, no one say
I am for virtue, but the truth betray,
Raising no protest, silently conniving?
Who ever lived true life by such contriving!
Who has not longed, after some dreadful day,
For night to drop its curtain on the play,
With silent benediction all things shriving?
'Tis not by irony men live: we need
To know who are the mourners, who have tears;
Who would give life for country or for creed,
Not quench his own and others' fire in sneers.
Ah, God! from street to street we sometimes go,
As men in masks, and know not friend from foe.

—*A. G. B.*

WEDNESDAY.

Children of Men.

Children of men!
The unseen Power, whose eye
Forever doth accompany mankind,
Hath looked on no religion scornfully
That men did ever find.
Which has not taught weak wills how much they can?
Which has not fallen on the dry heart like rain?
Which has not cried to sunk, self-weary man,
Thou must be born again.

—*Matthew Arnold.*

THURSDAY.

The Cardinal Flower.

Deep-colored wonder of the forest glade,
Edging the brook! Upon a fragile stem
Here Autumn lifts a marvellous diadem,—
Daughter, one-half of sunshine, half of shade.
All the lush summer's bounty went to fill
This jewel-bloom,—its forces to distil
This rich-wrought garment, recklessly displayed.
What queen of old was ever so arrayed?
Thine is the climaxed glory of the year.
When dark decay and boscage dun and sere
Disturb the heart, by deathly doom dismayed,
Hope starts to see this miracle so near,
And fronts the year's departure unafraid.

—*Joel Benton.*

FRIDAY.

What is the Real Good?

"What is the real good?"
I asked in musing mood.
Order, said the law court;
Knowledge, said the school
Truth, said the wise man;
Pleasure, said the fool;
Love, said the maiden;
Beauty, said the page;
Freedom, said the dreamer;
Home, said the sage;
Fame, said the soldier;
Equity, the seer.

Spake my heart full sadly,
"The answer is not here."

Then within my bosom
Softly this I heard:
"Each heart holds the secret:
Kindness is the word."

—*John Boyle O'Reilly.*

SATURDAY.

Through Peace to Light.

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that thou wouldst take from me
Aught of its load;

I do not ask that flowers should always spring
Beneath my feet:
I know too well the poison and the sting
Of things too sweet.

For one thing only, Lord, dear Lord, I plead,—
Lead me aright,
Though strength should falter and though heart should bleed,
Through peace to light.

I do not ask, O Lord, that thou shouldst shed
Full radiance here:
Give but a ray of peace, that I may tread
Without a fear.

I do not ask my cross to understand,
My way to see:
Better in darkness just to feel thy hand,
And follow thee.

Joy is like restless day, but peace divine
Like quiet night.
Lead me, O Lord, till perfect day shall shine,
Through peace to light.

—*Adelaide A. Procter.*

EDITORIAL.

National Conference. THE cry is rapidly gaining currency, "On to Washington!" A general feeling seems to prevail on all sides that this coming Conference, to be held at the national capital, should mark a distinctly new point of attainment in the development of the Unitarian Church in America.

A year ago, at Saratoga, a splendid unity of purpose manifested itself in the unanimous readjustment of the constitution of the Conference to meet the high demands and broad spirit of the day. The living word of "love" became the keystone of the new preamble,—a fitting triumphal archway welcoming the new era of the coming century.

Such unheard of unanimity of purpose in a denomination where all are free and independent thinkers surely presages some united action.

Unity in spirit being assured, unity in effort is to be expected.

It is therefore to this coming National Conference all hearts are turned, with the hope that such proposals for forward work will be made and such enthusiastic response given that the Unitarian Church will henceforth occupy a place among the national religious influences of our times worthy of the pure and ennobling gospel she is striving to proclaim.

Programme. WE give the full programme of the coming Conference elsewhere. A handsome illustrated programme is issued by the American Unitarian Association, containing portraits of the prominent speakers, etc. This will be a pleasing souvenir of the occasion, and worth preserving. Of the special features to be anticipated each day vies with all the rest. None will wish to delay an early arrival in Washington, for fear of missing the opening sermon, which is to be given by Rev. Minot J. Savage.

For Tuesday, among the addresses of the officers, which are expected to open our minds in admiration at the brilliance of the new plans to be brought forward, there will be at least one that will hold every ear. It is that to be given by the president of the Conference, Hon. George F. Hoar, whose remarkable address at Saratoga attracted so much attention from the daily press of the country.

On the same day Rev. Dr. Brooke Herford, whom, through the subtile law of deprivation, regretfully acute, we desire to hear more and more, will excite both our competitive and co-operative instincts to the highest pitch by describing for us the present outlook of Unitarianism in England.

On Wednesday evening no one can afford to seek any other attraction whatsoever than that offered by the Conference, for two papers are to be given which, we are confident beforehand, will be classical contributions to Unitarian history. They are: "Origins of Liberal Thought in America," by John Fiske; "Our Unitarian Theology," by C. C. Everett.

On Thursday, if there is any depth of spiritual holiness in our souls, we shall have it stirred; for here is the recipe: "The Holy Spirit," by Rev. Howard N. Brown: "Incarnation," by Rev. William C. Gannett: "Atonement," by Rev. W. Hanson Pulsford; "Forgiveness," by Rev. Mary A. Safford.

The "social-problem" aspect of our work will be ably reviewed in a paper by Dr. Francis G. Peabody on Thursday afternoon; and Thursday evening will be devoted to a grand rallying platform meeting of many voices, with all attention directed to the future.

To India. THERE is a great deal of real missionary work of lasting influence done by many of our earnest ministers and faithful workers during the weeks labelled "vacation."

As a fine example of such work, we think Mr. Sunderland's efforts deserve special attention. He is like a soldier who, though far away, hears the roar of cannon. Wherever there is an opportunity for special exertion, he is anxious to be there. The following letter will reveal to our readers Mr. Sunderland's "vacation" plans:—

Dear Sir,—The British and Foreign Unitarian Association has arranged with Rev. J. T. Sunderland, M.A., of Ann Arbor, Mich., U.S.A., formerly editor of the *Unitarian*, who has been spending the last two or three months in England, to go on a special mission on behalf of the Association to India for the purpose of studying the religious condition of that country, with the

special view of ascertaining what openings there may be for Unitarian thought and to promote closer and more fraternal relations between the Unitarian body and the Brahmo-Somaj. Mr. Sunderland will start on his mission early in November, and will remain about four months, visiting Bombay, Madras, Calcutta, the Unitarian mission stations in the Khasi Hills, Delhi, Agra, Banda, Lahore, and most of the larger cities of India. Mr. Sunderland will be glad to meet or otherwise put himself into communication with Unitarians or inquirers regarding Unitarianism, with leaders and members of all branches of the Brahmo-Somaj, and with representatives of other forms of progressive religious thought. Communications may be addressed to him at Bombay, care of Thomas Cook & Son, 13 Rampart Row, up to December 1, or during December and January at Calcutta, care of Thomas Cook & Son, 11 Old Court House Street, or to the editor of the *Interpreter* or the *Indian Messenger*.

Faithfully yours,
W. COPELAND BOWIE.

Church Lectures. AT a regular meeting of the Ministers' League for Practical Work, held at the American Unitarian Association Rooms, April 29, it was voted to prepare a lecture list, the object being to provide our weaker and smaller churches with lectures at a small expense. Thirty ministers, members of the League, have responded, and have consented to give, during the lecture season, a limited number of lectures, providing they are entertained and actual expenses are paid. Information will gladly be given to any church desiring to benefit by this arrangement, on application to the secretary of the League, Rev. Leverett R. Daniels, South Natick, Mass.

God or Not? A WRITER in the Boston *Transcript*, defending the orthodox faith, puts his case with considerable force and clearness thus:—

"The issue is plain and distinct.

"If the old idea is true, then Jesus Christ is the incarnate Son of God, miraculously born of the Virgin Mary, living on earth for over thirty years, doing acts which God alone can do, teaching a system of faith which was to be the future guide for all men, until he should come again to judge the quick and the dead; at last dying on Calvary under circumstances and amid surroundings which confirmed the truth of his sayings, and rising again from the dead and being with his followers until his ascent to heaven.

"On the other side, if the new conception is correct, Jesus Christ was simply a human being, free from the weaknesses of his fellow-men, living a purer life, and teaching a system of ethics which, when adopted, will enable men to so develop the moral nature inherent in them that they shall be like him, and to so increase in goodness that they will at length reach a plane that will have no desire for sin and no place for evil."

Stones and Glass Houses! DR. BOWLES DALY, editor of the *Indian World*, has been setting forth the beauties of the high moral teaching of the sacred Buddhist writings, and claiming that the moral ideal set forth is on the same lofty plane as the moral teaching of the "Sermon on the Mount." Why should we not be very glad that the millions of Buddhist disciples have such teaching even in their own Scriptures?

But the Christian missionaries seem to think that good things in Buddhism are degradations to Christianity, and the columns of Indian and English religious papers have bristled with onslaughts upon Dr. Daly's arrogance and Buddhist immorality. Alas, ye earnest-hearted but blind Christians! Are these personal charges proof of the absence of the highest moral ideal in the Buddhist Scriptures?

Dr. J. Ireland Jones, in the London *Church Intelligencer*, wonders how Dr. Daly can possibly "dissociate the theoretical from the practical," and how, knowing as he does how much immorality there is in Buddhist countries, he can still uphold the high morality of Buddhist faith.

O Dr. Jones, compare the attitude of your present Archbishop of Canterbury—taking precedence at all public functions next to princes, over the heads of earls and dukes, clothed about in the gorgeousness of fine robes—with the attitude of his Master, and then bring no more charges of arrogance against a Buddhist!

O Dr. Jones, take up to-day's *Times*, and then see if you can "dissociate the theoretical from the practical," and remain a Christian!

What! Another Trinity? THE foundation stone of the new Roman Catholic cathedral at Westminster, London, England, was dedicated "to the most precious Blood of our Lord Jesus Christ, the price of our Redemption, and to his Blessed Mother, and Vicar,"—Christ, Virgin, and Pope. Well, Unitarians have at least the Father.

Education for What? "IT would be well," says the head-master of Harrow, "if the schoolmasters of the future took a wider view of education, and remembered that it is not so much the lessons learned in class that constitute education as the habits formed in a great and generous community. 'What is the education of the generality of the world?' exclaims Burke. 'Reading a parcel of books? No! Restraint and discipline, emulation and examples of virtue and of justice, form the education of the world.' Passing examinations and gaining marks do not constitute the true ideal of education. 'It is large and spacious and profound. It is, in Milton's stately phrase, so to train his pupils that they may "perform justly, skilfully, and magnanimously all the offices, both private and public, of peace and war."' That is a 'complete and generous education,'—that and nothing else. Speaking in my own name (for I have no right to speak for others), I do not care to turn out scholars and mathematicians, or, indeed, I do care, but I care far more to turn out governors, administrators, generals, philanthropists, statesmen."

The Work of Schereschewsky. A RUSSIAN Jew who was a boy prodigy, memorizing the whole of the Old Testament in Hebrew, becoming a convert to Christianity, emigrated to America, determined to obtain a Western education. The Episcopal Church sent him as a missionary to China, and he became Bishop Schereschewsky.

He has just retired from residence in China, and returned to the United States.

Although partially paralyzed in all extremities, so that he can neither walk nor hold a pen, he operates a typewriter; and upon this he has performed the unique task of translating the Old Testament books of the Bible out of the original Hebrew into classic Chinese, the language of four hundred million people. As the *Literary World* said, after an interview with Schereschewsky, "The patience of this devoted scholar is an inspiration."

Religion in the Slums. Two bits of intelligence reach us from the east end of the slums of London. The first is that serious charges have been brought against the rescue shelters of the Salvation Army on account of alleged insanitary conditions. These shelters have not been subject to the regulations governing ordinary lodging-houses, and their popularity among the most degraded has doubtless been largely due to the immunity from these restrictions. That they should become centres for the spread of contagious diseases is, however, not to be tolerated; and it is certainly to be hoped that the wise genera. was not aware of the loose management of his subordinates. It is rumored, however. that the particular work of the shelters could not be carried on under the regulations deemed necessary in ordinary lodging-houses. If this is a fact, we expect it is so from a merely financial aspect; and the difficulty ought to be overcome, for certainly nothing worse, from a health and comfort point of view, than the cheap lodging-house ought to be provided even for the absolutely homeless and penniless.

The other item is the announcement of a new movement, looking toward the evangelizing of the submerged masses. This movement is headed by Very Rev. Prior Vaughan. He comes from Australia, but has been so deeply touched by the sunken, irreligious condition of the very poor in London that henceforth he will devote his life to work in this field. Prior Vaughan is a liberal Catholic, and proposes some new methods. His noble effort is sure of ample support, and any success will be eagerly welcomed in so vast a field.

Religion on the Heights. AT the same time that we read of the efforts to carry into the depths of pauperism the lamp of religion, we are told of a new street in a very beautiful suburb of Boston in which each house stands in its own grounds, has every appearance of comfort and even luxury, and is owned by the

occupant. There are eight of these houses, but from not one does any person sally forth on Sunday morning to attend divine worship, *except the servants who attend the Catholic church a mile away, and return in time to prepare breakfast for their employers.*

Pseudo-Miraculous. ARCHBISHOPS and bishops testified to the miraculous cure at Lourdes of Pierre Delanay, who has now confessed that he only shammed illness.

The *St. James's Gazette* describes his case as follows: "Having served for some time as a hospital assistant, and thus become familiar with the clinical jargon, Pierre one day declared himself the victim of an attack of locomotor ataxia. For five years he fooled the doctors, and had a good time in bed, with nothing to do but dispose of the nourishing diet which his sad case called for. The doctors seem to have had their suspicions, however; and a severe course of 'the fire and hanging method' decided Pierre that the game was not worth the candle. So he decided, in the words of the song, to 'go where he was respected.'

"At Lourdes he was received with open arms; and, when in the sacred Grotto he threw away his crutches and proclaimed himself cured, he was received with cries of acclamation. Archbishops and bishops hastened to testify to the miracle, the Marquis de Villeneuve gave him an easy and lucrative post, and the world was made easy for the 'brand plucked from the burning.'"

Unity not Uniformity. DR. LYMAN ABBOTT, in an editorial letter to the *Outlook*, quotes from a conversation with Dr. Martineau, as follows:—

"Some remark of mine led him to give me a sketch of the origin of English Unitarianism. English Unitarianism has grown by a natural development out of the Richard Baxter Presbyterianism. The bond of union was not dogma, but spiritual sympathy. There was no creed, no theological definition. After the restoration of Charles II. and the Act of Uniformity, for a generation all churches not in conformity with the Church of England were prohibited by drastic legislation. They could not meet for religious worship, and the nonconforming ministers could not live within five miles of a large town. For a generation, therefore, whatever worship was conducted was in violation of this law, and by stealth. Of course, organized Presbyterianism was impossible; and when under William and Mary the Act of Toleration was passed, and liberty was again permitted, these Presbyterian churches had become independent, and have remained so ever since. But they have retained the character which they had taken on in Richard Baxter's time and under his influence. In the same church a Calvinist, an Arminian, an Arian, and a Socinian might work and worship together. There was no standard of belief. No one was required to define his theology: indeed, it was hardly considered permissible to do so. In this air of liberty, unhampered by creeds and traditional beliefs, the development went on naturally until the churches generally became in fact, though not in form, Unitarian in their belief. But the same spirit of freedom remains. They are representative of a perfectly unfettered Christian liberty. Their bond is spiritual, not dogmatic."

Symbolism in Genesis. "LA REVUE BIBLIQUE" has recently been reopening the old discussion as to the allegorical significance of the first chapter of Genesis.

The general conclusion seems to be that there is some allegory, some symbolism, and some literalism, and that no interpretation based upon any one of these methods alone, or which ignores any, can be satisfactory.

Regarding the vexed question of the six days a new suggestion is made. It is that these periods should not be regarded as synonymous with long geologic ages, but that the "division into six days adapted to the picture of the creative works has no relation to the works considered in themselves. Moses had to institute, or at least to consecrate, the liturgic institution of the week, comprising, in seven days, six of work and one of rest, devoted specially to the service of the Lord. To impress more strongly on the heart of the Jews the religious character of this institution, the Hebrew legislator consecrated each of the six days of manual labor to the memory of a part of the work of the Divine Laborer, and the seventh to the Divine Rest."

Departments.

AMERICAN UNITARIAN ASSOCIATION.

Let everybody, East, West, North, and South, remember the National Conference at Washington, beginning October 21.

Let every Unitarian who goes to the Exposition at Atlanta look up the little Unitarian church on Sunday, and encourage the faithful band of workers. After the Exposition is past, whether contributors to the funds of the American Unitarian Association or not, all who have visited that church will come into headquarters, and reproach the officers of the Association for their lack of aggressiveness. They will say that here is a magnificent opportunity to build up a strong Unitarian church at Atlanta which we ought not to neglect. The officers will reply: "We knew that before. We have been asking you for years to give us the money to put that and similar enterprises on a secure foundation. You, and not we, are responsible for the failure to do missionary work in such places with success." Just this kind of criticism, however, we invite. Rev. George L. Chaney will be at Atlanta during the Exposition. The secretary of the Association will visit the church. The Women's Alliance will hold meetings there. Let there be a Unitarian rally.

Many questions are asked in regard to the best way to found a church. There are two ways which are almost exactly opposite to each other. They differ mostly in regard to the materials with which they deal at the outset. The one begins with the floating element in the community, with the men and women who are interested in all the new forms of moral and intellectual activity which are not orthodox. They are volatile, excitable, fickle, easily moved to action, and easily diverted by novel ideas. Beginning with such materials in the expectation that the result will be the founding of a stable religious organization is commonly to work toward grievous disappointment. The other method is to seek out in the community thoughtful, intelligent, spiritually-minded men and women, who are not at rest in other churches or outside of any church, and begin with them. They will be men and women of good repute, good citizens, good business men and people of influence. A small band of such men and women is influential from the start. Forty of that kind are worth more than four hundred of the other kind for any worthy enterprise, and after a few years have passed will show their superior value by creating an institution of growth, influence, and power in the community.

When we are considering the question that is always before us, "How shall we make our missionary parishes self-supporting, and how shall we strengthen the older parishes that are still dependent?" we are often compelled to admit that the principal lack, in cases where growth is feeble, is business good sense. When asked, "What shall we do to increase our income?" the reply is, First, do what you do at the beginning of the year, when you are full of hope, and not at the end of the year, when you are carrying a debt. Let "previousness" be the motto of every infant church. Pass the subscription paper in the first month of the year, and not the twelfth. Do not leave the payments to be made at some future time not specified, but make them at once or in quarterly instalments. Then the church will be in condition month by month to make its appeal to all its friends somewhat in this way: "We have for our expenses this month $200, and the income is $150. Where shall we get the $50 to carry us through the month without debt?" There are many other rules, but "previousness" is the master rule for the conduct of business in a missionary church.

The same rule applies to church-building enterprises. Some of our worst disappointments have come when subscriptions have been made for enough to build a church, and then, before the subscriptions were paid or the church finished, financial disaster came to the subscribers. Had they paid when they subscribed and were abundantly able to pay, the church would have been secure, and they none the worse off. As it was, the subscribers lost their ability to pay, and would have been glad, when the wreck came, if their money had gone into the church.

The State of Connecticut a hundred years ago successfully resisted the wave of liberalism which swept over Massachusetts; but to-day Connecticut offers hospitality to Unitarian thought. Some of our constituents object to foreign missions. We have largely reduced our expenses in that direction, in obedience to their demand. Now will they help us to do new missionary work at home? If they will, we can have a continuous line of Unitarian churches from Boston to New York. When one says, "The time is passed for building Unitarian churches," we ask, "Is not the wish the father to the thought?" Often we find that it is.

The demand for a ministry-at-large is wide-spread and unmistakable. It comes from many quarters and in many forms. One plan is to have all of the weaker churches visited by neighboring ministers, who will preach and lecture, their expenses being paid. A list of ministers willing to

give their services on these terms has been prepared by the Minister's League of Boston. It would be worth while for the local conferences to take up the matter, and see that every church needing such assistance should have the benefit of the personal presence of three or four of the best preachers of the Conference during the year. This would require but a small outlay of money. Another plan also commended is to have selected men follow each other in a somewhat extended tour among the churches more remote from our centres. Still another plan is the one which was so successful several years ago. Conventions were held with three or four speakers at each meeting, who were sufficiently well known to fill the house. All these methods are good, and we must do something. But our churches are so scattered, and the distances are so great, that such expeditions are necessarily costly. They will be undertaken just so fast as the increase of income will justify it.

In regard to our Industrial School for the Indians in Montana two courses were opened to us when it seemed likely that government aid would be withdrawn. We could undertake the full support of the school at an expense of $10,000 or $12,000 or we could turn it over to the United States government. The latter course was chosen; and in July the government assumed full control, retaining our teachers and superintendent. The children are scarcely aware that any change has occurred. A satisfactory inventory has been made, and the transaction will soon be completed by the payment of the sums due to us under this new contract with the government.

GEORGE BATCHELOR, *Secretary.*

SUNDAY-SCHOOLS.

The topic of first importance just now in Unitarian Sunday-school matters is the approaching annual meeting of the Unitarian Sunday School Society. It will be held at Providence, R.I., Wednesday evening, October 16, and Thursday, October 17, invited by the five liberal churches of that city and their pastors. On Wednesday evening, at 7.45, there will be a platform meeting in the Westminster Church, Mathewson Street (Rev. Herbert H. Mott, pastor). There will be three addresses, as follows: Rev. W. Hanson Pulsford of Waltham, Mass.,—subject, "Sunday-school and the New Criticism"; Rev. Thomas Van Ness of the Second Church, Boston, Mass.,—subject, "Organization in the Sunday-school"; and Rev. John Cuckson of the Arlington Street Church, Boston, Mass.,—subject, "The Relations of the Home to the Sunday-school." The sessions of the next day, Thursday, October 17, will be held in the First Congregational Church, Benefit and Benevolent Streets (Rev. Augustus M. Lord, pastor). At 9 A.M. a devotional meeting, conducted by Rev. Francis B. Hornbrooke of Newton, Mass. At 9.45 opening of the business meeting, followed by the reading of the Directors' Annual Report, discussion, election of officers, and miscellaneous business. At 10.45 address by Mr. Henry T. Bailey, State supervisor of drawing, Massachusetts,—subject, "How to make Sunday-schools Attractive,"—followed by Rev. Charles F. Dole of Jamaica Plain, Mass., on "The Value of Catechisms in Modern Sunday-school Training"; and Rev. Brooke Herford, D.D.,—subject, "Bible Training." These speakers to be followed by a general discussion and remarks, limited to five minutes each. At 12.45 will come intermission and collation, to be served in the chapel of the church for those in attendance.

The afternoon session will open at 2 o'clock, giving opportunity at the beginning for the transaction of unfinished business and other matters. From 2.30 to 3.30 will be filled with three twenty-minute addresses by the following speakers: Mrs. Seth C. Beach of Bangor, Me.,—subject, "Women and the Sunday-school"; Mr. Charles N. Goodrich, secretary of the Congregational Sunday-school Superintendents' Union of Boston, Mass., and vicinity,—subject, "Main Lines of Work in Congregational Sunday-schools"; and Rev. James De Normandie of the First Religious Society, Roxbury, Mass.,—subject, "Bible Teaching as illustrated by the Book of Jonah." These papers to be followed by discussion and remarks from the floor, speeches limited, as in the forenoon, to five minutes each. Adjournment will be made about 4.45.

There is every prospect of a large attendance. Churches cannot do better than to pay the expenses of delegates to these sessions, for there will be a great return in the quickened enthusiasm and enlightened vision of the workers. Reduced rates have been made for round-trip tickets by the New York, New Haven & Hartford Railroad Company (Old Colony System) from various points in New England. Dr. Herford is sure of a hearty welcome at this gathering, for it will contain many who have been inspired before by his wise, ardent words. I call attention especially to the fact that we have in this programme two representatives from denominations outside—Mr. Bailey and Mr. Goodrich. They will bring a great deal of information on methods and means in the Sunday-school

work. Mr. Bailey is one of the most popular and effective speakers in the Commonwealth; and Mr. Goodrich has been connected with the large, vigorous Sunday-school union of our friends in the Congregational Trinitarian fold for several years. All in all, the programme for the evening and the day sessions represents a variety of interesting and helpful topics.

This is what our neighbor, the *Congregationalist*, has to say concerning the importance of Sunday-schools in the life of the church at the present time: "The Sunday-school has done more along the lines of home missionary work, in promoting a popular and systematic study of the Scriptures, unifying churches in all denominations, and setting in motion the principles of Congregationalism, than any other institution." And the writer expresses the hope that at the coming meeting of the National Council something will be done to awaken still better interest in Sunday-schools, both among ministers and lay members; for only in this way can the future growth and the prosperity of the church be assured.

The lesson is plainly enough written on the sky of our Unitarian outlook, but somehow the workers in Zion do not always behold it. The loyalty, zeal, and strength of association which we are all desiring, can only be reached by planting early in the young generation the educational seeds of our faith. It is useless to organize a church in some community composed simply of adults. For a time it flourishes, and then withers away as the heat of the years falls on it. The surest guarantee for the expansion of our principles in organized form lies in the successful development of our Sunday-schools. Scholarly essays are certainly of value; but superior even to these productions, for the welfare of our denomination, is the hearty and wise cultivation of the young people; the winning of them to our side, and the training of them in right views and sturdy character. Although the recent annual meetings of the Unitarian Sunday School Society have been very largely attended, let this coming one be crowded to overflowing with delegates from churches far and wide.

"A Catechism of Liberal Faith," by Rev. Charles F. Dole, is now out, published by the Unitarian Sunday School Society. It is a book of one hundred and twelve pages, containing sufficient lessons for the entire winter's course, adapted to advanced classes. The subjects treated are those which would naturally come within the scope of Unitarian belief, and they are handled in the author's well-known vein. This manual is sure to be very helpful in the way of starting thought and quickening the minds of those in the Bible classes who may use it. Bound in cloth, pp. 112, price 35 cents single copy; or $3.50 per dozen.

We hear from many sources that the attendance in Washington will be very large at the sessions of the National Conference. The meeting of the Unitarian Sunday School Society on Tuesday evening, October 22, has already been announced to the readers of the *Unitarian*. I simply call attention to the fact that the programme includes some of the best speakers in the denomination, and the subjects are of vital importance. Those who are to give addresses are: President G. Stanley Hall, Clark University, Worcester, Mass.; Rev. Edward Everett Hale, D.D., of Boston; Rev. Thomas R. Slicer of Buffalo, N.Y.; Rev. Ida C. Hultin of Moline, Ill.; and Rev. Benjamin R. Bulkeley of Chicago, Ill. The subjects treated will relate not only to Sunday-school affairs, but to the young people and their relations to church life as a whole.

The Channing Hall "Talks" have started in a most satisfactory way. Rev. W. Hanson Pulsford is to speak to the three grades, —Primary, Intermediate, and Advanced,— all united in one general session, at 2.30 o'clock every Saturday afternoon. The lessons on the "Teaching of Jesus" are proving very popular. Taking the Parables as a basis gives a picturesque form to the instruction, and the applications run out into every-day life.

The one-topic graded lessons thus far published and ready for distribution are on the following subjects,—"The Kingdom of Heaven," "The Pearl of Great Price," "The House on the Rock," "The Leaven," "The Mustard Seed," "The Talents," and "The Sower."

The Unitarian Sunday School Society is planning the publication of picture cards for the very youngest pupils, which can be worked in worsted or colored. These will be accompanied by little leaflets, containing verses, texts, and directions. This form of lesson helps for little folk has proven very acceptable in other denominations, especially those prepared by Miss Lucy Wheelock. It is confidently believed that we can make them efficient aid in our work. They will probably be ready about the first of the New Year.

EDWARD A. HORTON.

He that is habituated to deceptions and artificialities in trifles will try in vain to be true in matters of importance; for truth is a thing of habit rather than of will. You cannot in any given case, by any sudden and single effort, will to be true, if the habit of your life has been insincere.—*F. W. Robertson.*

NATIONAL ALLIANCE OF UNITARIAN WOMEN.

The third meeting of the National Alliance will be held in Metzerott Music Hall, Washington, D.C., Oct. 23, 1895, at 2.30 P.M.

Accredited delegates, life members, officers, and standing committees of the Executive Board must present credentials.

At this meeting vice-presidents and directors will be elected, and a Nominating Committee and Committee on Credentials appointed.

The report of the special committee appointed to consider the question of establishing the office of honorary vice-president will be received and acted upon.

Reports of corresponding secretary and standing committees will be presented.

Branches are desired to give full instructions to their delegates.

Delegates unable to be present may send credentials and votes by mail to the recording secretary, before the meeting.

Members and friends are invited to visit the headquarters of the Alliance, which will be open day and evening, in one of the small rooms of the Metzerott building.

A public reception will be held by the officers of the Alliance in the parlor of the Arlington on Thursday, October 24, from 4 to 7 P.M. Members of the Alliance and all attending the Conference are most cordially invited.

The first regular meeting of the New York League of Unitarian Women for 1895-96 will be held in the Church of the Messiah, Park Avenue and 34th Street, New York City, on Friday, November 1, at 11 o'clock. Mrs. H. D. Catlin of Eastport, Me., and Rev. Mary J. Safford of Iowa will address the meeting.

Other prominent women are expected. It is hoped that many who may visit New York after the Conference at Washington will avail themselves of this meeting. All women are invited.

GUILDS.

A meeting is to be held at Washington during the National Conference in the interest of a union of the guilds and Unity Clubs. It will be held on Tuesday afternoon, October 22, at 2:30 P.M., in the side hall to the Metzerott Hall, in which the Conference is to assemble. It is desirable that all persons should attend this meeting who are in favor of a more efficient young people's organization. The subject is one of great importance, and it ought to secure an earnest consideration.

An effort is being made to reorganize the guild at Fairhaven, and to make its work more efficient. To that end we need above all else a definite purpose, and a union of aim and of effort among all the guilds. Why not have a common organization for all young people's societies, and have all of them joined together to accomplish some real work? So long as each guild marches by itself, it can accomplish but little.

The Young People's Guild of the First Parish of Northfield, Mass., has issued an attractive programme. It contains the list of officers and committees, the constitution of the guild, as well as a list of speakers, leaders, and topics for the year. One suggestive feature is the study of several of the religious denominations; and another is a series of a dozen studies of the life and work of the apostle Paul, under the leadership of the minister, Rev. George F. Piper.

The guild of the First Parish of Lexington, Mass., was visited on the evening of September 8 by Rev. George W. Cooke, the agent of the National Guild Alliance. He spoke of the proposed union of all the young people's societies, and the wish of many that a more efficient general organization should be secured. His remarks were accepted with much enthusiasm by the young people, who expressed their desire to join in an effort to do some definite work. They said they would gladly unite with the other guilds in any enterprise which would bring to their work a fresh purpose and something for them to do. The appeal for union, for enthusiasm, and for a definite aim, seemed to be acceptable to all the young people present, and to meet with their heartiest approval.

Rev. George W. Cooke, the agent of the National Guild Alliance, is ready to go anywhere to help in organizing guilds or to address the guilds already established on how to make the work more successful. He has just issued the following circular letter:—

"As the agent of the National Guild Alliance, I wish during the coming autumn and winter to visit as many of the guilds as possible, to find out their ways and methods, and to speak to them on the general guild work. Those who can arrange for such a visit are invited to call upon me or to write me. I may be found in the Unitarian Building (Room 11) Mondays, from 9 to 12 A.M. and from 2 to 5 P.M. My object in visiting the guilds and other young people's religious societies is that I may ascertain if it is possible to bring about an effective general organization, like that of the Young People's Christian Endeavor Society or the Young People's Christian Union. I have something definite to suggest as to how to secure such a result, and I wish to know

what the young people think about it and what they are willing to do."

The National Guild Alliance some time since appointed a committee, consisting of Rev. George W. Cooke, Miss Kate L. Brown, Mrs. Laura B. Martine, and Rev. B. R. Bulkeley, to prepare a service book for the use of young people's devotional meetings. That book has now been prepared, and is ready for publication. It contains twelve opening services, seven closing services, about fifty tunes, and about eighty-five hymns. The aim has been to make a book well adapted to the needs of guilds and similar societies, though it can be quite as successfully used in Sunday-schools or churches. Those who have examined it think the book a thoroughly good one.

In order to secure the publication of the book, it is necessary to guarantee a sufficient sale to meet expenses. Those wishing to use it are therefore asked to say what number of copies they will take. It is proposed to get the book out about November 15; but, in order to do this, subscriptions must be received by October 1 or soon after. The price will be fifty cents per copy in cloth or forty cents in paper, in any quality desired. Those wishing to subscribe for one or more copies should address George W. Cooke, 25 Beacon Street, Boston, Mass.

The committee wish to urge upon those interested the importance of immediate action in reference to the book. They feel that it will be a positive help to the guilds, and that the effort to secure its publication should be heartily seconded in a practical way. It will give to the young people's movement a more definite purpose, and arouse a new interest in it all along the line.

GEORGE W. COOKE.

TEMPERANCE WORK.

The Unitarian Temperance Society has arranged for a public meeting at the National Conference of Unitarian Churches at Washington.

The meeting will be held in All Souls' Church on Wednesday, October 23, at 3.30 o'clock. The general subject to be discussed will be "Modern Methods of Temperance Reform"; and addresses will be given by Prof. F. G. Peabody, secretary of the "Committee of Fifty for the Investigation of the Liquor Problem," Rev. Father Doyle, secretary of the Catholic Total Abstinence Union of America, and Rev. D. N. Beach of Cambridge, Mass. Mr. Beach will speak upon "Righteousness of the Norwegian System, and the Paramount Importance of its Application in America." Friends of the Unitarian Temperance Society, as well as all others interested, are urged to be present. The meeting will transact no official business, as that has been transferred to the annual meeting during Anniversary Week; but the character of the speakers invited insures a meeting of great interest and inspiration.

A new temperance leaflet, by Rev. Charles F. Dole, will be ready for distribution in October. It will be entitled "What Converted me." It presents the argument for total abstinence in such a way that it must appeal to all reasonable minds, and surely to those who wish to be governed by the larger motives of good citizenship. One cannot but wish that every Unitarian, men and women both, would read and ponder these pages.

The following is a specimen paragraph: "We do not need to prove that wine or beer always hurts the individual. Our problem is a social one: it is for American communities, and it is with reference to the immediate future. In this broad view, it is an admitted fact that, as regards waste and extravagance to the amount of hundreds of millions of dollars, as regards poverty, disease, domestic unhappiness, and cruel suffering of women and children, as regards crime, moral degradation, and political corruption, the American people have no habit so damaging on a vast scale to their vitality and their civilization as the use of intoxicating drinks. On the one hand is a tiny pleasure, mostly for the class who least need extra titillation of their palate or greater physical and nervous stimulus. On the other hand is a solemn and dreary weight of ills which almost every community is taxed to bear. Who will venture to claim here that 'the game is worth the candle'? This simple sort of consideration makes me a total abstainer. I will call it the *provisional* ground of total abstinence. It seems to me strong, reasonable, and practical. For as long a time to come as I can foresee I hold that it will be a great and distinct evil for our American people to use the alcoholic drinks. Nothing but good can come from the rule of voluntary abstinence. For the many it will be for their own good and for their wives and children. For the stronger and self-controlled it will be for the others' good; that is, the general good. In every case the slight sacrifice of a personal pleasure means nobler manhood."

New memberships will be gladly welcomed by the Unitarian Temperance Society. We must gauge our work of printing and distributing leaflets by our treasury receipts, and then depend upon our membership. One dollar (or more) a year makes one a member. It is certain that members help the cause in other ways than by this fee, but the society solicits all the dollars friends are willing to give. Address Unitarian Temperance Society, 25 Beacon Street. The treasurer, Mr. Frank B. Thayer, will acknowledge all receipts.

CHRISTOPHER R. ELIOT.

LITERARY NOTES.

The Open Court Publishing Company of Chicago will issue late in October an important book on the theory of evolution. Its author is Prof. E. D. Cope of Philadelphia, who stands at the head of the Neo-Lamarckian school of America, and represents the opposite extreme to Weismannism in evolution. In this book, which is entitled "The Primary Factors of Organic Evolution," Prof. Cope will seek to show, principally by an examination of the paleontological records (in which he has done his main original work), and secondarily by a review of the general results of embryology, biology, and comparative anatomy, what the *efficient causes* are that are concerned in the progressive development and perfection of the organic forms of the world. One of the most noteworthy features of the book will be Prof. Cope's attempt to show that every variation of organic beings has been produced by a direct efficient cause, and is not the result of chance,—a consideration which both Darwin and Lamarck overlooked. Prof. Cope also discusses the part which consciousness has played in the evolution of living forms. His book will be a storehouse of evolutionary facts and discussions, especially from the paleontological point of view, and undoubtedly the most complete handbook of the *purely mechanical* theory of evolution which exists. The original illustrations will be numerous and valuable.

The Atlantic (Houghton, Mifflin & Co.) for September contains some unusually brilliant contributions, among them an article by John Fiske that will be widely welcomed as giving remarkable historical credence to the beautiful and popular story of Pocahontas's rescue of Capt. John Smith, though Dr. Fiske points out that the incident was not unique by any means, the significance of Pocahontas's act being much enhanced by the white man's ignorance of the most usual Indian customs. Miss Agnes Repplier's witty protest against guides is an attractive essay; and Bliss Carman's poem, "A Sailor's Wedding," is very strong and pure.

New England Magazine (Warren F. Kellogg, Boston) for September is remarkably interesting and beautifully illustrated. There is an exquisitely done design of birds fluttering and flying and soaring over the treasured burying-ground of King's Chapel, a spot that thousands of visitors to Boston this summer have gazed upon with tender interest, illustrating a poem by Morris Schaff, "Over them all the sparrows sing." Winfield M. Thompson describes "The New North-east," being Aroostook County, Maine. The best popular account of the Pratt Institute that has yet been given appears in the article by J. F. Hopkins, one of the institute instructors. Everything in the magazine is of excellent quality.

"Charles Francis Barnard. A Sketch of his Life." By Francis Tiffany. Houghton, Mifflin & Co.—There is a double interest in this book,—Barnard himself, who was a man of genius and goodness, and Tiffany, who writes about him, and who has more genius than the author of his sketch, and certainly an equal share of moral character. If Tiffany wrote about Corbett or Fitzsimmons, we should read the work, although we usually avoid the copious literature of their affairs; but Barnard has intrinsic interest. He was a pioneer in child charities. He wrenched the old systems of philanthropy out of their rusted joints, and set them running in new grooves. His influence permeated from Warren Street and Boston through New England. He was a Unitarian Father Taylor. Such a man's life is worth something even of Tiffany's commemorative praise; and we are glad of the book, and place it there on our shelf alongside the Life of Dorothea Dix.

"The Friend of the People." By Mary C. Rowsell. Frederick A. Stokes Company. A story of the Reign of Terror, which is exceedingly vivid, and may be very helpful in giving picturesque illustration of that important epoch in the development of French republicanism.

"Power of Silence." By H. W. Dresser. George H. Ellis.—An interpretation of life in its relation to health and happiness. These essays are wise, discriminating, and thoroughly helpful in advancing that self-culture and self-restraint which the author so persuasively advocates. Life and all it brings ultimately depend on what each individual makes of it. To know self, and yet to restrain, guide, and overcome self,—that is the lesson taught as the key to health and happiness. The chapters upon "The Meaning of Suffering" and "Adjustment to Life," as well as the admirable concluding chapter "Self-help," will yield a rich harvest of suggestion if carefully studied.

Thomas Whittaker of the Bible House, New York, publishes three charming little gift books. Each one is a popular, readable, practical essay by the late Dr. Thorold, Bishop of Winchester. "On Children," "On the Loss of Friends," "On Being Ill." We know of no more reasonable, excellent helps in the various needs of life than these friendly, earnest addresses of Dr. Thorold's.

CHILDREN'S CORNER.

GOING BACK TO SCHOOL.

A merry tramp of little feet.
  Just hear the sweet vibration!
The children over all the land
  Have had a long vacation,
And back again they haste to take
  In school the dear old places,
To measure out the days by rule,
  With fair, unshadowed faces.

They troop along the city streets.
  Grave eyes grow young that see them,
And wistful hearts from every blight
  Of sin and pain would free them.
Athwart the dusty ways of 'change,
  With wafts of flowers and grasses,
As if to music sweet and strange,
  The brilliant army passes.

We older people like to watch
  Our little lads and lasses,
As sturdily they set to work
  In sober ranks and classes.
Such happy brows are overbent
  To con the pictured pages,
Such earnest wills are wrestling with
  The story of the ages.

And, sometimes sighing as we gaze,—
  So fast the bairns are growing,—
We think of darker skies to come,
  For these so glad and glowing.
Fain would we keep the children still
  Brown-cheeked and blithe and ruddy,
With nothing harder in their lives
  Than days of task and study.

But God, our Father's wiser love,
  Prepares them for the evil.
This army yet shall wage the war
  With world and flesh and devil.
God bless them in the coming years,
  And guard the waiting places
Which, by and by, he'll bid them fill,—
  His smile upon their faces.

—*Mrs. M. E. Sangster, in Sunday School Times.*

PAINTING A FROG'S PORTRAIT.

One of my pets was a frog, about half grown. He would hop upon my hand to the tip of my finger, and sing (or croak) as long as I chose to hold him. I was an invalid just then, and, when I felt lonely and my husband was away, I used to give a little croak to invite the frog to a duet; and he would set off as if his life depended on his song, no matter what the hour might be.

One day I wanted to paint him in a picture, and tried to take a profile view. But he would not let me do it. Whenever I placed him in the right position, he would hop around so as to face me, and then go on my paper. Then I bethought myself of putting him in a plate with some water, so that he might be comfortable. This plan answered very well; but, when I turned the plate around so as to get a side view, he hobbled around also, and would face me. Then I tried edging round the table myself, but with the same result, so that I was obliged to hold him sideways while I drew him. But, whenever I raised my head to look at him, he raised his, too, and lowered it again when I began to paint; and so we went on nodding at each other, like two Chinese mandarins.—*Pall Mall Gazette.*

CONFESSION.

Dear pussy, I love you, an' I's your true friend,
'Cause I saved you a whippin' to-day,
When cook missed her custard, and every one said
It was puss that had stealed it away.
You know you are naughty sometimes, pussy dear,
So in course you got blamed, an'—all that!
An' cook took a stick, an' she 'clared she would beat
The thief out that mizzable cat!
But I—didn't feel comfor'ble down in my heart.
So I saved you the whippin', you see,
'Cause I went to mamma, an' telled her I 'spect
She'd better tell cook to whip me.

'Cause the custard was stealed by a bad little girl
Who felt dreffely sorry with shame,
An' it wouldn't be fair to whip pussy, in course,
When that bad little girl was to blame.
"Was it my little girlie?" my dear mamma said.
I felt dreffely scared, but I nodded my head;
An' then mamma laughed. "Go find nurse, for I guess
There's some custard to wash off a little girl's dress."
Well, then, 'course they knew
It was I, an' not you,
Who stealed all the custard, an' then ran away
But it's best to be true
In the things that we do,
An'—that's how I saved you a spankin' to-day

—*Churchman.*

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

NATIONAL CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES.

Washington, D.C., October 21-24.

PROGRAMME.

MONDAY EVENING, OCTOBER 21.

4 P.M. Meeting of the Council at "The Arlington."

8 P.M. Sermon, "Our Gospel," Rev. Minot J. Savage, Boston.

TUESDAY, OCTOBER 22.

Tuesday Morning.

9 A.M. Communion Service, conducted by Rev. Robert Collyer of New York.

10 A.M. Address of Welcome by Hon. Carroll D. Wright, Chairman of the Board of Trustees of All Souls' Church, Washington. Response by the President. Appointment of Committees, etc

10.30 A.M. Address by Rev. George Batchelor, Cambridge, Mass., Chairman of the Council and Secretary of the American Unitarian Association.

11.10 A.M. Address by Mrs. Emily A. Fifield, Boston, Secretary of the National Alliance of Unitarian and Other Liberal Christian Women.

11.30 A.M. Address by Rev. Brooke Herford, D.D., London, representative of the British and Foreign Unitarian Association.

12.10 P.M. Introduction of new business.

12.30 P.M. Report of the Business Committee.

Tuesday Afternoon.

2.30 P.M. Side Hall, Metzerott. A meeting to consider the proposed consolidation of Guilds, Unity Clubs, and other Young People's Societies.

3 P.M. "The Church and the Masses," a paper by Rev. John Cuckson, Boston, Mass.

3.30 P.M. "Our Congregational Polity," a paper by Rev. Edward E. Hale, D.D., Boston, Mass.

4 P.M. Discussion, to be led by Rev. Frederick L. Hosmer, St. Louis, Mo.

Tuesday Evening.

7.45 P.M. "Our Young People: Their Relations to Church, Denomination, and Life at Large." Opening remarks by Rev. Edward A. Horton, Boston, the Chairman of the evening. Prof. G. Stanley Hall, President of Clark University, Worcester, Mass., will speak on "Pedagogical Methods in Sunday-school Work." Rev. Benjamin R. Bulkeley, Chicago, Ill., "Cultivation of the Spiritual Nature" (Guilds); Rev. Ida C. Hultin, Moline, Ill., "Religious Development through Intellectual Leadings" (Unity Clubs); Rev. Thomas R. Slicer, Buffalo, N.Y., "Character and Citizenship through the Sunday-school"; Rev. Edward Everett Hale, D.D., Boston, Mass., "Enthusiasm for Humanity" (Lend a Hand Clubs, etc.).

WEDNESDAY, OCTOBER 23.

Wednesday Morning.

9 A.M. Devotional Meeting, to be conducted by Rev. Stephen H. Camp, Brooklyn, N.Y.

10 A.M. "Church Extension." Addresses, twenty minutes each, by Rev. Messrs. D. M. Wilson, D. W. Morehouse, George L. Chaney, T. B. Forbush, A. W. Gould, and C. W. Wendte.

12 M. Report of the Business Committee.

Wednesday Afternoon.

2.30 P.M. Meeting of the National Alliance of Unitarian and Other Liberal Christian Women. At this meeting Vice-Presidents and Directors will be elected, and a Nominating Committee and Committee on Credentials appointed.

Reports of Secretaries and Standing Committees will be presented, and matters of general interest considered.

3.30 P.M. Public Meeting, under the auspices of the Unitarian Temperance Society, in All Souls' Church, 14th and L Streets, upon "Modern Methods in Temperance Reform." Addresses will be made by Prof. Francis G. Peabody, Secretary of the Committee of Fifty for the Investigation of the Liquor Problem; Rev. A. P. Doyle, General Secretary of the Catholic Total Abstinence Union of America; and Rev. D. N. Beach of Cambridge, Mass., who will speak upon "The Righteousness of the Norwegian Principle and Paramount Importance of its Application in Temperance Reform."

4 P.M. Meeting of the Unitarian Temperance Society.

Wednesday Evening.

8 P.M. "The Origins of Liberal Thought in America," a paper by John Fiske, LL.D., Cambridge, Mass.

9 P.M. "Our Unitarian Theology," a paper by Charles Carroll Everett, D.D., LL.D., Dean and Bussey Professor of Theology, Harvard University.

THURSDAY, OCTOBER 24.

Thursday Morning.

9 A.M. Devotional Meeting, to be conducted by Rev. Edward Hale of Orange, N.J.

10 A.M. Four papers, twenty-five minutes each, as follows: "The Holy Spirit," by Rev. Howard N. Brown, Boston; "Incarnation," by Rev. William C. Gannett, Rochester, N.Y.; "Atonement," by Rev. W. Hanson Pulsford, Waltham, Mass.; "Forgiveness," by Rev. Mary A. Safford, Sioux City, Ia.

11.45 A.M. "The Japan Mission," by Rev. W. I. Lawrance.

12 M. Report of the Business Committee.

12.15 P.M. Election of Officers.

Thursday Afternoon.

3 P.M. "The History and Principles of the Unitarian Church in Relation to Social Problems," a paper by Prof. Francis G. Peabody, D.D., Cambridge, Mass.

3.30 P.M. "The Modern Applications of these Principles," a paper by Anna Garlin Spencer, Providence, R.I.

4 P.M. Discussion, to be led by Rev. Joseph H. Crooker, Helena, Mont., and Rev. Paul Revere Frothingham, New Bedford, Mass.

4 to 7 P.M. The officers of the Alliance will hold a public reception in the parlor of the Arlington. All members of the Alliance and all attending the National Conference are most cordially invited to be present.

Thursday Evening.

8 P.M. Platform Meeting. Subject, "The Outlook." Rev. Rush R. Shippen, Washington, D.C., will preside. Addresses by Rev. Edward Everett Hale, D.D., Boston; Rev. Brooke Herford, D.D., London; Rev. Minot J. Savage, Boston; and others.

Athol, Mass.—Second Church: A week before its annual parish meeting this church holds a report meeting each year, at which reports from the pastor and the officers of the society and its various branches are read. These reports are not put on file, as is customary with most churches, but are copied into the "Church Record" book. This has been done ever since the church was founded (eighteen years ago). The following is an outline of the history of the church prepared by our pastor: Nov. 17, 1876, new church proposed at a meeting held at the Pequoig Engine Hall; Feb. 11, 1877, first service held in Starr Hall; June 11, 1877, Second Unitarian Society incorporated; June 12, 1877, Rev. James C. Parsons installed; July 1, 1877, first Sunday-school service; Sept. 6, 1880, ground for church broken; Sept. 7, 1881, church dedicated; April 11, 1882, Rev. Charles P. Lombard installed; June 11, 1885, Unity Hall and the vestry dedicated; June 29, 1888, Rev. Charles Edwin Perkins installed; Oct. 22, 1888, "Guild of the Good Shepherd" organized; Nov. 17, 1892, Rev. Walter Eustace Lane ordained and installed; July 11, 1895, Rev. Carl George Horst installed.

Bath, N.H.—All Souls' Church of Bath, N.H., has had quite an awakening to its spiritual needs. Sunday, August 11, Dr. Beane of Newburyport, Mass., was present; and on the previous evening he baptized eleven adults, and Sunday morning he preached and administered the sacrament to twenty persons, and Sunday evening he baptized four children. A covenant was signed; and "All Souls'" is now a church in full communion, and not merely a society. The iron-clad creeds of orthodox churches have ruled in the valley of the Ammonoosuc until many have become unbelievers in a loving, merciful Father and Jesus Christ our high priest.

Battle Creek, Mich.—Rev. Thomas J. Horner began his ministry here September 1, and was greeted with a congregation which taxed the seating capacity of the church, so that chairs were brought in to accommodate the people. The sermon was from the text, "Seek ye first the kingdom of God." The Sunday-school opens well. The lecture committee announce a programme that will cost them $1,400 for the winter. The course will be opened November 20 with the Thomas Orchestra of Chicago.

Boston, Mass.—The arrival of Dr. Herford from England has filled every one with a desire to hear his voice again; and, although he comes chiefly for a needed rest, he has promised several addresses, and also to occupy again his old pulpit in Arlington Street. He will deliver the Dudley lecture at Harvard University and give an address at the National Conference at Washington. Dr. Herford was interviewed by a *Boston Post* reporter immediately upon landing: and his first words were: "Well, this beats all. You American newspaper men are everywhere. I have just placed foot on American soil, and the first person I meet is a newspaper reporter. Well, I am glad to see you. Come, we will go over here and sit down."

After obtaining seats in the waiting-room of the Union Station, Mr. Herford said: "I am pleased to see so fine a day. The voyage was a fair one, and there were upwards of eleven hundred passengers

oard the great steamer. Being out upon e broad, rolling, restless ocean has its arms; and many thoughts are suggested hen you stand upon the deck and look out pon the great expanse of heaving sea."

Mr. Herford was asked by the reporter r a comparison of the American and Eng-sh congregations, regarding which he id: "The church people in England work ore steadily than in America, and you will ot find as much 'go' as in this country; nd the English church-going folk seem to ossess greater staying qualities. There is o closing of churches in England; and the eople there seem to find a pleasure, as well s a spiritual benefit, in attending divine orship each Sabbath. When the tolling ells summon the hour for devotion, you ill find the streets crowded with people hurchward bound. I think they attend hurch better on stormy Sundays than the eople of America; and, no matter if there s a downpour of rain, you will find the ongregations large, which is an excellent nanifestation of their zeal in church work. Yes, the people in England, particularly in London, enter into the services with great enthusiasm. They form a large chorus by nearly everybody singing, and this one feature makes the service especially interesting."

Mr. Herford had but little time to spare, so was not at liberty to converse with the reporter but a short time. He will attend the National Unitarian Conference at Washington in October; and at that gathering, which is expected to be a large one, he will read a paper on "The Outlook for Unitarianism in England." He was asked by the *Post* man what the outlook for this denomination was in that country, and his reply was: "The work of Unitarianism in Great Britain is moving slowly ahead, not taking so great strides as in America, but is taking deep root and getting a firm hold as it gradually progresses. It is not old in England; yet people are taking to its doctrines with much spiritual energy, and eventually it will be one of the great religious movements in the Old World."

Chelsea, Mass.—After a vacation of two months services were resumed at the First Unitarian Church, under charge of Rev. A. P. Reccord, a graduate of the Harvard Divinity School of Cambridge, who has accepted a call as pastor to this church. The ordination service will take place on the evening of the second Wednesday in October. A course of five lectures under the auspices of the Chelsea Branch of the Women's National Alliance are announced for Monday evenings in October and November, Rev. M. J. Savage opening the course October 14, followed by Rev. Thomas Van Ness on October 28, Miss Margaret B. Barnard November 4, Rev. S. M. Crothers November 11, and Rev. Charles G. Ames November 18.

Concord, N.H.—Regular services were resumed at the Unitarian church on Sunday, September 8. The church was well filled. The minister, Rev. Frank L. Phalen, took for his subject "The Dignity and Joy of Service"; and his sermon was a most practical and helpful one. The prospect is very encouraging for a prosperous year in the different branches of church work. The Parish Fund Society is making preparations to give a "Kirmess" the last of October.

Farmington, Me.—Our church here has been open all through the summer. Through the kindness of Rev. A. C. Nickerson of Exeter, N.H., whose summer residence has been in Farmington for many years, the minister, Rev. W. H. Ramsay, was able to take two weeks' vacation. The work in Farmington is progressing steadily along constructive lines. The hour of our service has been changed from the afternoon to the forenoon. It was expected that this change would cause a considerable falling away in the size of our congregations, as a number of persons from other societies were accustomed to drop in to our afternoon services. The change has not very seriously affected the size of our congregations; and the loss in numbers has been about made up by the addition from the pupils of the normal school, which has just reopened. Our accessions from this source have been very small in proportion to the entire number of students. But, considering the character of the religious influences that prevail in the State institution and the independence and courage of conviction that is needed to break away from these influences, the wonder is that even so many are willing to bear the reproach of heresy. The normal school is conducted in the interests of a strictly "evangelical" Orthodoxy. It is a sad thing that so many of our bright young men and women should be subject to these narrowing influences, and especially so when we reflect that they are to be the teachers and moulders of the minds of thousands of children throughout the State in a few years.

Commencing the first Sunday in October, evening services will be held in our church until June. These services will be under the auspices of our Unity Club, which has just been organized, and which starts out with a very encouraging membership. A series of short addresses will be given, alternating with "talks" on "The Religious Influences of the Great Poets"; and the services will be enlivened by plenty of music and the accompaniment of an orchestra.

Our Ladies' Society, which has been in existence for some time, and has done some excellent service for the church in various ways, has just organized itself into a branch of the National Alliance. On the whole, our church in Farmington may be said to be very much alive.

Gardner, Mass.—Mr. William Channing Brown was ordained and installed pastor of the First Unitarian Society of Gardner, Mass., on September 11. Council convened in the vestry of the church at 11.30 A.M. Rev. A. F. Bailey of Barre was chosen moderator, and Mr. L. A. Wright of Gardner clerk. The council found the candidate worthy, and approved the action of the Gardner society. At 2.30 P.M. the ordination took place, according to the following programme: voluntary (Mendelssohn); moderator states results of council; anthem, "Peace, be Still," girls' chorus (F. Berger); invocation, Rev. Edward Green, Petersham; reading of Scripture, Rev. W. F. Greenman, Fitchburg; hymn, read by Rev. M. W. Pratt, Templeton, "O God, thy Children gathered here," etc.; sermon, Rev. W. W. Fenn, Chicago, Ill.; ordaining prayer, Rev. George M. Bodge, Leominster; response, "If, with All your Hearts," Mendelssohn, Miss Kidd; charge to the minister, Rev. George W. Kent, Worcester; solo, "How Beautiful are the Feet" (Handel), Miss Kidd; right hand of fellowship, Rev. William L. Walsh, Brookfield; charge to the people, Rev. E. A. Horton, Boston; concluding prayer, Rev. William Brown, Tyngsboro; hymn, read by Rev. Edward Green, Petersham, "Father, hear the Prayer we offer," etc.; benediction by the pastor.

The day was propitious, the church filled. There were large delegations from neighboring churches, and the universal feeling was that the right man had found the right place.

Ithaca, N.Y.—Rev. Dr. Scott, pastor of the Unitarian church, took part in the recent reopening services of A. M. E. Zion Church, and was very cordially received. The daily press commented upon his address very favorably, saying, "Mr. Scott's address made a deep and lasting impression on all present."

Lynn, Mass.—The literary class of the Unitarian church has gained some notoriety for the thoroughness and original methods of its work. Under the leadership of Rev. S. B. Stewart its winter evening studies are models of historical research made popular. Last year "Colonial Massachusetts" was the subject examined. This season the outline already published is intended to cover the various schemes of reform looking toward "Ideal Government." The aim of these studies is to bring out a few old and curious books not often opened in our time, the fruit of vagaries, wisdom, and humanity; to bring forward their authors,—poets, philosophers, visionaries,—all oppressed by the spectacle of the masses of humanity suffering from ignorance, poverty, and injustice, each coming with a scheme of relief and a benevolent enthusiasm. They were all trying to solve the world-old problems. "The old order changes," and we see all things in new light to-day. But the books and the men, like milestones, some in full view, others overgrown and lost sight of, indicate the movement of noble thought for the improvement of human society. Among the prominent divisions of the subject may be named Plato's "Republic," Saint Augustine's "City of God," Sir Thomas More's "Utopia," Bacon's "New Atlantis," Morelly's "Basiliade," Owen's "New Views of Society," Fourier's "Theories," extracts from Emerson, Southey, Wordsworth, and Channing.

Milton, Mass.—Rev. Roderick Stebbins has returned from his summer vacation, which was spent in San Francisco at his father's home, and resumed his duties as pastor of the First Church in Milton. This church is one of those which never close during the minister's vacation; and the summer services this year have been well attended, the girl choir attracting much attention and very materially adding to the interest of the services.

Newburg, N.Y.—Services were resumed Sunday morning, September 1, at the Church of Our Father, by its pastor, Rev. Arthur H. Grant, who was greeted by the largest morning congregation, with perhaps one exception, that had ever gathered to hear him. This encouraging circumstance was due to a card, printed by order of the board of trustees, and mailed in due time to every church member. It read as follows: 'The Church of Our Father will resume its regular morning services on Sunday, September 1. It would be a great encouragement to the pastor to be greeted at this first service by a large congregation. We hope, therefore, that all of the congregation who are in town will make a special effort to be present at this time. The Sunday-school will reopen September 8. Evening services will not be resumed until a later date." A falling-off in congregations during the summer vacation is not an uncommon event in many of our churches. Many attendants lose their ephemeral interest in the services, while often the more stable element are attacked by a sort of Unitarian inertia. In all such cases the card method of the Church of Our Father may be resorted to with a possible great advantage.

Newburyport, Mass.— Robert Collyer spent the month of August in Newburyport, sharing the delights of an old seaport and its surroundings. Though it was vacation, the Newburyport church was opened one Sunday, and a large audience braved the severe rain. Mr. Collyer preached on another August Sunday in the old, quaint meeting-house at Rocky Hill, in Old Salisbury, to a congregation, notwithstanding it

is an orthodox Congregational church, that filled every nook of the house. The Newburyport Women's Alliance had a vacation meeting addressed by Mr. Collyer, at which, on short notice, two hundred women were present.

Joseph May of Philadelphia made his former parishioners happy by occupying the pulpit on the last Sunday in August.

Meanwhile Mr. Beane preached at the Weirs Grove Meeting and in the White Mountain district, so that vacation has not been wholly fallow-time.

Oakland, Cal.—The resignation of Rev. C. W. Wendte was not accepted by the congregation to whom he has so acceptably ministered for nine years; and we are glad to learn that the financial conditions, which were the sole cause of Mr. Wendte's resignation, have been so far modified as to satisfy every demand, and Mr. Wendte has withdrawn his resignation.

We hope that restored business will bring prosperity that will enable this church to lift its financial load, and make it possible for their minister to remain with them for many years.

Peterboro, N.H.—The First Unitarian Church issues a twelve-page monthly paper, *The Ariel: God's Messenger of Light*, edited by the minister, Rev. G. E. Littlefield. In the announcements contained in this paper appear the notices of services to be held in all the other churches of Peterboro, including St. Peter's Catholic Church. The *Ariel* is full of inspiring words, from the minister's sermon on "Christian Fellowship" to the guild essay by Miss Day on "Goodness."

Portland, Ore.—Our church has this year for the fourth season kept open house all summer. The evening services have been suspended during the period when a large number of our people are away from town; but the morning services have been continued, and have had from a third to a half of the winter congregations, which we think very gratifying. The Sunday-school has also kept open without interruption, though with an attendance reduced to about one-fourth; and the time has been used in a review of the last year's lessons. The Women's Auxiliary, too, has held informal social meetings weekly at the homes of the members, continuing the practice of last year. Mr. Wilbur was away from the church during all of July, spending a part of his vacation in climbing Mt. Adams, as reported in the last number. The pulpit was supplied by Dr. Eliot, Rev. Dr. Acton of Seattle, and Rev. Mrs. Sprague of San Francisco. Dr. Acton attracted many of those who used to hear him when pastor of the Methodist church here. Mrs. Sprague, whose husband delighted so many of us in June, not only by his two fine sermons, but by his week's stay in Portland, drew an unusually large congregation for summer. We hope we may hear them both again. Rev. F. H. Adams of Centralia, Wash., also occupied our pulpit one Sunday. These many opportunities of hearing visiting ministers of our faith suggest a delightful contrast to the days when the nearest Unitarian church was that at San Francisco. Dr. Eliot and his family are spending a long vacation at their summer home at Hood River, whence he will return in October to relieve Mr. Wilbur, who goes to the National Conference at Washington, and will afterward visit his parents in Vermont. We are looking forward with hope to an unusually good and successful year of church work, which will be well launched before the end of September.—*Pacific Unitarian.*

Roslindale, Mass.—The Unitarian church was the scene of an unusually interesting ceremony on Wednesday evening, when Richard Wilson Boynton and his wife, Harriet Barton Boynton, recent graduates of the Meadville Theological School of Meadville, Pa., were ordained and installed as ministers of the Unitarian society of Roslindale. The ceremonies of a husband and wife being ordained and installed as teachers of the gospel in connection with the same society were sufficiently novel to attract an audience which filled the little church on South Street. The flower committee had transformed the interior of the edifice by the use of beautiful plants and blooms in great variety. The service opened with an organ voluntary and the singing of "How Lovely are the Messengers!" from Mendelssohn's "Saint Paul," by a quartette. Invocation was offered by Rev. Alfred R. Hussey of West Roxbury, and readings from the Scriptures by Rev. William H. Savary, Green Harbor, Mass. The sermon was delivered by Rev. Edward A. Horton of Boston, from the text, "Able ministers, not of the letter, but of the spirit." Rev. Abraham W. Jackson of Concord, Mass., made the prayer of ordination, the quartette responding. Mr. Soloman B. Stebbins, a member of the society since its organization, made a brief address of welcome; and the charge to the ministers was given by Prof. George R. Freeman, Meadville, Pa. Rev. Christopher R. Eliot of Boston, a close friend of Mr. Boynton, extended the right hand of fellowship. Rev. Joel H. Metcalf of Burlington, Vt., a former pastor of this society, gave the charge to the people, the closing prayer being offered by Rev. William L. Walsh of Brookfield, Mass. The exercises closed with the benediction by the pastor.

Salem, Mass.—The churches are gradually resuming their work, and are looking forward to a period of more than usual activity. The Alliance have had several pleasant summer meetings.

San Diego, Cal.—Rev. J. F. Dutton has arranged to preach to his former parishioners here until November 1,—a happy relation for both parties. Rev. A. J. Wells occupied the pulpit in October, and Mr. Dutton preaches in Redlands.—*Pacific Unitarian.*

San Francisco, Cal.—At the First Unitarian Church, on September 8, a presentation of an oil portrait of the senior pastor, Rev. Horatio Stebbins, was made by the ladies of the society, it being the thirty-first anniversary of his settlement. Mr. Sheldon G. Kellogg made the presentation address on behalf of the ladies. The portrait, which is said to be a very successful likeness, is painted by Miss Withrow, and is to be hung in the vestry of the church.
—The pastor of the Second Church, Rev. Leslie W. Sprague, believes we have a gospel, and that we ought to preach it. He believes that a "revival," an awaking of religious interest and enthusiasm among rational people, is very much needed. He therefore announces a course of Sunday evening "Unitarian Revival Sermons." The course began Sunday night, September 8, and will continue for several weeks.

Shelbyville, Ill.—The Unitarian church was well filled September 1, many from the country being present. At the close of the sermon and during the singing of that beautiful hymn written by the Catholic, Father Tabor,—

"There's a wideness in God's mercy
Like the wideness of the sea,"—

Col. John Sobieski came forward, and gave his hand as a token of his desire to become a member of the congregation. The pastor took his confession as follows: "My brother, is it your solemn purpose to live a Christian life, taking Jesus as your teacher in morals and religion, that you may get good, be good, and do all the good you can by the grace of God?" The answer came, "That is my purpose." "Now," said the pastor, "all present who will clasp our brother's hand on this simple confession are invited to do so while we sing 'God be with you till we meet again.'" Nearly every one present, including those of other congregations, came forward, and gave Col. Sobieski the hand of fellowship during the singing. Then Brother Douthit spoke of how, as a boy at school, he was thrilled with the story of Poland's struggle for liberty, and how, later in life, he had been interested in the story of the Polish brethren who were a body of heroic Unitarian noblemen three hundred years ago. He expressed his joy and gratitude that God had sent a man to-day of the truly royal line of Poland's patriots and benefactors to be a communicant of this congregation, and help them in their Christian endeavors. By request, Col. Sobieski would now make such remarks as the spirit moved him.

"I was born and brought up," said the colonel, "in the Roman Catholic Church, and held to that faith till Pope Pius IX. excommunicated King Victor Emanuel of Italy. I was in such strong sympathy with Victor Emanuel in his effort to free Italy that I concluded I would rather go to hades with him than to go to heaven with the pope. So I left that communion, but with no unkind feeling toward the old mother Church or any member of it. I knew then and know to-day a great many of the most saintly men and women who are connected with the Romish Church. Indeed, I can never hope to be half as good a Christian as my own dear mother was, who lived and died a member of that Church. Latterly I united with the Episcopal Church; but I found, as I became more acquainted with many peoples, and began to investigate these things, that I was not at all in harmony with the special tenets of that Church, and so, for honesty's sake, I withdrew from it a few months ago. The more I thought about it, the more I wanted to belong to a body of communicants that would allow me independence of thought and full liberty of opinion as a disciple of the Great Master. I wanted also to be identified with a body of Christian believers that recognizes the equal rights and privileges of all men and women of all races and colors. I wanted a church that would allow our wives and mothers and sisters an equal voice and vote in the government of the Church and the State. I found to my joy that this congregation was established on just such a broad basis of Christian freedom, brotherhood, and unity. And, in joining this congregation, I am glad to feel that I have not really separated from any of the good people of the congregations whose creeds I cannot indorse, but have rather united with the larger brotherhood of all humanity. I ask your prayers, brothers and sisters, that I may be and do something worthy of this, I esteem, great privilege."

Toledo, Ohio.—Rev. A. G. Jennings, pastor of the Church of Our Father, preached during September from the following themes: September 1, "Beginnings"; September 8, "The Man who waits"; September 15, "Another Consideration of Life after Death"; September 22, "Restlessness"; September 29, "A Jealous God."

West Paris, Me.—While Dr. Bolles of the Church of the Eternal Hope, New York, was spending his vacation here, he was so generous as to give the people of this vicinity the privilege of listening to his eloquence on four occasions. We also received through his kindness money enough to be a great help toward paying for our summer's preaching. Though his is a Universalist church, we desire to thank him through your magazine. E. E. L.

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"UNPARDONABLE SIN."

SERMON BY REV. J. E. ROBERTS, OF ALL SOULS' CHURCH, KANSAS CITY, MO., PREACHED SEPT. 22, 1895.

"But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation."—MARK iii. 29.

The one thing clear about this passage is the affirmation that there is an unpardonable sin. Beyond that the statement is vague. The sin that hath never forgiveness is declared to be the sin of blasphemy against the Holy Ghost, but what blasphemy against the Holy Ghost may be is open to a wide and interesting variety of opinion.

One may at least be pardoned for a feeling of surprise that there should have been left any room to doubt what this particular sin may be. It would seem that the one sin above all others ought to have been set forth in terms admitting of no ambiguity. Whatever this sin may be, all other sins appear commonplace compared with it. They may be many and like scarlet, but they can be made as white as wool. But there is one hurt for which theology has no balm, one wound that will not stanch its flow at the touch of the divine hand, one sin, and one alone, before which the Almighty stands powerless; and we have not been told definitely what that sin is.

This seems like an oversight. It is as if a man were starting out upon a strange road, and is informed that there are many frightful precipices by which he must pass. To fall over would be certain death. But there are numerous and conspicuous danger signals, and with due care the road is safe. And, besides, there are terrible quagmires and quicksands, in which he would surely sink out of sight. However, these are all carefully marked and roped off. Red lights burn there at night, and with proper caution there is really no danger. But there is one place which is the worst of all, and this place is not marked by day or night. The community ought either to condemn the whole road or petition for a new survey, and locate the fatal spot.

From the doctrine of sin in general the unpardonable sin is a picturesque and fitting deduction. The doctrine of sin is a poetic fiction elaborated into a system of dogmas. It starts from a fiction construed as a fact. The story of the fall of man in the Garden of Eden six thousand years ago has been taken too seriously. Theology was simply misled by it. The writer of that story may never have dreamed that it would be taken literally, just as Homer knew and supposed every one else would know that his epic of the Trojan war was imagination's happy triumph rather than history's serious task. John Milton must smile sometimes to see serious and unimaginative people read and regard as fact his wonderful story about the war in heaven and Satan's overthrow and fall with his angels nine days down to hell. But what can be done? The Greeks used to say that in the presence of stupidity the gods themselves are helpless.

The dogmas built upon this ancient fiction stay right with us, and adopt the language and manners of the present age, although the scholarship of the world agrees that man began his career upon the earth in a totally different way and at a vastly earlier period than that alleged in the Eden story.

Derived from a fiction, it is but natural that sin should at times appear like a fiction; and so it does. The first sin, the present act of all sin, was an act having in itself positively no moral quality what-

ever. It was disobedience, it is true, but disobedience of a purely arbitrary command. The apple was not only good for food, but the effect of eating it was to lead to knowledge and make one wise. And, when they had eaten of the forbidden fruit, the gods said, "They have become as one of us!"

From any consideration, except only that they had been commanded not to eat of it, the eating of that particular fruit was the eminently proper thing. Thus the first sin was an act wholly right in itself, and wrong only because of an arbitrary command. Sin was not immorality: it was a moral fiction. This strange conception has persisted with amazing force. Even now there are a few people who speak slightingly of "mere morality." Admitted correctness of life, involving justice, honor, uprightness, kindness, and sympathy, count for nothing if there is some defect in matters of speculative belief, while a life of wickedness may, in a moment, be made as if it had not been by saving faith. In this moral jugglery a wealth of character and high moral attainment is made to appear less than a very small amount of faith. We should in justice say that this way of stating the doctrine of sin is not greatly in vogue. Theology is open to the sense of shame, and has at least the merit of concealing its inconsistencies, if it has not the virtue of abandoning them.

Perhaps this would be a statement which all the believers in the old system would indorse. A man cannot be good enough to be saved without the atonement of Christ, and a man cannot be so bad but he may be saved by that atonement.

Sin is highly supernatural; that is, it is not a violation of a natural law, and recovery from it is not secured in a natural way. It is out of nature in its origin, and above nature in its remedy.

Having thus assumed the supernatural nature of sin, there was no reason to prevent the further assumption of a transcendent climax of sin which should baffle the Omnipotent. When the imagination parts company with nature and becomes a law unto itself, it makes even the Infinite subject to itself. When it was assumed that sin was an act involving an infinite degree of guilt, deserving of an infinite punishment, and remediless save only by an infinite atonement, this series of infinities lacked nothing but the superlative infinite; and that was supplied by the unpardonable sin.

The doctrine of forgiveness fully carries out the theory of sin. It is based upon the conception of a God essentially manlike. It assumes that God was the one wronged by man's sin,—God was offended, God needed to be propitiated. The reparation must be made to him.

Therefore, the forgiveness of sins is an act that is accomplished at the tribunal of God without reference to the effect of that sin upon the world. The sinner's victims have no claim; and, if they have, they have no recourse. Plunged into misery or despair, they may continue to suffer as the result of the wrong they have sustained, while the one who wronged them is triumphantly happy, having made his peace with God.

The slow but resistless trend of thought away from the anthropomorphic conception of God will ultimately reverse the plan of salvation by utterly changing the doctrine of the forgiveness of sins. The sins of man may be many and great, but they cannot hurt God. The peace of the Infinite cannot be disturbed. The Eternal One was never angry. The stability of his moral government was never imperilled by fancied revolt of apostate angels in heaven nor by the sins of man upon the earth. Reason never did and never will lend its sanction to the claim of theology that the great God, Maker and Ruler of the universe, was moved in high heaven by indignation and wrath, and cried out for vengeance and blood. The old conception of God must go with the old theology, and the old wooden plough and the old stage-coach and the old tallow dip, and whatever else belonged to the time of man's immaturity. That theology, without question, was written and believed in, and is believed in still, by men who thought to do honor to God. But do they? Is it honor to God to conceive of him as a being infinite in all his attributes, and yet enraged by the ignorance and weakness of creatures whom he himself had made ignorant and weak, and refusing to be reconciled except by the sacrifice of another divine being?

Let the world revere Jesus for his loyalty

to truth, believe in him for his deep spiritual insight, adore him for his sublime moral excellence, emulate him in his courage and fidelity; but let it cease to say that the Maker of the seven stars and the solar year demanded that cruel assassination.

The doctrine of sin has magnified man and minimized God. It exaggerates man until he is entirely outside of all natural relations. A finite creature of a fleeting day, his act involves an infinite consequence of eternal suffering, and that suffering having no end and no justification but to satisfy an offended God. An exceedingly wicked and cruel prince might consign his enemies to lifelong torture; but the humane nations would open those chambers of torture and liberate the sufferers, and wipe off that king's dominion from the map of the world. Theology may establish its eternal torture in the name of God, and all the holy Church throughout the world may cry Amen; but a generation shall come with tears of pity to quench those purposeless flames, and change the world's thought from a God of hate to a God of love.

The forgiveness of sins involves this twofold idea, a change in the disposition of God toward the sinner and the remission of the penalty. But, if God is unchangeable, he cannot forgive in the sense of changing his disposition toward the sinner. He must not be thought of as adverse now and propitious a moment after, pleased by a sacrifice or appeased by the flow of blood. He does not hate. He is not angry. The infinite love suffers no temporary eclipse. It is not a fickle and capricious being that rules the world. In the sense of a change taking place in the divine heart, there can be no such thing as the forgiveness of sins.

As to the remission of the penalty, that is a device of theology. So far as we know from the habit and order of this the only one of God's worlds we have ever lived in, no penalty was ever remitted. The law of deed and consequence is unalterable, like the law of cause and effect; and therefore in neither sense nor in any sense is the forgiveness of sins possible. Plainly then, and without evasion, there is no such thing as the forgiveness of sins. Every sin is the unpardonable sin.

Sin is not the transgression of an arbitrary command. It is not a theological fiction nor any other kind of fiction. It is the violation of a law of God; that is, of a natural law. It may be committed through ignorance or it may be committed through rashness or weakness. Its consequences fail not. But they do not compromise the government of God. They compromise the sinner and his fellow-beings. The planet may wander from its path, or the star break from its moorings and fly into space; but the law of gravity is not subverted. It holds its ancient, primeval sway, obeyed and vindicated by innumerable spheres; and the wandering star cannot fly beyond its silent and subtle power.

The charge of selfishness lies against the old doctrine of forgiveness.

Suppose a man continues in a life of evil, and repents in the eleventh hour, and dies. It has always been the boast of theology that the plan provided for such a man. What is the moral tone of that man's reflections? He has been heard to say, and often from the gallows, "I forgive my enemies, I die happy, I hope to meet you all in heaven!" This is called a triumph of the saving power of the plan. But what of the lives he has helped to ruin? What of his victims? What of the mother whom his ensanguined hand robbed of a son? Of them he does not think: he has escaped from the consequences of his evil deeds. There is a natural sense of justice whose monitions cry out against the eleventh-hour triumph of such a plan.

Does faith in the pitying Christ rob a sinner's heart of pity, so that he can be happy in heaven, while his victims, brought there by his own help, suffer in torment? Would not the music of joy have an undertone of sadness for a man that was man enough to deserve saving? Is not such salvation a fiction as well as the sin from which it purports to save?

The moral distinctions are ignored by the old plan of salvation. The best and the worst men are equally guilty in the sight of God. If this is true, then our natural instincts are profoundly deceptive. It is odious to say that a man like Emerson, faultless by any standard of measurement known outside of theology, is equally a guilty sinner with a man whose life is openly and confessedly corrupt.

Heaven, too, has been made a fiction.

Among its shining minstrels are men who went out of this world with no virtue of their own, and nothing to recommend them to good society but an imputed righteousness. If one were to judge the two places of final resort by the people who go to each according to theology, and remember that in one place are the great scientists and philanthropists and philosophers,—Socrates and Epictetus and Seneca, Lincoln and Sumner, Longfellow and Whittier and Emerson,—and that in the other place the makers of theology were in the orchestra chairs, and John Calvin in the front row, and Jonathan Edwards still preaching about sinners in the hands of an angry God, and Nathaniel Emmons still telling mothers that non-elect infants are annihilated at death, and all the boy preachers and a host of others crying Amen and shouting for joy, one might be pardoned if he hesitated as to which road he should take when his reluctant feet were quitting this beautiful world.

We shall some time return to natural religion illuminated by conceptions of natural justice and natural morality. It will then be seen and confessed that some people in this world are as much better than some others as the heavens are higher than the earth. Leaving out the test of theology's fanciful rule, such persons are good enough for any world just as they are.

Who has not known persons whom to call sinners would seem like dishonor to their Maker,—persons with hearts of love and souls of purity, persons to be in whose presence made you better.

But what hope is there, then, for the real sinner? This: he is in God's world, and to whatever world he may go it is still God's world. He is subject here and there and everywhere to God's laws. If he violates those laws, he brings suffering upon himself and upon others. That suffering he cannot escape. God's laws execute themselves. Suffering is not God's revenge. It is his kindness and love. The more he does wrong, the more he must suffer, until at last he sees what a fool a man is who thinks he can cheat the universe by any trick. Beyond this world the same moral laws hold him within their grasp. Heaven is always possible to him, or hell. He himself is heaven or hell.

He is not without God. If he hears the whisper of conscience, it is God's voice. If, deadened to that warning voice, he steps upon the crimsoned bars of pain, it is God. If he enters into torment, it is God tracking him still, still the universe is the friend of righteousness, the foe of wrong. He makes his own fate. He determines his own destiny, every moment, every hour, every eternity. If he has wronged others, he must make atonement between them and him. His way to perfect peace will conduct him back by every heart he has caused to bleed. His must be the healing hand. Every tear he has caused to flow his hand must wipe away. To every one whose life he has shadowed must he bring the light. His own salvation he must work by restitution and restoration, and then he will not go to heaven: he will have found his heaven in doing it. The plan of salvation will not then be a bankrupt court through which the virtuously insolvent may pass: it will be the just recognition by the universe of character and virtue; and heaven will be wherever the just man is.

Man is his own savior. Let him give heed to the supreme task. Now is the day of salvation, and the judgment-seat is here.

All nature and all spirit, all animate and inanimate things, frown on him who violates God's eternal laws. That is hell.

All nature and all creatures help with their furtherance him who knows those laws to do them. That is heaven. And both are God.

SAVONAROLA: A SKETCH.

II.

From 1483 to 1486 Savonarola passed his time in various convents, where he devoted himself to the training of novitiates. To a small community among the mountains near Siena he first gave utterance to his three memorable ideas. He declared to them (1) that the Church would be scourged, (2) and then renovated, and (3) that these events would come speedily. His eloquence now ran like a pent-up torrent, which by its own strength breaks every barrier down. In the end of 1486 he accepted an invitation to preach at Brescia. He carried the assembly by storm. Now his fame spread abroad.

His services were in constant demand throughout the cities of Lombardy. He lashed the vices and denounced the iniquities of the age. Men and women quailed before him. They fell upon their knées. They crept closer and closer to the pulpit, weeping, trembling, and shaken by fears of the doom he prophesied. His name spread over the whole of Italy. Lorenzo the Magnificent, urged by Pico della Mirandola, entreated him to return to Florence to the convent of St. Mark. He received Lorenzo's invitation as a divine call, and went to Florence to become the prior of the Dominican convent of St. Mark, reformer, and the most famous preacher that had appeared in Italy.

As soon as he returned to Florence, Savonarola resumed the instruction of the novices. But the fame of his preaching had already filled the city, and the public curiosity to hear him was so great that he at last gave consent for strangers to be present at his lectures to the novices. Then, in the cloisters of St. Mark, under a large damask rose-tree, which the reverence felt for him by the friars has preserved to this day, he began to expound the Book of Revelation. The number of his hearers increasing from day to day, he was urged to address them from the pulpit. Accordingly, one Saturday he said, "To-morrow I shall speak in the church."

On the 1st of August, 1490, beneath the bright Italian summer sun, Savonarola preached his first sermon in the Church of St. Mark's. The building was thronged. He inveighed with tremendous force upon the evils of the Church, the infringement on popular rights, and the terrible judgments which were at hand for the papacy. The words he uttered were terrific. His voice seemed to his hearers something more than human. His ascendency over the people at once became complete. The Church of St. Mark could not contain the crowds that went to hear him. In the Lent of 1491 he preached in the cathedral. On each day of his appearance a singular sight presents itself in Florence. As the day breaks, the warders on the city walls descry by its gray light people gathering along the different roads that approach the gates. By and by there stands at each an eager and impatient crowd. They must have been early astir; for there, mingled together, are inhabitants of all the villages and hamlets of the hills in whose lovely bosom Florence lies, with men and women who have left their different cabins and flocks among the rocks and romantic valleys of the Apennines. Seriousness sits on most faces. Their talk is not of the common topics of the day. Higher matters engage their minds and occupy their conversation till the city gates swing open. Then the crowd pours in to join the citizens who, issuing from the different streets, make their way to the cathedral, and soon fill the vast area to overflowing. Nor wait they long till Savonarola ascends the pulpit to move them as the wind moves the waters of a lake and the tall reeds that fringe the shallows of its shore.

There was an impelling force to which he had to give expression. "To speak of the Lord," he says himself, "had become like a consuming fire shut up in my bones and in my heart. I found it impossible to restrain myself from speaking out; for I felt, as it were, my whole being on fire, and that I was inflamed by the Spirit of God." He seized the topics of the hour, the state of the Church and the world, describing the sins and wrongs of both, and from the Bible sought terrible prophecies of danger and woe unless the people would repent. Judah, Israel, Ephraim, were prototypes of Florence, Italy, Rome. The events of Hebrew history were symbols prefiguring his own times. Such disasters as befell these people would surely punish now the sins of Italy. Flood, pestilence, and famine would come upon them. "I am like hail," he said, "which falls on all who have no shelter." One day while he was in the pulpit it seemed to him that the heavens opened, a hand in the air held a sword on which was written, "The sword of the Lord upon the earth speedily!" Then a voice proclaimed the doom of the wicked, but mercy and pardon to all who truly repented.

The effect of such moments of visionary ecstasy was indescribable. Men and women "sobbed aloud until the very walls of the cathedral echoed their wailing." Savonarola himself was prostrated and exhausted by the recurrence of these transports.

But his denunciations of the sins of princes and prelates and his demands for liberty for Florence began to excite dis-

pleasure in the mind of Lorenzo. One day five of the principal citizens of Florence go to him, at the instigation of Lorenzo, to entreat him to be moderate. He interrupts them in the midst of their expostulations. "Tell Lorenzo," he says, "to repent him of his sins, or God will punish him and his." Warned that he runs the risk of being exiled, he replies: "Tell him that he is the first man in the city, and I am but a friar. Nevertheless, it is he who has to go from hence, and I who have to stay." About the same time he alarmed the citizens by announcing from his pulpit that foreign armies were about to enter Italy, and to leave desolation and ruin in their track. So it happened not long afterward, when the house of the Medici fell, the sceptre departed from their hands, and Charles VIII. of France invaded Italy. On these grounds Savonarola was believed to be a prophet. It is not difficult to account for this. A far-seeing philosophical man, witnessing the tyranny, recklessness, and profligacy of a government, may correctly predict its speedy overthrow. The same causes have produced the same results in the history of every nation of the earth; and each circumstance of the administration in Florence, the notorious profligacy of the ecclesiastical dignitaries, and the utter rottenness of the entire papal system at the time may reasonably have induced a less astute man than Savonarola to predict a speedy change. His case was analogous to that of John Knox, a man of such keen sagacity that he foresaw, and, foreseeing, foretold, the results that were almost certain to follow from certain lines of conduct. This was all that Knox claimed and all that Savonarola possessed. It might be said of him as Cornelius Nepos says of Cicero, "His prudence seemed to be a kind of divination, which foretold everything that afterward happened with the veracity of a prophet."

For eight years, till his enemies, who hated his light as foul birds the sun, had quenched it in his blood, he shone with undecaying lustre, and exercised in Florence a power offensive to the Franciscan monks, to the Medici family, and to the pontiff. He would not preach on the virtues of the saints. He would not utter panegyrics upon grim anchorites and ecstatic immaculate women, whose virtue was fanaticism, and whose purity was incredible. He spoke to men's business and bosoms, mincing no matters, calling things by their right names, plucking the mask from the face of hypocrisy, exposing the foulness of white sepulchres, dragging out vice to the light of day, and to the execration of mankind alike from the chambers of popes and princes, exhorting all orders of men to abandon their immoralities and flee to Jesus Christ. Was he a Luther, a Calvin, a Cranmer, or a Knox? No. He had arrived at no settled conviction of the unscriptural character of the Church of Rome. He was no "root and branch" reformer, but he prepared the way for such as were; for, though still cleaving to many of the doctrines of Rome, he expatiated on three themes which struck at the heart of Rome's teaching. First, he preached religion not as an outward form, but as an inner life,—a heart in close, daily communion with God. "Every form of religion," he says, "has two kinds of worship, the one external, the other infinitely more noble,—that internal worship which manifests itself in a good life; and this is the greatest homage, the most true adoration, which a creature can pay to his Creator." Second, he declared again and again, —it was one of his favorite truths, and it is a characteristic which distinguishes him from his contemporaries,—he declared again and again that high thinking must be embodied in the best deeds, or for him form, sound, and sentiment had little value. "A man knows only that which he practises," was his favorite motto. Action was with him the test of all belief. Third, in the face of a Church which withholds from the people the free use of the Bible and denies them the right of private judgment, he boldly propounded and maintained the supreme authority of the Scriptures, the duty of the people to read them, and to try all doctrines and ceremonies at their bar.

The preaching of Savonarola produced an effect in Florence the most surprising that had ever occurred in the memory of man. Religion seemed to become the great business of its life. Iniquity, ashamed, was made to hide its face. The city showed all the signs of a great transfiguration. Men of business, merchants, artists, went daily from their avocations to engage in religious services in the cathedral. Theatres and

taverns were empty. Amusements were abandoned. Immodest books, statues, and pictures were given to the flames. Hymns took the place of lascivious songs, and day and night the streets were filled with voices of holy melody. Wild young men became serious. Bankers and merchants, from scruples of conscience, refunded sums of money, amounting sometimes to thousands of florins, which they had unjustly gained. Education was improved. Art became more spiritual in its manifestations. Not only was there a great shaking among the dry bones, but around Savonarola, the prophet-like man, thousands in Florence seemed to stand up "on their feet, an exceeding great army."

Was Savonarola a deluded fanatic, as has been said? I believe that he was influenced by an earnest and a disinterested regard for the spiritual welfare of his fellow-citizens when he persuaded them to cast into the flames their costly treasures of art, ornament, and letters; their perfumes, mirrors, veils, and false hair; their lyres, flutes, guitars, cards, and pictures; to break in pieces the golden idols, before which they had bowed down in guilty adoration; to assume a sanctified demeanor; to banish sensuality from the walls of their city; and to close those halls where Pleasure erected her throne, and assembled constantly crowds of her worshippers.

But the inevitable reaction came. A secret opposition was formed against him by the higher and wealthier people, who hated the austere, puritan morality he had introduced into Florence, and who also hated him for his democratic republic. He was equally hated by the pope for his denunciations of the vices which Borgia loved and for his love of the freedom which Borgia detested. It happened at this time, unfortunately for Savonarola, that a letter which he had written to the King of France, urging on that sovereign to call a general council for reforming the abuses of the Church, was intercepted, and sent to the pope Borgia, that most perfidious of pontiffs and most cruel of men. The doom of Savonarola was sealed. Long since decided upon, it advanced with rapid strides. All at once the sentiments of the people toward him—an impressionable and passionate people — underwent an apparently unaccountable change. Then, while their minds were in this state, there suddenly occurred an event which caused the greatest excitement among the public: I mean the ordeal of fire.

The Franciscans charged him with heterodoxy and with the assumption of prophetical power. A Dominican, one of his friends, undertook to establish the truth of Savonarola's doctrines by walking through the flames,—that terrible fire-ordeal which many barbarous nations had used as a method of purgation, and by which, it was imagined, God would interpose to shield the innocent from harm, and to acquit him of the charges against him. On April 7, 1498, a huge pile of timbers, cemented with pitch, were prepared in a square of the city, with a passage in the middle of it through which the champions of the contending parties were to pass. The timbers were ignited. The masses of the people anxiously awaited the result. Savonarola proposed that his champion should carry the sacrament through the fire. The Franciscans objected. The magistrates and priests unanimously declared that such gross profanation could not be permitted. The Dominican refused to proceed through the flames without the host: the ordeal was, therefore, at an end. The disappointment and indignation of the people knew no bounds. They threw the blame of the failure on Savonarola. They exclaimed that he ought himself to have gone into the fire, and have thereby given proof of his supernatural power. His popularity was gone, like a dream; and his enemies lost no time in turning the ill-feeling of the mob against him.

On the evening of Sunday, April 9, as the vesper chimes, softly falling on the balmy air of early spring, announced the hour of evening worship, an immense multitude marched to the convent of St. Mark, and demanded that Savonarola be given up to their fury. The trembling monks barricaded the convent as best they could; but he refused such defences, saying, "The arms of monks should be spiritual, not carnal." Within the high altar he and others engaged in prayer, in momentary expectation of death. For some hours his savage enemies were held at bay. But toward midnight fire accomplished what force

could not. The gates were set on fire, the building was sacked. Savonarola, beaten, execrated, covered with filth, and heavily chained, was dragged to prison, the infuriated rabble, like wild beasts, shouting in delirious joy that the prophet was at last in their power, that prophet himself making to his brethren a solemn and touching speech, the last words of his farewell this noble sentiment: "A Christian life consists in doing good and enduring evil."

There was great joy among the priests and prelates of Italy. The pope wrote to tell the seigniory that he considered them true sons of the Church, that he granted them full absolution, the powers they desired, and every benediction. The Duke of Milan was equally congratulatory, promising them his hearty support. And, to crown all, letters were received, saying that on the very day of the ordeal the King of France, the only monarch in whom Savonarola trusted, had died in a fit of apoplexy. It was, indeed, an hour of darkness.

The seigniory, with that mediæval cruelty which it requires a vivid imagination to realize, proceeded to put the friars to the question. Savonarola was bound to the hoisting rope,—a torture capable of being so used as to produce delirium and death. His delicate frame succumbed at once. His mind began to wander, and he became incoherent. For a whole month he was subjected to these trials. Renewed with increased severity, nature could bear it no longer; and in the sharpness of his agony he exclaimed, "Tolle, Domine, tolle meam animam." But, the trials over, a month's solitude and repose followed; and need I say that Savonarola proved himself to be what he had ever been, a man of a just, lofty, ardent, and generous nature? From the 10th of April to the 22d of May these examinations lasted; and they ended in the pronouncement that Savonarola, with his two brothers, should be given up to the flames as heretics and schismatics and rebels against the Holy Church.

Next day, May 23, 1498, the sentence was carried into execution in the large square of the city of Florence. Over the sea of heads arose three platforms: one for the bishop and his attendants, who were to perform the ceremony of degrading the martyrs, all three being priests; one for the commissioners of the pope, Alexander VI., the foulest and most murderous monster, perhaps, that ever disgraced humanity; and one filled by the civil authorities, surrounded by their men-at-arms, in all the pride and pomp of state. On a mound of earth stands a lofty pile. Around it is heaped a great pile of fagots; and on its top a beam rests in the manner of a cross, from which hang dangling the ropes and chains about to be used in the execution.

Here, after suffering many public and cruel indignities, half-naked and barefooted, Savonarola and his two fellow-confessors are led. The executioners advance to do their office on these victims of Rome's cruelty and craft. Having fallen on their knees, one after another they ascend the fatal ladder. As the rope is fixed around the neck of Salvestro, he exclaims, "Into thy hands, O Lord, I commend my spirit." Domenico ascends the ladder with a quick step, and a radiant countenance. Savonarola is so absorbed with thoughts of the life to come that he seems already to have entered heaven. But, when he reaches the upper part of the ladder, he cannot refrain from looking round at the vast multitude below, every one of whom seems impatient for his death, though every one of them had once hung upon his lips in a state of ecstasy. At ten o'clock in the morning of the 23d of May, 1498, he has passed out of this life, in the forty-fifth year of his age. But, as the dead bodies of the three friars are enveloped in the flames, there arose on all sides mingled cries of reproach and lamentation. Many of the followers of Savonarola, among whom are several ladies disguised as servants, make their way to the foot of the scaffold, and collect relics of the martyrs. For years afterward flowers were found constantly strewn on the place where the three friars had suffered.

In judging the character of Savonarola, we must regard him in reference to his times and to his country. Considered absolutely, we discover much error in his mind. Considered comparatively, we must acknowledge that it was wonderfully enlightened. Much indeed he beheld only dimly, and obscured by the influences of early education and surrounding circumstances. But in this respect the most enlightened Fathers of the Reformation have resembled him in their

early career. It was but by steps, amid the mazes with which each was at times beset, that truth after truth became clear to them. In judging of the Italian reformer, let us not forget the ignorance, the licentiousness, and the practical atheism of life and conduct that surrounded him; let us not forget that throughout all his arduous course he grappled with vice in every offensive form, and struggled unaided in the cause of personal religion. Viewed in this light, the errors and extravagances of Savonarola appear as the natural result of the circumstances that surrounded him. Born amid the profligacy and dissipation which degraded the Church, amid the strifes and dissensions which made the states of Italy in the sixteenth century the arena for the strangest excesses of popular license, the Italian reformer partook of the character of the times; and his teaching was directed against the individual sins of his contemporaries rather than against the radical errors of the papal system. He had, as Dr. Freeman Clarke says, no quarrel with the Church as such. He desired to be its faithful and obedient servant. He believed its doctrines, and gladly received its sacraments; but he was compelled by the awful voice of conscience to refuse obedience to the supreme authority of the Church. Let it not be forgotten that he enunciated one principle which was open to indefinite advancement; namely, the right of the people to learn for themselves what the Scriptures taught as to the will of God and what he would have them to do. To the neglect of the Scriptures he attributed the corruptions of the Church; and to their restoration to their authority above the visible Church, above the fathers, above the confessor, to their restoration to the hands of the people and the reception of their spirit into their hearts, he looked for the renovation of the Church. He died because he too faithfully witnessed for a personal spiritual life to a generation of scornful and corrupt men. No one can rise from the record of his eventful career without pronouncing him to have been a true reformer and an undoubted martyr in the cause of righteousness, justice, purity, liberty. The power of his speech and the heroism of his life long survived his death. The brave reformer, who had the grand courage to stand forth almost alone in the high places of the field, and to face with unquailing heroism a power that seemed capable of crushing him on the instant, dared to call its infallible authority in question, and at length he fell beneath its might; but for the moral greatness of the man there was not, and could not be, a martyrdom. And now that the present generation has recalled his memory, his principles, his noble daring, his doings, and his death; now that his name has taken a prominent place in the literature of our age; now that Florence herself, proud of him who fell a sacrifice to truth and liberty in her streets, reveres his name, and—inspired, we trust, with his principles, —has paid him public honors and reared a monument to his memory,—may we not say that this good, brave Dominican friar was "the prophet of a new civilization," one of the noblest martyrs of political and religious freedom the world has ever seen, one who, though he did not desire to overthrow the Papal Church, shook it to its foundations, and, in initiating Catholic reform, made the work of future ages the easier?

S. FLETCHER WILLIAMS.

Hackney, London, England.

THE VOICE OF WARNING.

Close now thine ear to sorrow's dismal moan,
And thou shalt know a time when hearts are stone;
For thou shalt moaning lie unheard, alone.

Help not thy brother now in his distress,
And thou thyself shalt lie in wretchedness
Some day, stretching the hand that none shall press.

Let not thy voice a sound of cheering own,
And to thine own heart shall, some time, be known
The heaviness of trials borne alone.

Heed not the tear which dims the orphan's eye,
And, though amid a crowd, none shall be nigh
When thou art weeping thy tear-fountains dry.

With years the harvest hath much larger grown:
Hence thou must reap far more than thou hast sown;
For each, at last, must surely reap his own.

JAMES ROWE.

Albany, N.Y.

THE ROMAN CATHOLIC CHURCH.

ABSTRACT OF THE DUDLEIAN LECTURE OF 1895, AT HARVARD UNIVERSITY, DELIVERED BY REV. BROOKE HERFORD, D.D.

"The third lecture to be for the detecting and convicting and exposing the idolatry of the Romish Church, their tyranny, usurpations, damnable heresies, fatal errors, abominable superstitions, and other crying wickednesses in their high places; and, finally, that the Church of Rome is that mystical Babylon, that man of sin, that apostate church, spoken of in the New Testament."—*Extract from the Will of Judge Paul Dudley*, 1750.

As one reads the title of this lecture in the very words of Judge Dudley, one's first feeling is of wonder that even so late as a hundred and fifty years ago a thoughtful and educated man could write such words about any form of religion.

The wonder partly ceases when it is remembered that it was hardly as a form of religion that the Romish Church presented itself to the minds of New Englanders in the first half of last century. It was not till forty years after Paul Dudley's death that the first little Catholic church was set up in Boston. So that of the religious fervor and the quiet charities by which Catholicism has in later times won respect in England and America he could know little. To the men of his day it was simply a foreign ecclesiasticism which had claimed tremendous powers over the governments of Europe, and still pushed those claims wherever it could. In times actually remembered by the fathers of that older generation it had publicly applauded the massacre of St. Bartholomew's Day, it had backed Spain in the Duke of Alva's horrible atrocities against Holland, it had, through high ecclesiastics, instigated and rewarded the assassination of William the Silent, the noblest statesman in Europe. It may be said indeed that these things lay a century back of Judge Dudley's day, and ought by his time to have been wiped out of the account. But then, unfortunately, there had been too much constantly happening to keep them in mind, and to show that the papacy, wherever it had power, was unchanged in policy. The year before Dudley went to Harvard College there appeared in Boston a number of new strange immigrants, French Huguenots, who after a century's struggle for existence under the Catholic régime in France had been finally driven out and scattered over the world as homeless exiles, by the Revocation of the Edict of Nantes. The coming of these people, and the little French church which they set up in the very building in School Street where young Dudley was still at school, would awaken a new interest throughout New England in the whole story of their and their fathers' sufferings, and of the persistent struggle of Catholicism to recover the ground it had lost at the Reformation. And, moreover, things closer at hand had brought home the old dread even in New England itself,—I mean the horrible massacres of the frontier New England towns by the Indians from the North and North-west. Such things had been happening constantly for a hundred years, down to the time of Paul Dudley's death, and later; and, rightly or wrongly, it was believed throughout New England that the real instigators of such business were the Jesuit priests of Canada. So at every point it was this political, hierarchical side of the Romish Church, not its religion or its charities, that was or seemed to be in evidence, and with which the name of Catholicism was associated.

However, all that is past,—so past that it is a little difficult to realize that things ever were really so. It is almost "bad" form" to mention St. Bartholomew's Day now; and, if one does allude to it, one is apt to be told by one's Protestant friends that bygones should be bygones, while one's Catholic friends assure us confidentially that there has been a great mistake, and that the fortune of war in a mere political struggle was cruelly misrepresented as religious persecution. The consequence of this has been that alike in America and England not only have the old exclusions and disabilities so long maintained against Catholics been removed, but they actually enjoy in these countries a freedom and a security greater than they have even in many Catholic countries. Especially what may be called the liberalism in each desires them to have the most entire freedom and equality, both of action and opportunity. Perhaps there could be no stronger instance of this larger modern spirit than the fact that, when these Dudley Lectures were revived a few years ago after a period of suspension, one of them was assigned to an eminent Catholic ecclesiastic. That was well. It was good to let the world know in such an unmistakable way that America—at any rate at the heart of its most progressive learning—no longer bears any grudge against Rome nor desires any "protection" except that of open argument and equal laws.

And yet, having shown that, and having given the first place to Catholicism's voicing of itself, it is perhaps as well for a word to be given,—not, indeed, from any antagonistic position, but from that calm and dispassionate standpoint which Harvard occupies to-day, whatever it may have done in Dudley's time. Catholics will certainly not regard it as an exaggeration if I say that the Church occupies an important public position. It is not simply a church an-

alogous to the other churches of our time. It is a great public institution. No party, no statesman, can leave it out of account. Its claim is the most tremendous that is made by any church or institution in the world. The fact is, the claim of the Catholic Church is rarely understood by Protestants, and but imperfectly by many of its own adherents. It claims to be the representative of the Omnipotent Creator among men, and as such entitled to the same absolute submission as God himself.

It is therefore, a matter of public concern that this great claim to the religious overlordship of the world shall be distinctly known and examined and answered. It is here where this foundation of Judge Dudley's may, in the essence of it, be just as useful as ever, securing that this criticism and answer shall be deliberately given from time to time. It is a thankless task to undertake, and one I should hardly have attempted had it not thus been laid upon me. But, having been thus committed to me, I dared not shrink from it, and will give, as I understand it, the answer of Liberalism to the claims of the Roman Catholic Church.

Of the primary claim, to be an infallible divine authority in faith and morals, I must speak first. Is the authority genuine and really divine, or is the whole claim one of those "usurpations" and "fatal errors" which Judge Dudley perceived, and desired to have men permanently warned against?

The real impossibility of the claim is seen, not so much in the inadequacy of its origin as in the impotence and falsity of its results. If there really were, indeed, such a permanent agency of direct communication of God's truth, one cannot help feeling that in so many ages it ought to have clearly told upon human knowledge. It ought surely to have brought men a little earlier to the truth on any subject about which it claimed to be able to speak. It ought to have been able to deliver its followers, earlier than others, from the ancient superstitions of the world. But what do we actually find? That, again and again, in the gradual progress of human knowledge as to the nature of the world, the Catholic Church has not only not anticipated the general intelligence of its time, but has actually lagged behind it. Nor has this been only on subjects of which it has taken no cognizance and on which it has pronounced no opinion. It has pronounced opinions, but it has pronounced the wrong ones. I pass by for a moment the question of its actual treatment of Galileo; but it stands broadly on the page of history that the Copernican theory was excluded as false, heretical, and contrary to Scripture from all Catholic teaching for generations after it had been accepted by the world; that it was not till 1757 that the ban against teaching it was removed by Benedict XIV., and not till 1822 that it was admitted to be true by an edict then ratified by Pius VII.

Indeed, it is difficult to speak too strongly of this general opposition of the Church to the progress of science and to the exposure and extinction of what the educated world now recognizes as superstition.

But the fact is that, even on the closer inspection of careful scholarship, the claim fails equally. This century of Science has placed the question of such an infallible revelation as the Church claims under conditions which never existed before; and the examination of ancient documents, which has become almost a branch of science, supplies the final link in the evidence against it. And here, in this last matter, we are upon the Church's own special ground.

The fatal mistake of Rome, which is coming every year into stronger light, was when, at the Fourth Session of the Council of Trent, she undertook to show that she reverenced the Bible just as much as Protestants did, by decreeing its absolute verbal inspiration. True, Protestants were affirming the same thing, but even then, as some of Luther's critical judgments show, with variations of emphasis and loopholes for fuller knowledge; but the Council of Trent decreed, authoritatively and finally, the divine authorship of every part of the Bible, even of what we call the Apocrypha, and this so absolutely as to make the writers simply inspired amanuenses. She thus raises up against her all the real Biblical criticism of the world; for it is every day becoming more evident to scholars of all sects, Catholics included, that that older claim of absolute verbal inspiration for the whole Bible is simply contrary to fact. Catholic scholars are very quiet upon the subject, few books are published about it, and many people are quite unaware of it; for the chief emphasis of the Catholic appeal to the world is not to the Bible, but to the Church. Efforts have been made to obtain from Rome some distinct permission to give up verbal inspiration, but in vain. Cardinal Newman (as I am reminded by one who knew him as a fellow-Catholic) tentatively tried to take refuge in a sort of inspiration "as to the substance of passages," but his efforts practically came to nothing; and at the Vatican Council of 1869 the Tridentine decree was reiterated in terms equally as strong and explicit as before * Moreover, the recent encyclical of

* "Eos, vero [this follows the enumeration of the books, including the Apocrypha], Ecclesia pro sacris et canonicis habet, non ideo quod sola humana industria concinnati sua deinde auctoritate sint approbati; nec ideo dumtaxat quod revelationem

Leo XIII. on the study of Holy Scripture in the Church has, if anything, made matters worse by reiterating some of the most obsolete ideas respecting the Scriptures, and insisting on their being read and interpreted exclusively in the light of the teaching of the Fathers. Here is the point at which all real scholarship is absolutely united against statements on which Catholicism has staked its infallibility. Simply the facts are not as Rome insists that they must be received. There can be no real question nowadays of reconciling the cosmogonic ideas of the fourth century Fathers with modern science. Thus some of Rome's best scholars have already been compelled to withdraw from their allegiance, while others are hesitating between what they are obliged to accept as doctrine and what they know to be the facts.

But there are other points which touch the leadership claimed by Catholicism in our modern world more closely than these questions of theoretical infallibility. Perhaps there is no question on which men—not the foes of Catholicism, but its well-wishers—are more exercised than this: How does the Catholic Church really stand in regard to liberty?

At first sight there is much that is encouraging. We find leading Catholics among the most emphatic eulogists of this America, the very *raison d'être* of which is its large, trustful, self-governing liberty. We find Catholic ecclesiastics taking part in public affairs and discussing legislation and statesmanship with the avowal of principles of liberty which sound like echoes of the Declaration of Independence, and especially to the front with intelligent interest and help in the great problems of labor and social economy.

So full and hearty, indeed, are these expressions of liberty that it seems almost carping and ungenerous to go behind them, and to ask: Do they really represent Catholicism in its permanent policy, or are they merely local accommodations to the circumstances in which it finds itself here and there? The claim of the Church is that it is always and everywhere the same. Other churches have acted, at this or that time, as if they believed that they would be always the same; and sometimes, when inevitable changes have come, they have been very slow to acknowledge them. We have seen orthodox Protestants, whom Calvin would have indignantly disowned, even if he had not burned them along with Servetus, publicly declaring that they stand by the old faith of Calvin. But their more thoughtful leaders frankly admit the changes, and we know that the advance is real, not a mere local accommodation to the thought of others, and liable to be disowned to-morrow. But how is it with this apparent advance of Catholicism toward liberty? Is it really changed, or is it indeed always the same, and this a mere temporary and local keeping of its real principles in the background?

"Always and everywhere" the same, is its claim. We have then to compare this modern tone of freedom in free countries not only with its older tone, but with its character elsewhere. We want to know how far the liberality which Catholicism professes and pleads for here is carried out among its own people or allowed to others in parts of the world where it still holds paramount power. We are the more entitled to ask this, because the Catholic Church is not, like Protestant Episcopacy, a group of federated national churches, each of which can go on its way without interference from the rest. It is one church, with an infallible head, and claims to be everywhere the same in dogmatic teaching. So that what perplexes the student of modern Catholicism is that, while in England and America it stands forth as the champion of liberty, in countries where it is in the ascendency nothing is heard of liberty, and nothing is known of it. How much liberty did Rome allow in Austria so long as it could make its concordat on its own terms? Or take it in Spain,—or even in Belgium, under the recent revival of the Catholic régime. What about liberty of worship? What about liberty of education? The simple fact is that the Catholic Church holds an entirely different tone when pleading for the right of equality in free states and when dealing with the appeal of other religious bodies even for toleration, let alone equality, in states where it holds paramount power. If any one wants an illustration of this, let him read up the official pleas put forth by the authorities of the Romish Church during the struggle in England for Catholic emancipation, and compare them with the claims which are now habitually made from the same quarter. The point which was most anxiously questioned, both in Parliament and throughout the country, and with a sincere desire to know the facts, was whether Catholics were really free to render a complete and undivided allegiance to the civil government of their country, or whether, as Catholics, they were subject to such instructions and authority from Rome as might conflict with their own free judg-

sine errore contineant; sed propterea quod Spiritu Sancto inspirante, conscripti Deum habent auctorem, atque ut tales ipsi Ecclesiæ traditi"—sint. "Actes et Histoire du Concile Œcuménique de Rome, 1869," 3d Session, Cap. II. (p. 207 in the edition in the Boston Public Library). ["These, therefore, the Church holds for sacred and canonical, not because, prepared by human industry only, they then received the seal of authority; nor simply because they contain a revelation free from error; but because written, the Holy Ghost inspiring, they have God for their author, and as such have been delivered to the Church."]

ment and action as loyal citizens. Especially were questions pressed as to the present status of the claims which in the past had created some of the worst scandals of papal interference among European kingdoms. "Did the pope claim any temporal jurisdiction? Did he still pretend to a power to depose kings, release subjects from their allegiance, and incite them to revolt? Was faith to be kept with heretics? Did the Church still teach the doctrines of persecution?"* To all such questioning, answers came in abundance from the highest Catholic authorities in the kingdom. Parliamentary committees were held in 1824 and 1825, and various high Catholic dignitaries were examined, all of whom scouted the idea of any obligation to obey the pope in civil matters or to believe that he is infallible. And solemn declarations to the same effect were put forward by the Vicars Apostolic who in those days ruled the Catholics of Great Britain; while the hierarchy of the Roman communion, in its "Pastoral Address to the Clergy and Laity of the Roman Catholic Church in Ireland," declared on oath their belief that it is not an article of the Catholic faith, neither are they thereby required to believe that the pope is infallible. The strongest and most influential of these Catholic exponents was Bishop Doyle, who exhausted language in repudiating either idea. "Our obedience to the law," he said, "and the allegiance which we owe to the sovereign are complete and full and perfect and undivided, inasmuch as they extend to all political, legal, and civil rights of the king or of his subjects"; while in his "Essay on the Catholic Claims," addressed to the prime minister, Lord Liverpool, he broke out into the following still stronger language: "What, my lord, have we to do with the proceedings of popes, and why should we be made accountable for them?" †

And so it is in many things. The institution overrides freedom, overrides the parent. At times it comes out with the most eloquent pleas for freedom; but they are always qualified by that claim of the Church to obedience in every matter which comes within the range of its authority,—a range of which itself is the sole judge. So it has at times put forward the most plain-spoken and unmistakable claims for parental rights in choosing the education of their children. "By the law of nature," says Cardinal Manning, "fathers and mothers have the guardianship of their own children"; and, again, "Parents have the right to control the education of their children." But, when this comes to be interpreted, it turns out to be simply a plea not for parents to obey their own judgment, but to obey their priests.

Thus, while there is so much that is beautiful and admirable in Catholicism,—in its venerable services, in its frequent heroism in dark ages, in the spirit of devotion and self-sacrifice which it wins from its votaries, —yet the whole free life of man is overweighted and dominated by the *organization* to an extent unknown in any other church in Christendom. This is the conviction not of the enemies of Catholicism, but even of those who are most friendly, and most desire to see the Catholic Church take its true place among the helpful institutions of the world. There have been few men more appreciative of all religious institutions, more fair and kindly in criticising them, than James Freeman Clarke; and this is his testimony: "All the evils of the Roman Catholic Church have come from this source [the organization of the Church being set above the religion of the Church]. It has made conformity to its ceremonies, submission to its authority, the essential thing. Hence its persecutions, its Inquisition, its resisting truth, its arrogant claims, its desire for wealth, its lust of power, its insatiate ambition." And Edward Everett Hale, writing to me of the Roman hierarchy, says: "They have never made the world believe that they regard truth first, second, and last. They have made the world believe that they regard the Church as first, second, and last."

There is indeed no such peril in all this now as that which was the dread of all Protestant countries during the sixteenth and seventeenth centuries, and against which Judge Dudley would have a solemn and permanent warning lifted up before his countrymen. I was struck the other day by the remark of a well-known Catholic ecclesiastic, who has lately felt obliged, by his scientific studies, to give up the infallibility of the Church, and to withdraw from its service, and to whom I showed the title of this lecture. His only comment was, that the danger to-day was not of the Church being a great "Babylon," but a "Tammany." And that *is* the direction of the danger. It is always a mischief when, in a great free self-governing country, any considerable portion of the people are withdrawn from the natural sympathies and free mental play of the community into a close-bound corporation claiming a separate and imperative allegiance of its own.

In any great crisis of national liberty such a claim would probably snap like a reed before the larger love of country. Such crises, however, seldom happen. But,

* Gladstone on the "Vatican Decrees," p. 12.

† Any one desiring to refer to these matters more fully should consult the pamphlet by W. E. Gladstone, "The Vatican Decrees in their Bearing on Civil Allegiance."

still, in our calmer times there are a hundred problems that keep rising up, in which the free, intelligent thought of every citizen is needed for the national welfare. And it is a mischief not to be lightly thought of when some foreign and extraneous authority claims the word, the vote, the action, of a whole great party of the citizens, and this based on a still larger and vaster claim—still silently maintained everywhere, and enforced where the Church has power—of a divine and absolute authority over all souls. Here is the danger, the mischief, which the Roman Catholic Church is to-day, as really, though not as obtrusively, as two centuries ago. And all the more because it cannot now be met by any policy of repression or exclusion,—we do not want it met in such ways, we utterly repudiate them,—all the more does it need meeting by the searching examination of its special claims, and the earnest but clear pointing out of their results in action and policy.

Do I say all this in any spirit of hostility? Not for a moment. There is need, in this confused and doubting and struggling modern life, for all the forms and ways in which the great spirit of Christianity has embodied itself among men. If any one would see how great—to the simple student of history and of man—may seem the work that the Catholic Church has done, and might still do, let him read the essay of James Darmesteter, the Jew, on "The Religions of the Future," and the possible destiny of the Catholic Church, if this "admirable instrument of unity and propaganda," as he calls it, could rise to its true height. "If the Church misses its opportunity," he says, in closing, "if, in the name of an immutability which is simply a fiction of dogma, contradicted by its history from the very beginning, it opposes the summons of the future with a *non possumus*, the necessary work will be done otherwise and with greater difficulty."

It is in that spirit that the best modern Liberalism owns the possibilities of the Catholic Church as a venerable and marvellous human institution. But the same Liberalism just as earnestly and emphatically rejects its fatal claim of being the one only divine institution, the infallible representative of God. It is a claim which has all along been fatal to the highest spirit of truth, and the fancied authority of which has encouraged tyranny and spiritual oppression. Whether the needed reform is possible, who can tell? But, meanwhile, not its enemies, but its best well-wishers, are those who would try to clear it from such exceptional and tremendous claims, and to set it free, in wholesome human liberty and in frank and manly truth, to do its part in the further religious development of man.

AT THE MORNING.

When we long have been 'neath the shade of a cloud,
Where no ray of light could gleam through sorrow's folded shroud,—
When, at last, the golden morn dawned in beauty bright,
Oh, what new hopes were born in the soft morning light!

MAUD L. COTTON.

Bemis Heights, N.Y.

THE GLORIOUS GOSPEL.

Hundreds of people were unable to find even standing room in the largest hall which could be secured in Washington for Rev. Minot J. Savage to deliver the opening sermon of the National Unitarian Conference. Mr. Savage preached from the text, "The glorious gospel of the blessed God" (1 Tim. i. 11), and set forth first the main matters of belief according to orthodox Christianity, and then the contrasting Unitarian faith. We quote from the Washington *Post* a few brief passages in which Mr. Savage outlines the Unitarian gospel.

God's Word. The word of God is not bound either by limitations of creed or nationality or religion or between the covers of any book. The universe and the history of the unfolding and development of human life and human aspiration,—these, so far as we have been able to spell them out, are the record of the law, the will, the purpose, of God. When history is accurately written, the method of God in dealing with national life, national prosperity, or national decay, is at last revealed.

Ceaseless Revelation. When we study the moral intuitions and the moral experience of groups of mankind or of individuals, we are reading the revelation of the righteousness of God, as unfolded in the conscience and the practical life of the race. And, as we note the impalpable ideals and foregleams of conditions and methods of life finer and higher than any that have even yet found embodiment in human society, we are gaining glimpses of what is to be read when we are able to turn over fresh leaves in the infinite Book of God. So there has never been any age or any people that has been left outside of the revelation of the Divine. It has come

to the world as fast and as far as the world has been able to receive it: We recognize, indeed, in the Bible a larger amount and a higher development of religious truth than is to be found in other books; but truth, wherever it is found, is equally divine.

God the Infinite Father. What, now, is our belief concerning God? So grand and wonderful indeed is it that it seems next to impossible to set it forth within the limits of human speech. We believe in God,—not in a God outlined in human figure, and located at some particular spot in the depths of space. But our God is a person, not merely the diffused and impalpable spirit of life. We proclaim him personal, not because outlined and limited like a human person, but because we regard consciousness as the centre and essence of personality. If we cannot say of him that he thinks and feels and loves, after the type of human thinking and feeling and loving, it is only because we would not limit him by these terms. But we believe that that which corresponds to thought and feeling and love in man is infinitely higher and grander and more than these in God. We believe in his perfect and universal fatherhood.

Whatever else and other than this he may be, he is still our Father. Our finite spirits look up and claim kinship with him, the Infinite Spirit. We do not believe that there is now, or ever has been, any child of man for one moment forgotten by him or left outside the limits of his tender care. We recognize him as the Power back of all the phenomena of the universe, as the Power manifested in and through all the developments of human history. The God we believe in is not outside the world he has made, ruling it from afar, governing it arbitrarily, as an emperor governs his realm. He is the power and the truth and the justice and the love of this scheme of things.

Man just risen to his Feet. Our message, too, concerning man, instead of being a dark and dismal tragedy, beginning in catastrophe and ending in a wail of despair, is the gospel of universal and eternal hope. As we go in search of the first man, father of the human race, we do not find him perfect in a garden six thousand years ago. Neither do we journey up the ages, as though human history had been a descent. Rather do we go backward and downward, not six thousand years nor ten, not sixty thousand nor a hundred.

The best authorities tell us that man has inhabited this earth for at least two or three hundred thousand years. And, as we go seeking for the first man, we find him in the jungle, on the borders of the animal world. He has only just now risen to his feet, has only just now discovered his newly found hands, has only just now begun to turn his meaningless cry into a voice, and is beginning to look around him and upward, with that endless question in his eyes which is the secret and the spring of all human advance.

Toward Perfection. From the beginning man has been a religious being, pressed upon by the sense of a spiritual and invisible environment that to him has been the most real thing in all his life. We do not find any trace of a fall. Rather do we recognize, as the corner-stone of our theological system, the ascent of man. From the beginning, however slow, however halting, there has been advance.

Along a pathway of dust and blood and tears, through weakness, through ignorance, ever gaining in strength, ever reaching out after wider knowledge, stumbling and falling, but rising again, this wondrous human race of ours has toiled up the ages. It has climbed out of the animal into the human, out of the brutal into heart and brain,—climbed until at last, as we look backward, we see such high summits of human achievement as are represented by the names of Homer, Socrates, Aristotle, Plato, Virgil, Dante, Shakspere, of such as Confucius, Zoroaster, Sakya-Muni, and, above them all, as Mount Washington out-towers all its fellows, the sublimest height of human history,—Jesus of Nazareth.

And, when we look upon characters like these, and recognize that they are the natural outgrowth of that human nature which we share, we are lifted up and thrilled with enthusiasm and hope. We believe that, to a race which can produce souls like these, nothing is impossible. And so we dare to trust that by and by there shall be a perfect human order established here on earth, that there shall be perfect control of the natural forces of the world, want and disease and

crime shall be outgrown, and the world shall see the establishment of that kingdom of God which is only the perfect republic of man.

Through Natural Law. So far as we can conceive, there are only two or three possible methods by which the world might be governed. We would not be willing to be automatons for the sake of always running right and making no mistakes. If, on the other hand, God were perpetually to interfere to prevent the natural result of our mistakes, there would be no possibility for intellectual growth or moral advance. We should not be able to study, to lay out any wide-reaching schemes or plans for the future; and, protected thus at every turn from the result of our own errors, we should never become strong, self-developed, and full-statured men and women.

The only other method of governing the world that we can conceive is that which we discover as the actual method, in accordance with which the present world is governed,— a government in accordance with universal and unchanging laws, laws which we can learn and obey, and so become masters of ourselves and of our surroundings. I believe, then, that this world, rightly understood, is not a scene of moral or intellectual disorder, but is the intelligible manifestation of the wisdom and the love of God. If, then, man is and always has been the child of God, and, as the result of our experience, we are to be developed into the likeness and so into the glory of the divine, then we may feel sure that in proclaiming this magnificent truth we are bringing the world a message of great joy which shall be to all people.

The Real Jesus. So far as the records enable us to get at the real thought of Jesus concerning his own nature and his relation to God and to man, we accept and rejoice in that thought. We believe that Jesus was man. We would not say "a mere man" or a man like ourselves. Who shall tell us what a "mere man" is? When we speak of manhood, we do not strip it of its grandest attributes, and point to the meagre skeleton that is left, and say, "There is what it is to be a man." We would rather measure manhood by its loftiest manifestations.

And so, when I say that Jesus was a man, we do not take anything away from Jesus. We only claim all that he was for manhood. We believe that he was born as we are born. that he died as we die. I, for one, however, believe that he was seen by and talked with his disciples after passing through the experience which we call death. I believe that he thus assured them of eternal life, and that from this assurance sprang that great faith and enthusiasm which was able to conquer the world. In the authentic word of Jesus there is no reason for a belief any other than what I have thus attempted to portray. I cannot imagine anything higher or finer than his spiritual attitude toward God and toward man. And combining that spirit with the widest, deepest, highest knowledge attainable by the modern world should result in hastening the kingdom, the proclamation of which was the first word of his public ministry. Holding up, then, the real Jesus to the gaze of the modern world, I would echo the angel song, "Behold, I bring you glad tidings of great joy!" To believe in such a Jesus as this is at the same time to believe in God and to believe in man. And out of this belief should spring a hope and enthusiasm capable of transforming the world.

Immortality and Salvation. I come now to speak, in the last place, of what we believe concerning the destiny of man. According to the old ideas, death is the end of human probation, and the good and the bad at that time are assigned to a final and endless doom. We hold that death is only an incident in the eternal career of the soul. There is nothing in the fact of death to change the nature or the destiny of man, any more than in the going to sleep last night and waking up again this morning. Under the universal and eternal laws of God—of cause and effect—man is continually engaged in building his own character.

And, as in this world, he can go up or down as he pleases, so we believe it will be true in any other and in all worlds. Only we trust that as we go on the path will be clearer, and men will discern ever more and more, and so come to prefer that which is good instead of that which is evil. Salvation or perdition are not matters of place.

We know enough of the conditions of human happiness in this life to understand that it does not depend upon where we are, but upon what we are. Happiness is conditioned upon our being in right relations with our surroundings and all the great facts of life. I used to suppose as a boy that, if at the last day I could only get through the gate of heaven before it was closed, I should be in heaven as truly as Paul or John. But now I have learned to recognize the profound truth in those two lines of Omar Khayyám :—

"Heaven but a vision of fulfilled desire
And hell the shadow of a soul on fire."

Let us remember, then, that neither in this world nor in any other shall we ever succeed in getting into any more of heaven than we first get into ourselves.

The man who physically lives a life in perfect accord with the laws of the universe does not have health given him as a reward. Health is the natural and necessary result of such living, and we find the same truth when we look upon man as a moral or a spiritual being. The man who, in any department of his life, is in perfect accord with the laws and life of God, is saved. And he who is in accord with the life of God here, we believe, will be found to be in accord with that same life anywhere. For it is one life, one law, throughout the universe. We do not trouble ourselves so much as do many others, then, over the question of man's salvation in another world. We make it the aim of all our endeavor to have him right here and now; and, if we can succeed in this, we are willing to trust in the future.

Divine Peace. Is not, then, the proclamation of a message which declares that all men everywhere are the children of God, that all are in his keeping, and that all, somewhen and somewhere, will be brought into his likeness and so become sharers of his joy,—is not a proclamation of a truth like this, indeed, a gospel? We do not teach that God is indifferent to sin or wrong. Rather, we believe that the necessary, natural, inevitable punishment of God treads upon the heels of every wrong; and that in this world or in any other world the soul can find peace only as it comes into accord with the divine.

Good News! As we, then, survey the whole field of ancient or modern religious thought, as we see how God has led us out of the old-time ignorance and darkness into knowledge and light, we cry out joyfully: Good news! Man is not lost! Good news! God never has hated and does not now hate his children! Good news! There never has been and is not now any gulf between the heart of the Father and the lives of his human sons and daughters! Good news! Sin and pain and evil of every kind are only a part of the process by which God is working out his great purpose in the development of the race. Good news! Even the penalties of our transgressions are manifestations of the present care and love of the infinite Father. Good news! Those who in this life have seen only distorted images of the truth, and have not been able to recognize God as he is in relation to his children, shall, in the clearer light of the future, discern truth as it is, and be able to climb up out of the deeps of animalism and error into the light and life of God.

DEMANDS OF THE AGE.

Dr. Francis G. Peabody, in an admirable address to the students of Harvard University at the opening services of the college year, pointed out some of the great demands of the age, especially as applying to university life and training. In referring to the demand of the present time for a high idealism, he said: —

"On the surface of things the very opposite of this demand is seen. It looks like an age of materialism, of commercialism, of realism. Scientific habits have strengthened confidence in material forces, business life summons to material accumulation, social habits multiply material luxury, literature yields to material motives. How inadequate seem the stern standards of earlier books or art or social life! What is honored to-day except success? Why should one come to college except to get ahead in the world? How shall the young man adjust himself to the signs of the present time, unless he gives himself to accumulation and enjoyment, to the literature of the senses and the philosophy of the flesh? O foolish generation, answers the Master, ye can dis-

cern the face of the heavens, but ye cannot discern the signs of the times. Ye can understand the superficial incidents of the passing day, but ye have no conception of those things which the heart of the age desires. If there is anything manifested by the interior life of the present age, it is its sense of the inadequacy of this materialism as a law of life and its hunger for a new revival of idealism.

"A young man who fancies that modern philosophy has found its permanent resting-place in the materialism of the last generation is simply unfamiliar with the new idealism which is commanding the loyalty of philosophy to-day. A young man who sees in the literature of the world, the flesh, and the devil the satisfying product of the present age has simply not perceived where the great opportunity of literature at this moment lies. A young man who supposes that the Christian religion in our times has spent its force, and that it lingers as a mere historical survival among the sentimentalists of to-day, is simply unobservant of the fact that the Christian religion is just coming to be understood in its depth and breadth and simplicity, and is just beginning to inspire practical and comprehensive purposes of redemption such as the history of Christianity has rarely seen before. How we are waiting in our day for the revival of idealism in drama and romance, in literature and life! How stifling is the atmosphere through which sweeps no suggestion of the great or good! Politics, however debased, respond even to-day to the call of the idealist, and reforms which have seemed impossible become practical under his touch. Art languishes in grotesqueness and exaggeration until it is breathed on by the sense of the Infinite, and then, even in our own time, power, vision, character, give some signs of their return. Wealth is to justify itself, if it can be justified at all, by its dedication to ideal ends. Great, rich, grasping America has had a fulness of material prosperity wholly unprecedented in the history of the human race; but never was there a people less satiated, more eager for still unpossessed riches of refinement, education, imagination, religion, never such a founding of colleges and philanthropies, never such a thirst for self-culture, never such meetings for self-consecration, and such scouring of the world for new philosophies and new religions.

"The interior state of mind of the American people to-day is one of expectation and desire, responsive to every prophecy of ideal truth. Beneath the worldliness and frivolity and notoriety-hunting of the time there is beginning to stir, like a great quiet tide beneath the restless waves, a new movement of philanthropy, education, and religion; and it is not impossible that, when the signs of the present age are summed up by some philosophic historian of the future, it may be described as a time not of the boisterous materialism which is now conspicuous, but of the first beginnings of a great revival of idealism."

Dr. Peabody pointed to optimism as the second great demand.

Of the third demand, social service, he said: —

"Here as we all know, is the central sign of the times,—the recognition of social service as the test of life. On the surface of the age there is still a scrambling individualism; and much of what calls itself in our days socialism is but disguised self-seeking and ambition, the unsuccessful despoiling the prosperous, and the "outs" trying to get in. Many a Pharisee, looking at these indications of the age, would give as his advice to a young man to-day simply the counsel that he must win in the scramble and enjoy the spoils. But beneath all this self-seeking of the time there is heard by this age as never before the call to social service, to that moral socialism which dares to dream of a better world, and tries even in the crudest ways to create it. Not to the churches only,— indeed, not to the churches most conspicuously,—but to employers and economists, to philosophers and politicians, to busy men and generous women, there has come a new appreciation of the Christian gospel: 'No man liveth to himself'; 'Bear ye one another's burdens'; 'Ye are members one of another'; 'For their sakes I sanctify myself.' To this moral socialism in its many expressions the whole movement of serious life and thought to-day is hastening with surprising speed; and no young man has any discernment of the times who does not recognize this sign.

"Never before was it so plain that the religion of Jesus Christ is not a plan of per-

sonal safety in the midst of a general wreck, but a call to save the whole great shipload of humanity and bring it safe to port. And, meantime, what is the chief sin of the academic life? It is not any positive vice or conscious wrong-doing. It is simply its selfishness, its social irresponsibility. Most young men have been trained in boyhood to think only of themselves; and, when in their isolated consciousness they find no sin, they hold themselves—and their parents commonly hold them—blameless. And many a scholar of riper years, absorbed in his researches and acquisitions, is almost unaware that the scholar may be as selfish as the miser, and that with the scholar's social privilege comes also the scholar's social duty. And so it sometimes happens that the great movements of the world's larger life come beating up against the walls of the college like a wave against the shore, and are driven back by the impenetrable hardness, and go surging by into other channels more open to their sweep; and the academic life feels last of all the rising tide of the signs of the times. Thank God, all this becomes less true as the years go by! Beneath the selfish and irresponsible life which tempts us here our young men are perceiving more and more these signs of the time, and the tide of its spirit is bearing them out into forms of social service which would have seemed to the college man of a generation ago amazing, if not vulgar. What does it mean that the last and best conception of philanthropy, the simple method of residence among the poor, and the consequent contagion of the cultivated life, is a university idea, originated by university men, and spreading through the cities of Great Britain and America under the name of University Settlements? It means that the signs of the times are discerned at last by the academic world, and the selfishness of the scholar is being cast out by the spirit of the age. The very joy of education in our day to any open-minded man is the added power it gives to be of use among the needs of the modern world, and to this joy the university welcomes its newcomers as they crowd her gates to-day."

In conclusion Dr. Peabody urged every young man entering the university to enter into the spirit of these three great demands.

"I see a young man enter one day into this university life with the interests and ambitions of a boy. His philosophy of life has thus far been one of material success; his view of the world is timid; his absorbing interest is devoted to himself. And then I see the spirit of a great place of learning take control of this young life. I see it avoiding the eddies and quicksands of the university, and borne along in the stream of its central current. First, I see the force of an intellectual ideal take hold of this young man. He finds something he wants to know, and his study broadens before him to infinite and ideal ends. He begins to understand those great words: 'Ye shall know the truth, and the truth shall make you free.' He enters into the freedom of the scholar, and the tastes and tendencies which had possessed his youth simply let go their hold upon his mind. He is no longer a school-boy condemned to a task. He is one of that great company who are to make known to a commercial age its own interior and ideal ends. Then, as this new loyalty to an ideal begins to possess the youth, there comes with it a new confidence and hope. About him there are the indolent, dilettante, critical minds, caught in the eddy of academic pessimism, despairing of a world which they have not learned to know, sitting on the bank of life like shivering boys who cannot trust themselves to swim. All this self-conscious feebleness drops away from the young man who has found an ideal to which to give his life. With his faith comes his hope. He is delivered from frivolous contemptuousness and youthful cynicism. 'Blessed is the man,' says the Psalmist, 'who sitteth not in the seat of the scornful.' It is the blessing that comes to the healthy-minded, teachable life. He does not sit with the contemptuous: he rises up to serve with the hopeful.

"He believes in his own times,—not with the foolish optimism of a boy, but with that rational optimism which discerns that

> 'Step by step since time began
> We see the steady gain of man.'

"Finally, this young man, thus waked from his inexperience into faith and hope, finds that his idealism and his optimism are given him, not as luxuries to enjoy, but as instruments to use for the redemption of his time.

He hears the cry of the age, issuing from its trouble and its sin, from its industrial maladjustments and its spiritual emptiness,—the cry for well-trained men to serve in these new fields of redemption,—and he simply and humbly answers to this new call of God, 'Lord, here am I: send me.' He looks across the centuries to the great idealist and optimist of history, and sees that transcendent faith and hope of Jesus dedicated to the love of man. 'These three abide,' says Christ's apostle, 'faith, hope, and love; but the greatest of these is love'; and with a humble loyalty the young man of to-day commits himself to that leadership which says, 'For their sakes I sanctify myself.' This is the young college man who discerns the signs of his times. His education, if it be fit for the present age, has taught him to discriminate, first of all, between the superficial and the fundamental demands of the age, and has freed him from his materialism, his pessimism, and his selfishness into the liberty of faith and hope and love. Nay, this is not his education only: it is his religion. This is Christian manhood in the present age. What does Jesus Christ ask of any man to-day? What do we ask of ourselves as we begin this year together in the name of Jesus Christ? Jesus looked on his own time, and perceived beneath its Pharisaism a profound and eager desire for a living faith; he looked again, and was stirred to a mighty hope for man; he looked again, and gave himself to the service of souls, with an absolute and comprehensive love; and then the times that seemed to scorn him proved to be the very times that were ripe for his coming. Then he turns to his young follower to-day, and says: If any man would come after me, let him take up his own responsibility and burden, his care and his cross, and follow me. Troubles he will have to bear, and apparent failures; and the Pharisees will point at him as he goes his way, and find him as unpractical and visionary as they once found his Lord. But this is his happiness,—and no man can have greater happiness,—that he is living in the line of God's work with the present age, a laborer together with God, a discerner of the signs of his times, adding the effort of his oars to the current of the divine intention. Here, my brethren, is the river of the age sweeping through the world, with all its tortuous eddies and threatening shoals, but with the purpose of God directing its central stream. Shall we not launch our little lives into its channel to-night, and give ourselves to its deeper and broader flow, as it bears us and our efforts on through the narrow windings of the present time, yet ever on and on toward the larger privilege of the future, ever steadily on, as the broadening river at last finds the sea?"

SUNDAY SCHOOL ASSOCIATION.

The annual gathering of the Unitarian Sunday School Association was one of the most interesting ever held, and more numerously attended by delegates from all over New England and New York than ever before. Well it might have been, for the papers were all admirable, all practical, important, and interesting.

The opening session was held in Westminster Church (Rev. Herbert Mott, pastor) on the evening of Wednesday, October 16. Three twenty-minute addresses were given upon topics relating to "Organization," to the "Home," and to "Higher Criticism of the Bible." In each the subject was looked at from the standpoint of the Sunday-school.

Rev. William F. Furman of the Olney Street Congregational Society acted as chairman of the meeting. He introduced as the first speaker Rev. W. Hanson Pulsford, of Waltham, Mass., whose subject was "Sunday-school Instruction and the New Criticism."

"The new criticism," said the speaker, "is a less formidable way of saying the 'higher criticism.' Lower criticism has to do with the words and meanings, while higher criticism examines the origin, dates, and authorship of the Bible. The latter has a great deal to do with Sunday-school instruction.

"We have an idea that the Bible is holy above all books. While we fear it is not all true, we hope that it is. We are all apt to be muddle-headed, and higher criticism is an enemy to muddle-headedness. Clear ideas of the Bible are the best for the directing of life and building up of character.

"The Bible has been rediscovered. It is as if one were to discover an old canvas, and underneath its many coats of varnish to find the inspiring original picture. The Bible

has been varnished over with an ecclesiasticism. The way of looking at the Bible as a fetich is going to be taken from us by criticism.

"If the words in the Bible are taken as the living utterances of living men, then we have the truth. Criticism will thus enable us to realize the power of the Bible.

"The story of the Bible is the story of the universe, showing the unfolding of God, presented through the history of a people and by the speech of a people like ourselves, and by the inspired writing of men like ourselves. We may learn lessons alike by their perfections and imperfections.

"Is it not important to the children that we use the Bible to teach them to look forward? It makes the infinite strength of right real to them in its incidents, and to show how strong men were impelled in darkest hours to press forward for good."

Rev. Thomas Van Ness of the Second Church, Boston, gave a practical talk on "Organization in Sunday-schools." He said:

"Herbert Spencer says that organization in the individual is the working together of the various parts as a single whole for the higher life. In the Sunday-schools the same definition follows. What are the best methods, and what are the difficulties? The first difficulty is the apathy of the parents. The second is the small number of teachers that are available.

"As to the methods, the child knows self and knows home. The Sunday-school must give the child gradually a knowledge of the other self and the larger home. We bring the child into a dreary, crypt-like chapel. I would say: Let in the sun, bring in flowers, put pictures around the walls. Have a good kindergarten teacher, if it costs a large sum. That is your basis. Delight is the first point. The second point is the instilling of philanthropy, and lastly systematic education."

In the interval before the next address Miss Priscilla White of Boston rendered a solo, "Hear, O Israel."

The last speaker was Rev. John Cuckson of the Arlington Street Church, Boston, on the "Relations of the Home to the Sunday-school." He said:—

"The Sunday-school can do little without the help of the home. If the home is undevout and purely secular, there is bringing up of children with no realization of life's duties.

"You cannot expect the Sunday-school to do the work of the home. The atmosphere of the home is the only congenial atmosphere in which the child can grow up with any love of God."

On Thursday the exercises were continued at the First Congregational Church; and, besides three addresses, there were the annual reports of the directors and treasurer and the election of officers.

At nine o'clock a devotional meeting was conducted by Rev. Francis B. Hornbrooke of Newton, Mass. This was followed an hour later by the opening of the annual business meeting. The records were read by clerk Edwin J. Lewis, Jr. The directors' annual report, read by the president, Rev. Edward A. Horton, gave a review of the condition of the enterprises that have been conducted by the society during the year. The subject of the publications of the society received special attention.

The next matter of business was the appointment of committees of five each on credentials and balloting. The following list of officers was voted upon, the result being announced at the opening of the afternoon session:—

President, Rev. Edward A. Horton, Boston; vice-presidents, Rev. Richmond Fisk, D.D., East Boston, and Mr. Robert C. Metcalf, Boston (Roxbury); clerk, Mr. Edwin J. Lewis, Jr., Boston; treasurer, Mr. Richard C. Humphreys, Boston; for directors to serve three years, 1895–98, Rev. William H. Fish, Jr., Dedham, Mass., Mr. Frank A. Page, Wollaston, Mass., Mrs. Clara Beatley, Roxbury, Mass., Rev. Charles E. St. John, Pittsburg, Pa., Rev. Allen G. Jennings, Toledo, Ohio.

The treasurer's report, presented by Richard C. Humphreys, gave a balance on hand of $323 46. This was a reduction on last year's balance, but was accounted for by the publication of the Song and Service Book during the year.

Rev. Brooke Herford, D.D., of London, England, addressed the society on the topic "The Minister and the Sunday-school." He related his own experiences in England and America, and said that in some places he had been both pastor and superintendent. With reference to the pastor's interfering in

the Sunday-school, he said: "You can't take the kingdom of heaven by storm. If the Sunday-school is working along, don't try to bring it up to your own methods. Don't try to do too much. It's a good rule for a minister not to do anything he can make any one else do."

In England the Sunday-schools are necessarily distinct from the congregations, for they are mostly mission schools; but in America they are parish schools, and get nearer to the church and to the pastor. The ministers may come very near to the child-life through the school.

In England the minister has a chance to touch the young, because, as a rule, the whole family is in the church together. He ought not, however, to put the hay too high for the young to reach. How much the minister keeps in touch with child-life should depend upon his strength. He should not do anything to lessen the force of the church service. That is the foremost consideration. The pastor should be the helper of the helpers, and take such an interest in the work of the teachers that they will instinctively turn to him upon any and all questions, and say, "What do you think of that?" If the pastor will thus assist his teachers, he will find the Sunday-school the pleasantest part of his church work.

Mrs. Seth C. Beach of Bangor, Me., spoke upon "Women in the Sunday-school." She believed that the women workers were as ten to one. For that reason their influence was great, and she showed ways in which the women could improve the Sunday-school. She said that the Sunday-school needed more money, that certain of its officers should be paid, and each school should have a complete series of graded reading, from the lowest to the highest, upon religious topics. The young people should be thoroughly grounded in the principles of religion.

Charles N. Goodrich, secretary of the Congregational Sunday School Superintendents' Union of Boston and vicinity, in discussing "Main Lines of Work in Congregational Sunday-schools," said: "Previous to 1873 we did not have any connective lessons of Bible study, but since international lessons have been established there have been wonderful results. It brings the old and young together. One thing I commend in our denomination. A great man of your teachers own their Bibles, and teach from them. When I became a teacher twenty years ago, I obtained a Bible that I have used nearly every Sunday since then. That Bible has many associations. It is priceless. We have our intermediate department and our normal department. We must encourage the children to give for definite purposes. We make a great deal of Children's Day, and make a very strong alliance with the Christian Endeavor Society. We are also interested in church extension, and our work in the Far West is extremely interesting. We have a great many elements in our country that bode ill for the future. They are non-American in every respect. We need to bring our children up in the Sunday-school, that they may be a saving element in the land."

A discussion upon topics suggested in these addresses closed the morning session. It was participated in by Rev. Messrs. Gauld of New York, Prescott of Kennebunk, Me., Langston of Boston, and Littlefield of Peterboro, N.H., and Superintendent Turner of Norwell, Mass.

Thursday afternoon the result of the election was announced; and the committee on credentials reported 165 accredited delegates, representing 80 societies, largely in New England, and 73 life members, making a total of 238 entitled to vote.

Rev. James De Normandie of Roxbury then spoke on "Bible Teaching as illustrated by the Book of Jonah"; Rev. S. H. Robbin, pastor of the Second Universalist Church of Boston, on "The Place and Function of Sunday-schools in Church Life"; and Rev. Charles F. Dole of Jamaica Plain, Mass., on "The Value of Catechisms in the Sunday-school." A half-hour's general discussion followed, and the meeting adjourned.

REMEMBRANCE.

Out 'mong the asters and golden-rod
  Together we wandered. Oh,
The skies were bright, and the winds were fair.
We recked not of sorrow, we knew not care,
  So long—oh, so long—ago.

The vintage of Autumn was lush and ripe,
  The harvest fields were aflame,
The roseate Summer had brought her crown,
All gemmed with the jewels which Heaven sent down
  To garland her passing name.

Do they bloom for you in that fairer land,
The asters and gentians blue?
Do you pluck them now as in olden time,
Sending their fragrance to earth's cold clime,
In memory sweet and true?

Oh, the tears lie heavy upon the grass,
From skies all weeping and gray,
While under it all are the graves so deep,
The cruel graves where my dear ones sleep,
As I press o'er the weary way.

Whither, oh, whither,—ah! who may tell?
The spirit is God's to keep!
But he'll hold me fast in his tender hands,
Though all forsake, till he loose the bands
Which shall give his beloved sleep.

H. C. TENNEY.

THE ENGLISH CONGREGATIONALISTS AT BRIGHTON.

ANNUAL MEETING OF THE CONGREGATIONAL UNION OF ENGLAND AND WALES.

English non-conformity is neither dead nor dying. At least this is true of that part of it represented by the Congregational churches. This was well shown last week by the five days of enthusiastic missionary meetings that crowded Dr. Parker's City Temple, London, in celebration of the one hundredth anniversary of the founding of the London Missionary Society. But more clearly still has it been shown this week by the annual meeting of the Congregational Union of England and Wales at "London by the Sea," as the great watering-place just an hour's ride from the metropolis is coming to be called.

For the English Congregationalists to go to Brighton to hold their great annual gathering is much like the American Unitarians going to Saratoga. There is this difference, however, in the two places: that Brighton is a large city, with a large population entirely aside from its transient comers and goers, so that it was not a difficult thing for it to find entertainment in its homes for the nearly 1,300 delegates sent by the Congregational churches of England and Wales to these meetings. Like Saratoga, Brighton is a place to which people like to go. Like Saratoga, too, it has many outside attractions, which tend to lure the unwary from the more serious work for which religious meetings are held, as, alas! I have heard not a few of the faithful and zealous brethren at Brighton complain during the past week. Since I was not present as a delegate, however, but only as a voluntary visitor and student of the questions and forces that are dominant in the religious life of England, perhaps it was justifiable in me if I found myself slipping away sometimes during sessions devoted to matters of merely denominational business, to stroll by the fascinating sea, along the miles of fine beach that stretch to right and left, or on the glorious cliffs and unparalleled cliff walk, overlooking both beach and sea, that are Brighton's perpetual attraction, and have made her what she is. These strolls by the sea I shall not soon forget.

Another thing about Brighton I shall not forget. Here for six years lived, toiled, and suffered Frederick W. Robertson; here he died, feeling that his life had been a failure; in the cemetery here his body sleeps. Here he preached those marvellous sermons, only too little appreciated by those who heard them, which for every quality that makes a sermon great have taken their place nearly or quite at the head of the sermon literature of the English-speaking world. Here he fought that battle against theological dogmatism and ecclesiastical tyranny, which was one of the most heroic of which we have any record in modern times. But it killed him, bringing him to his grave at the early age of thirty-seven. Then, when he was dead, and beyond its praise or blame, the great world waked up to an appreciation of this genius, this hero, this saint, this martyr. The Congregationalists, in sending out notices of their Brighton meeting, announced that they had arranged to have Robertson's church opened every day at three o'clock, so that delegates could visit it. A multitude of others, as well as I, availed themselves of the privilege; and the thoughtful look on many a face and the low and reverent tone of many a voice showed that I was not the only one to whom it was a sacred pilgrimage.

In one of the beautiful parks near the centre of the city stands the finest auditorium of Brighton. It is called the Dome. Here the main meetings of the Union were held. I shall not of course attempt to give a detailed account of all. It will be enough

if, with a glance at the programme as a whole, I give main attention to the subjects considered which seemed of greatest importance and to which the Union gave its main enthusiasm.

The opening sermon was preached on Monday evening by Rev. Prof. George Adam Smith of the Free Church College, Glasgow, whose writings on the Old Testament Prophets, and especially whose recent Historical Geography of the Holy Land, have made his name a conspicuous and honored one among British scholars. The sermon was an earnest and eloquent plea for righteousness of life as the supreme thing in religion.

Tuesday morning was devoted to business and to a paper on "Congregationalism in the Rural Districts." On Wednesday morning there were papers and addresses upon several subjects, ending with the communion service. On Thursday there was a very interesting report of the Church Extension Committee, showing by a clear and extended array of facts and figures that Congregationalism is at least holding its own in England; that is to say, for the past forty years its increase has been fully proportionate to the increase of population, in some respects it has been more. And there has been of late a deepening feeling among its leaders and churches that it has before it a very great and important mission, partly to counteract the wide-spread and really alarming growth of sacerdotalism, and the Romanizing spirit in the nation which is resulting from the ritualistic propaganda of the Established Church. One forenoon was given to foreign missions, and an evening to home missions. Enthusiastic young people's meetings occupied an afternoon and an evening. There was a largely attended and very earnest woman's meeting, at which Miss Florence Balgarnie told her audience that the Congregational Union was by far the most advanced religious body in England in regard to the equality of women with men. There was a temperance meeting under the auspices of the Congregational Total Abstinence Association, with a surprisingly large attendance and ringing speeches.

At one of the sessions the Armenian question was discussed, and a strong resolution on the subject passed, with a tremendous volume of "ayes," and not a "no." The resolution was in part as follows:—

"That this Assembly solemnly renews its indignant protest against the mendacity and perfidy of the Turkish government, its brutal outrages upon the Christian population of Armenia, and its shameless violation of its oft-repeated pledges. . . . The Assembly is of the opinion that the delay in remedying this crying scandal of our time is kindling in many quarters a deep-seated resentment, which, if it be let loose, will sternly expel the blood-stained Turk from the comity of civilized nations. It strenuously urges the immediate appointment of a high commissioner for Armenia, not an official of the Turkish government, nor even an Ottoman subject, who shall be pledged to protect the Christian population of the country, and who shall be solely responsible to and safeguarded by the European powers."

Two sessions were given to sociological questions, with speeches by eminent preachers and equally eminent laymen. Some of the subjects considered were "Conscience in Economics," "Christian Duty to the Poor in its Legislative Aspects," "Equality of Opportunity," "The Castle and the Cottage." At one of the sociological meetings Rev. R. F. Horton of London presided, and made a powerful address, in which he contrasted the teachings of the old political economy, which so largely ignored ethics and Christian principles, with the new political economy coming to the front in many quarters, which gives ethics and the duty that man owes to man a place everywhere. He named the following as some of the aphorisms of the new economy:

1. The time has passed when the making of wealth was the great problem for nations. It is the use of wealth that is the great problem; and its true use is seen to be not to make some rich, not even to make many rich, but to provide for all the means of living, and to enable all to realize the best possible life. In other words, the true mission of political economy now is to equalize distribution.

2. A man is not justified in appropriating as much as he can, but only as much as he can without injury to any one else.

3. No man has a right to do what he likes with his own unless he likes to do what is right.

The one significant theological utterance of the week was a paper read to a large group of ministers on Wednesday afternoon by Prof. P. R. Mackintosh of Lancashire College on "Recent Controversies in Relation to the Person of Christ." The essayist gave a very clear, comprehensive, and fair statement of the views of the great leaders of religious thought to-day, particularly in Germany, upon this most crucial subject in present Christian theology. The significance of the paper lay in its comprehensiveness and its fairness, and in the willingness of such a body of ministers to hear the weakness of their central doctrine pointed out from so many sides and in the name of the highest scholarship; for it amounted really to that. Of course, Prof. Mackintosh calls himself orthodox; but it was startling to see, as he went on, how many of the greatest religious scholars and thinkers of our day are not orthodox by any accepted standard, and how great difficulties they find in their way when they attempt to reconcile the claim that Jesus was God with historic facts as brought to light by the latest and best Biblical criticism. Does the Old Testament really contain miraculous predictions of Jesus? Was Jesus really born without a human father? Did Jesus make errors in quoting the Old Testament? Did Jesus claim to be the Messiah? If so, in what sense? Do the Gospels represent him as teaching that he would come again in the clouds of heaven before the end of that generation? These are some of the questions which the growing Biblical scholarship of the day finds it increasingly difficult to answer in a way that will leave the deity of Christ secure and undisturbed. Naturally, the essayist tried as he went along to suggest answers to the difficulties; but it was plain that neither he nor the majority of those who listened to him felt that the answers were all that could be desired. Yet they were the best that thought and scholarship were able to furnish. Prof. Mackintosh thought that Unitarians were growing more and more uncertain regarding the Christ idea, and might at no distant day divide upon it. The Unitarian name he thought was more and more coming to be used as a sort of tarpaulin to cover a great mass of quite unrelated thinking. Yet his paper was virtually a confession that the thought regarding Christ which is everywhere pushing to the front does not harmonize with the old Trinitarianism, but is showing tendencies to approximate one form or another of Unitarianism.

The discussion that followed was as significant as the paper. Two of the speakers lifted up a warning voice against all German theology. It always had been rationalistic and dangerous. The safe thing was to let it wholly alone. To this some who listened said, "Yes, yes!" but others very strongly said, "No." Two or three of the speakers urged with energy that the Congregationalist churches had always stood for freedom, for progress, for the open eye and the unfettered mind; and they must continue true to this position by welcoming truth from whatever quarter it may come. Many of the younger men, and a few of the older, cheered this sentiment vigorously. One speaker made a very outspoken attack upon what he called certain extreme and unjustifiable forms of statement of the doctrine of the Trinity. "It is coming to be well known among us," he said, "that our foreign missionaries are having very little success with the educated and thinking classes among the heathen." What is the obstacle in their way? Very widely, it seems to be our doctrine of the Trinity. We should be very careful, therefore, not to make statements of that doctrine that are extreme and repelling. At home, too, we need to guard ourselves. Last year the London School Board instructed the eight thousand teachers under its control to teach the children of the London schools that they were to believe in "God the Father, God the Son, and God the Holy Ghost." "This is three Gods," he declared. "No, no!" said several voices. "It is," he persisted; and many all round the room responded, "Yes, it is." He gave another instance. At the recent great missionary meeting in London one of the hymns sung represented God as dying on the cross. "That is blasphemy," he declared. "The human nature, which God for a time assumed, died; but God did not die. We must beware of such extreme and false statements as these. They hurt us beyond measure, at home as well as among the heathen."

One speaker expressed the conviction that Christendom is on the eve of a general re-

opening of the whole question of the Trinity and nature of Christ: the controversy will be one of the greatest of modern times, nor is it at all clear to-day what the final issue will be. Others thought the New Testament teaching on the subject of Christ's nature so clear and unmistakable that it is only necessary to fall back on that as it stands revealed to the eye of every common reader. Before that all hostile speculation or doubts suggested by the higher criticism must go down.

The discussion as well as the essay made it clear that the Congregational ministers of England are alive and awake, and do not propose to turn their backs on free thought, and that, however much they may stand aloof from Unitarians, the Unitarians of England really have in them their nearest allies.

One other subject discussed at Brighton I must mention very briefly; namely, the "School Question." Just now this is the question uppermost in religious thought in England in all quarters. It has been given more attention by the Congregationalists at Brighton than any other subject. Next week the Church of England is to hold a great Congress at Norwich, at which this is to be the central theme of discussion. The London newspapers, and indeed the papers of the whole country, have been full of it for several weeks. The issue now immediately pressing may be stated as this: Shall there be increased State aid given to denominational schools? which really means to schools owned and managed by the Established Church, and used by her as an instrument for disseminating her tenets and extending her power. Such increased government aid is being asked for to the amount of one and a half million pounds. Shall it be granted? The Congregationalists say, "No." All the non-conformist churches unite in saying, "No." The most rousing of all the meetings held at Brighton was that on Wednesday evening, at which there were addresses by leading men representing the Congregational, Presbyterian, Baptist, and Methodist bodies, all of which discussed this question without gloves, and, in the name of liberty, justice, and religion, opposed the demands and encroachments of the State Church. The next morning a resolution on the subject was adopted with great unanimity and enthusiasm. Since the resolution describes the situation clearly, and in a few words, as the dissenting churches see it, I cannot do better than close my letter by quoting its words:—

"This Assembly, feeling with ever-increasing force the importance of the education of the children of this country, and the need of watchful care that the people, from whose resources the cost of education is provided, should have a powerful voice in the government of schools aided by public grants, mindful also of the extent to which children of non-conformists are forced to attend schools under clerical control, is strenuously opposed to the proposals of the archbishops and Roman Catholic committees [in this movement the Roman Catholics join hands with the Anglicans] to seek increased grants of public funds for schools under denominational management, and for teachers whose appointment or dismissal would be vested in unrepresentative bodies.

"The Assembly cannot but regard these proposals as an attempt, under the guise of assistance to so-called voluntary schools, to create a fresh endowment of religious denominations by the State. It trusts that all Congregationalists will present a united front in resisting such proposals, and will maintain the principle that schools supported by the people must be governed by the people."

It seems to be the great Tory victory in the government election of last summer that has emboldened the clericals to make this demand for a dip into the public purse. But there are signs that the demand is opening the eyes of the public, and may in the end do good. J. T. SUNDERLAND.

London, October 6.

No soul is happy until it has learned that to be happy is not a necessity.—*M. C. Klingelsmith.*

The great secret of all peace lies in the ascendency of some strong love. Love—the admiring or reverent direction of the heart on some object—is the positive power of our life; and on its free action, on its due match against the problems it undertakes, depend the tranquillity and unity of existence.—*James Martineau.*

A LESSON FROM TOLSTOI.

The greatest lesson, perhaps, to be gathered from Count Leo Tolstoï is one which, in the nature of things, will come into recognition but slowly.

Regarding him as a moral reformer, we are now chiefly occupied with the intellectual aspect of his doctrines, and the antagonisms awakened by his radical views are more than apt to override our sympathies. Yet, in face of this, the fair-minded student of Tolstoï is impressed with the idea that here is a man of remarkable force who is an important influence in his age.

It may be questioned whether that influence is so much due to the actual power of his thought, or whether as a compact, logical, searching thinker he is at all equal to certain contemporary minds. His strength would seem to lie elsewhere; and, if we penetrate to the secret of it we shall undoubtedly find it to reside in that intense earnestness which by its momentum has carried him from his theory of life to a corresponding practice of life. Whether or not his social doctrines or his literal, inflexible interpretations of the words of Jesus will stand the test of keen, rational scrutiny is of quite secondary importance to the extraordinary conscientiousness and force of character which has impelled him to the actual performance of the truth as he sees the truth, and which exemplifies anew that personality counts for much more than mere intellect. When it became apparent to Tolstoï that the simple precepts of the Sermon on the Mount meant exactly what they said, regardless of their conflict with the established ideas of the world, he accepted them without reservation, and transformed his whole life accordingly. How many of us have the courage to do that? How many of us dare to get aloof from our preconceived ideas of life, and, accepting the Sermon with a free mind, rigorously follow where it leads? The naked truth is that our preconceived ideas of life, the product of the time spirit, are primary with us. The doctrine of Christianity, by a more or less ingenious process, is made to conform to them; and those precepts are most emphasized which are least at variance with our practices. The subscribing to doctrines that can scarcely be said to expand beyond the formula "I believe," the simple act of worshipping, the cultivation of a religious theory, is not so difficult a thing,—it may, indeed, be a very pleasant and comfortable thing; but to meet all men on an equal footing, to renounce self and make service to others the great active aim of life, is difficult. And, where one chooses the latter strait and narrow way to the kingdom of God, thousands go by the other, in blind disregard of the most emphatic injunctions of the Teacher whom they nominally follow. The great need of the religious world is not for men who merely think and preach so much as for men who will follow good doctrines to their logical sequence, and transform them into practice. This is strikingly true of the present age, when unhampered thought, spinning out in all directions, almost submerges us in heterogeneous theories of life. Such purely mental activity certainly has its place, and the value of it should not be underestimated, but neither should it be overestimated; and the danger of too much straining in this direction is that we are apt to forget that thought of itself may be barren, that action, life, is the fruit of thought, and that the supreme value of ratiocination is in its bearing upon the correct conduct of life.

"Whosoever heareth these sayings of mine, and *doeth* them, I will liken him unto a wise man, which built his house upon a rock. And every one that heareth these sayings of mine, and *doeth them not*, shall be likened unto a foolish man, which built his house upon the sand." Passages of this character give the dominant tone to the gospel of Jesus. How many of us need to realize that fact, and what proportion, I repeat, dare consider such passages in all their bearings, and follow where they lead? Yet there is no escape from them. The reiterated injunctions to love and serve are as unequivocal as the commandments of the Decalogue; and every man whose motives are selfish, who does not carry into the details of life a rigid ethics and a moral aim, who shares the animosities of worldly strife, who permits himself to be gratified at the expense of others, is in direct opposition to those injunctions. He who by the power of his personality can arouse us to the fact that a temporizing doctrine is a false and cowardly doctrine will have done us better

service than any mere logician who fails of that.

And nowhere, perhaps, is that service more needed than within the pale of the churches. Outside that pale, people, as a mass, have not committed themselves to the doctrine of Christianity as established by its Founder, and cannot logically be held to a strict conformity with it. Within it they have, and can be so held; and among these the temporizing spirit certainly prevails very widely. The difference between a radical like Tolstoï and the representative churchman is not an honest difference of interpretation of the New Testament text, but a disposition on the part of the latter to pass carelessly over as practically meaningless those precepts enjoining meekness, brotherly equality, and sacrifice which Tolstoï finds to be the real essence of Christianity.

But this disposition is as deep rooted as sin itself,—it is of the *Zeitgeist*,—something to be revolutionized by slow and painful growth; and so I come back to my first proposition, that Tolstoï's great lesson is one which, in the nature of things, will be accepted but slowly.

GEORGE S. COTTMAN.

Irvington, Ind.

TALK WITH BOYS.

If a boy wants a successful life, he must work. Time is life as well as money. Many a young man would like to be a scholar, but is unwilling to pay the price of the study and labor necessary to obtain an education. Success is not won in a day, neither is it found on "flowery beds of ease." A wreath of flowers was never woven by hands that never toiled or for a brow that never ached. In order to rise to but an ordinary station in life, labor must be the beginning, and labor must be the end. The blacksmith at his anvil, the merchant behind his counter, or the farmer following his plough, labors as hard, in order to rise to his vocation, as the statesman and orator in Congress or the eminent lawyer at the bar. Will your life be full of thorns or fragrant with flowers?

Have you not now a home work to do? Can you not make mother and father happy before it is too late? Do you see that age is coming fast to the faces that watch you daily? Time is sure to bring a change. Your home and people are sure to leave you. No sweet myrtle, blooming rose, or costly monument, will cover the wrong words uttered or the unfilial deeds.

If there is a sad thing in life, it is for a mother to behold a drunken son. Of all poor, broken idols, scattered into fragments for the divine patience of womanhood to gather and cement with tears, such a ruin as this seems the most impossible to mould anew into any form of happiness. Let not this cry of anguish be your parents: "My son! my son! Would to God I could have died for you!" Within the breast of thousands of young dram-drinkers there slumbers a volcano that will be active some day, and cause them to do acts the consequence of which can never be undone. It is certain as sunlight that a young man cannot long violate the laws of right living and go unpunished.

No boy can afford to make a failure of his life. His own comfort and that of his friends demand of him to make a success of his life. Choose something honorable in this world, and make room for high thought and study of the many great lessons spread out by the all All-wise for humanity to build upon. Remember that idleness has been the ruin of many a young man. It is a degradation to remain idle, trusting to chance for some luck that will benefit in the future. Do not hate the common workaday life; for "out of the warp and woof of common, daily life can be woven a noble and useful life." JESSIE WHITSITT.

A SERVICE OF WELCOME TO THE CHURCH.

BY REV. ALBERT WALKLEY.

In the First Parish Church in Brighton the following "Service" is used twice a year. The purpose is to create a church life, to bind our people to the local church and to the Unitarian Church by the fact that they have taken upon themselves certain religious obligations. It is called a "Service of Welcome," in order that those who unite with us may feel that it is as much a privilege to become, in a public way, a part of the

Christian church, as a duty, a service of joy as well as of solemnity.

SCRIPTURE LESSON.

Read by the Minister.

I was glad when they said unto me, Let us go into the house of the Lord.

Our feet shall stand within thy gates, O Jerusalem.

Pray for the peace of Jerusalem; they shall prosper that love thee.

Peace be within thy walls, and prosperity within thy palaces.

For my brethren and companions' sakes, I will now say, Peace be within thee.

Because of the house of the Lord our God I will seek thy good.

I will lift up mine eyes unto the hills from whence cometh my help.

My help cometh from the Lord, who made heaven and earth.

The Lord is thy keeper: the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The Lord shall defend thee from evil: he shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in, from this time forth, and even for evermore.

Ye, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.

Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently:

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away:

But the word of the Lord endureth for ever.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.

EXHORTATION.

To be read by the Minister.

The purpose of the Church is to awaken the minds of men to the truth that there is a spiritual and ideal life, to beget in them a desire for that life, and to give them strength to attain to it. The Church aims to make men desire the mind of Christ, to take upon themselves his yoke. Its greatest thought is that sacrifice is the law of all unfolding progressive life. "Bear ye one another's burdens, and so fulfil the law of Christ." We come together as a body, of which Christ is the head, not for what we can get so much as for what we can give. Our thought is not what others can do for us, but what we can do for others.

We come to worship God in one spirit, with gifts differing one from another, that each may so help the other to praise and pray that perfect service may be rendered unto God.

The Church is in a great sense the Household of Faith, in which God is the Father and we his children,—brethren one of the other.

This church aims to honor all truth, to love all men, to revere the great souls of the race,—prophets and martyrs. We see in Jesus, our illustrious brother, the one who has opened up for every soul a new and living way to the consciousness of its intimate and immediate child-relation to God. To us he is the inspiration to all that is noble, pure, and holy, and the promise that we can attain unto these.

But, high above all our words, above our greatest thought, beyond our brightest hope, and deeper than our deepest love, is God, all in all,—but, most of all, Our Father.

In communion with the great body of our churches this church accepts "the religion of Jesus, holding, in accordance with his teaching, that practical religion is

summed up in love to God and love to man."

The book you are asked to sign gives these simple words as a motto of our faith: In the freedom of truth and the spirit of Jesus Christ we unite for the worship of God and the service of man.

PRAYER.

Let us pray.

Minister and People.

O God, our Father, we thank thee that our lives are best fulfilled in union with each other.

We praise thee that thy Church is the fellowship of souls touched by the Christ-spirit of love and sacrifice.

We pray thee to stir up in our lives the purest hopes and holiest desires. Give us strength, O God, from on high, to realize in our lives and in the lives of others the Christian ideal.

Bless us of this church, that we may be a blessing to others.

Let the light of thy countenance fall in rich fulness upon the lives of those who are now to become one with us. Bless them with the spirit of helpfulness in their prosperity and with strength and hope amid adversity. Lay upon them the holy burden of care for others.

In their hours of joy be with them, that they may praise thee. In their hours of sorrow and tears be with them, that they may still be found praising thee.

Help us to see that all good and perfect gifts, whether of joy or of sorrow, are from thee.

O God of all that is true, of all that is beautiful, and of all that is good, make us a real and living Church of Christ. Amen.

RIGHT HAND OF FELLOWSHIP.

All standing.

Minister gives the right hand of fellowship to Candidates.

All read:

We, minister and people of this church, welcome you to our Household of Faith in the spirit of Christ our Master. We pledge ourselves to aid you to walk in the paths of truth and righteousness. We trust that we shall all be bound closer together in the bonds of a noble faith, and in the holy fellowship of Christian love.

PRAYER.

Let us pray.

Minister.

O Father of all men, we adore thee. Help us to praise thee in word and work. Give us strength to make our wills thine. Open upon us the heavenly light, that it may shine along our pathway of life. And now to thee be all praise and honor throughout eternity. Amen.

Sing: Rev. Samuel Longfellow's hymn, The Universal Church, "One Holy Church of God appears," No. 463, New Hymn and Tune Book.

BENEDICTION.

CORRESPONDENCE.

A DOXOLOGY.

To the Editor of the Unitarian: —

In the *Unitarian* of August, 1895, page 366, is a suggested doxology for Unitarian churches. It is as follows: —

"Praise God from whom all blessings flow,
Praise him, all creatures here below!
Praise him, ye heavenly hosts above,
Praise him who is Eternal Love!"

This is excellent; but it occurred to me what a good thing it would be if the Unitarian churches would adopt instead a doxology that the Universalist churches have been using for several years. Not that the latter is any better than the one suggested by Mr. Walkley, but because it is just as good, and because, when Unitarians and Universalists meet together, as, let us hope, they will do more and more, they can unite in singing the same doxology, and thus feel more closely drawn together in fellowship. True, the Universalists might adopt the new one; but that would scarcely be the better plan, when they are already familiar with the other. It runs thus: —

"Praise God from whom all blessings flow,
Praise him, all creatures here below!
Praise him above, ye heavenly throng,
Praise God the Father in your song!"

REV. MARGARET T. OLMSTEAD,
of the Universalist Church.

Earlville, Ill.

The Spirit of God, buried in the heart, passes out into action. This is Christian life.— *F. W. R.*

ONE UPWARD LOOK EACH DAY.

SUNDAY.

Always to Pray, and not to Faint.

Be not afraid to pray: to pray is right.
Pray, if thou canst, with hope; but ever pray,
Though hope be weak, or sick with long delay:
Pray in the darkness, if there be no light.
Far is the time, remote from human sight,
When war and discord on the earth shall cease;
Yet every prayer for universal peace
Avails the blessed time to expedite.
Whate'er is good to wish, that ask of Heaven,
Though it be that thou canst not hope to see;
Pray to be perfect, though material leaven
Forbid the spirit so on earth to be.
But, if for any wish thou darest not pray,
Then pray to God to cast that wish away.

—*Hartley Coleridge.*

MONDAY.

Life's Gift.

"The wealth He is, we must become,
Immortal gain, immortal room!
And since all His,
Mine also is,
Life's gift outruns our fancies far,
And drowns our dream
In larger stream
As morning drinks the morning star."

TUESDAY.

Hope and Cheer.

When I was a child, beside our door,
In a green and spreading sycamore,
There sung each morning, with note as clear
As a crystal brook, and full of cheer,
A robin.

I watched his plumage in childish glee,
And fancied he sung his song for me;
And the melody lingers in heart and brain,
Making me often a child again,—
My robin.

I look for his coming in early spring,
When the crocus opens, and maples bring
Their crimson tassels to kiss the breeze,
And the sunshine dallies with new-leaved trees,—
My robin.

I hear him as the sun goes down,
And the stars come out o'er the silent town;
But there's never a harsh or mournful note
That wells afresh from the warbler's throat,—
My robin.

And I learn a lesson of hope and cheer
That carries me on from year to year:
To sing in the shadow as in the sun,
Doing my part till the work is done,—
My robin.

—*Sarah Knowles Bolton.*

WEDNESDAY.

A Song for Every Day.

The weary world's a cheery place
For those with hearts to win it.
Thank God, there's not a human face
But has some laughter in it!
The soul that comes with honest mirth,
Though health and fortune vary,
Brings back the childhood of the earth,
And keeps it sound and merry.

The plodding world's an eager place
For those with wit to use it.
Where all are bidden to the race,
Let him who dares refuse it!
The simplest task the hand can try,
The dullest round of duty,
Knowledge can amply glorify,
And art can crown with beauty.

A busy, bonny, kindly place
Is this rough world of ours,
For those who love and work apace,
And fill their hands with flowers.
To kind and just and grateful hearts
The present grace is given
To find a heaven in themselves,
And find themselves in heaven!

— *Dora Read Goodale.*

THURSDAY.

At Parting.

So, with a last good-by,
In this gray hour you die
To us, as we to you:
Parting is dying, too,
And distance, heart to heart despairing saith,
Is but a name for death.

. . . . . .

Even death is nothing more
Than opening of a door,
Through which men pass away
As stars into the day;
And we, who see not, blinded by the light,
Cry, "They are lost in night!"

Thus ever, near or far,
Life seems but where we are;
Yet those we bid good-by
Find death is not to die,
As you, departing from our daily strife,
Go hence from life to life.

Clasp hands, and now farewell!
The word's a passing knell,
But, ripening, year by year
Life triumphs there as here;
For dark nor silent would the distance be,
Could we but hear and see.
— *A. St. John Adcock.*

FRIDAY.

One Wrong.

Oft on the passive ear there falls a word
That on the soul doth leave a lasting stain.
Grieve as he may, and strive, the thoughful youth
Will never be as pure in heart again.

Sometimes, unwilling, do we list a tale
That stabs our faith and plants a living pain.
Though life goes on as once and friends are true,
Our trust in man is never whole again.

Sometimes a monstrous thing is on us thrust,
A hateful fact, loathsome as is decay.
Sweet joy is slain, and from that fatal hour
There is a shadow on our brightest day.

Helpless we are, the world conspires to hurt,
Even in our own despite our souls are stirred
By things we ne'er have sought; and to the end
We mourn our loss, the victims of a word.
— *Hattie Tyng Griswold.*

SATURDAY.

Song.

The song we never sung
The pine-trees sigh in chorus;
The eyes our eyes must shun
Our hearts keep still before us.

The rose we gathered not
Blooms in the soul forever,
And hands ne'er joined in life
Death has no power to sever.
— *Lilla Cabot Perry.*

Religious beliefs, in order to have any real significance and value, must be positive and vital. They must take hold of spiritual realities and they must take hold of *you;* and they must be wrought out into conduct. *Philip Stafford Moxom.*

Amid the dreary noises of this world, amid its cares and tears, amid its hot contentions, ambitions, and disappointments, we should have an inner calm like the ocean depths, to which the influence of the wild winds and waves above can never come.— *Thoughts of a Country Parson.*

EDITORIAL.

Good News. GOOD news! Man is not lost.

Good news! God does not hate his children.

Good news! Sin and pain are only a part of the process by which God is working out his great purpose in the development of the human race.

Good news! Even the penalties of our transgressions are manifestations of the care and love of the Infinite Father.

Good news! Those who in this life have not been able to recognize God as he is shall, in the clearer light of the future, be able to climb up, out of animalism and error, into the light and life of God.

This was the glad tidings Rev. Minot J. Savage proclaimed to the thousands gathered together at Washington, D.C., to inaugurate the sixteenth session of the National Conference of Unitarian and Other Christian Churches.

Summary of the Conference. WE may briefly summarize the proceedings of the Washington Conference, which the Washington *Post* characterized as "one of the largest and most interesting religious gatherings ever welcomed to the capital," by saying that the two qualities most emphatically brought out were:—

First, unity of all parties, of all representatives, of every committee and every sub-organization, and apparently of every delegate! It was an expressive coincidence that the two chief denominational offices, the chairmanship of the National Council and the secretaryship of the central missionary body, the American Unitarian Association, were united in one man. It was an evidence that the energy and power of the acting executive was inspired by the breadth and collective wisdom of the advisory Conference. It was an additional pledge of indissoluble unity.

Second, the conversion of enthusiasm into permanent strength. Everything, from Mr. Savage's opening sermon through the proceedings of each day, showed that the purpose at the heart of each speaker was the strengthening of religious life, personal and denominational, in church and home. Enthusiasm for our clear and joyous gospel

ought to lead, and must lead, to a higher, firmer, and more practical, personal, religious life, and ought to lead, and surely will lead, to an increased effort to spread among others the faith which so reinvigorates ourselves.

In his opening address as chairman of the Council of the National Conference Rev. George Batchelor outlined the essential features of the Unitarian gospel as follows: —

"We believe and trust and stake our spiritual welfare upon our belief in the realities of spiritual life.

"We believe in transcendent Spirit.

"We believe in a law of duty as universal as the law of gravitation.

"We believe that righteousness is not merely a relative adaptation of man to man, but an expression of universal order.

"We believe that the faint shining of human love is only a revelation of the greater love which is the present power of an endless life.

"We believe that righteousness is salvation.

"We believe that human duty and human privilege culminate in the teaching of Jesus.

"We believe that all the law is summed up in 'love to God and love to man.'

"Every person, minister or layman, who engages in an act of worship, in prayer or praise, affirms these things in the most emphatic and solemn manner."

A Straw. THE Episcopal Convention, meeting at Minneapolis, sent a message of fraternal greeting to a Methodist Conference which happened to be in session in the same city. Is this a hint of the kind of Christian spirit which will ultimately unify the Christian body?

Congregationalists. A FULL account of the great Council of Congregationalists recently held at Brighton, England, will be found on another page. In many ways it was a remarkable gathering. No less than thirteen hundred delegates attended, and all appear to have been moved by a great spirit of enthusiasm. The president, Rev. U. Rees Thomas, in his address made an earnest plea for a broad catholicity of spirit, which, he declared, must be the necessary precursor of any practical reunion of Christendom. "Systems must capitulate to love." Nothing whatever was done by the Council toward accepting any modifications of their own organic methods, however; and, indeed, the enthusiasm of the session reached its height in defending the special feature of Congregationalism against proposed changes which seemed to threaten the liberty of the churches.

Distant Christian Unity. THE recent action of the National Council of the Orthodox Congregational Church at Syracuse, proposing four articles as a basis of Christian unity, seems to bring out clearly the utter futility of attempting a union of sects upon a basis of creed. The Congregationalists propose the following: —

The acceptance of the Scriptures as the only authoritative revelation of God to man, of Jesus Christ as the divine Saviour and Teacher, of the Church of Christ as the body commissioned to preach his gospel, and of liberty of conscience in the interpretation of the Bible and the administration of the Church.

The Episcopal Church in its Lambeth articles proposes the Apostles' and Nicene Creeds, the two sacraments, and the historic episcopate in addition to the Scriptures.

The Catholic Church laughs at both these proposals, according to the *Sacred Heart*, which describes both efforts as "worthless," and declares that there can be only one basis of union,—acceptance of the absolute authority of the present occupant of Peter's chair at Rome.

There is, however, another possible basis of union for Christendom; and that is to be found in the Constitution of the National Conference of Unitarian and Other Christian Churches, which simply declares for acceptance of "the religion of Jesus,—love to God and man."

Christian Endeavor. THE young Christian Endeavorers are so very evidently bent on discovering the real power of Christianity, regardless of creed, and setting it in motion, that it is said denominational leaders are disturbed.

The Southern Presbyterian council issues a recommendation that the young people in its jurisdiction shall withdraw from the Christian Endeavor organization, and es-

tablish an order to be called Westminster League, to be confined to the Presbyterian Church. Other denominational bodies are urging similar action. The Baptists' Young People's Union and the Epworth League among the Methodists are exerting their influence to bring the young people of their own churches into the limited fellowship of their own denomination rather than allow the freedom and breadth of intercourse of the larger organization. Thus, while the hand of the theorist is pointing toward the unity of Christendom, the practical managers of each sect are calling in their advance skirmishers and organizing for denominational compactness.

A Good Place. THERE is one place, and it is a good place, that every man, if he would, could fill, and fill well,—his place in church.

Eternal Realities. AT the opening meeting for the season of the Unitarian Club in Boston, October 9, Prof. John Fiske read a remarkable essay. In it he massed and focussed the evolutionary evidences of creation in such a way as to bring from the side of physical science itself the strongest arguments in support of the eternal realities of religion. We do not know that his special argument for the realities of God, immortality and righteousness, has ever before been made public. In fact, we understood Prof. Fiske to say that this argument had not previously been used by himself or by any other writer. We urge our readers to get the essay itself as soon as it is published, as it undoubtedly will be; for it should be carefully studied as a complete thesis. The motive, if we may so call it, of the argument was to this effect.

At a certain period in the development of human consciousness in history, apprehensions of God, immortality, and righteousness, slowly and universally emerged to play a distinct part in the future history of the race. As in physical science, wherever there is a real development of organism in the individual, it is always in response to an external reality, so, psychologically, there can be no universal development in consciousness except in response to external reality.

The eye is evolved in response to light, the ear in response to sound. So human intelligence seeks God in response to the reality of God.

This argument does nothing to prove that any particular belief *about* God is true. Indeed, it rather goes to show that the slow development of human capacity in response to the eternal and complete reality would lead through innumerable changes and adjustments of belief while the eternal reality remained.

Post-office Mission. AN unusually useful pamphlet for missionary purposes has just been issued by the Alliance of the Albany (N.Y.) Unitarian church. It contains seven sermons by Dr. William M. Brundage, including his farewell address to the Methodist church in Albany. Of the other six, a good example was the remarkable sermon which we published in the *Unitarian* in September, entitled "The God we Serve." Dr. Brundage, we do not doubt, has long been developing his religious ideas; but he became a Unitarian only so recently as the great Saratoga gathering of 1894. His views appeal strongly to those who are just wondering whether or not they are Unitarians.

Post-office Mission workers can obtain this pamphlet, "Some Things for which the Unitarian Church stands," for $5 per hundred. This means seven sermons for five cents. We hope the first edition will be very quickly exhausted. The secretary of the Albany Alliance, of whom the pamphlets and any further information can be obtained, is Mary E. Hawley, 158 Elm Street, Albany, N.Y.

God's Law in Human Hearts. REV. THEODORE F. SEWARD, the organizer of the Brotherhood of Christian Unity, writes as follows in the *Outlook:* —

"The impression hitherto has been that God, after writing the Ten Commandments, could have erased them if he had chosen, and could then have proceeded to write ten others just as good. The truth is now recognized that the Commandments were written in the constitution of man before they were recorded on the tables of stone. This changes the whole basis of religious thought. It affords a key to many declarations of Scripture which have been hard to understand. For instance, if God is love, how

can the statements concerning his wrath be true? The answer becomes clear if we adopt the Scriptural figure which represents him as a sun rather than as an arbitrary monarch. Sunlight is a beneficent force, and a beautiful representative of God's love. Yet, if the eye becomes diseased, how angry the light appears, and what pain and suffering it causes! The sun's wrath toward a diseased eye is a true representation of God's wrath toward a diseased soul; for it shows the change to be in us, and not in a heavenly Father's love."

What! More than One? IT is always pleasant to be noticed, and we can only rejoice when any one is sufficiently interested in our work as to comment or offer suggestions. Especially are we glad to have the mission of the Unitarian Church described as something both glorious and mighty, and worthy the noble devotion and service of all good men and women. We read, therefore, with interest in *Our Dumb Animals* the editor's opinion that "the true mission of the Unitarian denomination is to go out into the world, and put its brains and money into grand efforts to reach the masses, those who attend no church, and send their children to no Sunday-school, and convince them that there is one God." We are glad to believe that in such efforts Unitarianism does find a mission, one which it heartily accepts; but what is not so easily understood is the manner in which the editor of *Dumb Animals* concludes his sentence, which is as follows: "Then let the other denominations carry them [the masses] as much further as they can." Does our contemporary think that, after believing in one God, "the masses" will then be sufficiently stimulated to accept three? The course of religious evolution has proved the opposite process to be more natural. And the large number of both ministers and laity in the Unitarian churches to-day who have grown out of Orthodoxy into Unitarianism seems to point in the same direction.

The Children's Souls. JESUS set a child as type of the kingdom; yet how often do parents withhold from children the influences of religion, saying, "The child cannot understand these things"! May it not be that such parents are depriving the little ones of the most precious spiritual nourishment, which is as needful and natural to them as daily bread and milk? Does not the heart perceive God before the mind can solve a problem of Euclid? Does not the still, small voice declare for right against wrong long before the hand can guide a pen? Dr. Charles H. Parkhurst has expressed his opinion in an article in the *Ladies Home' Journal* as follows:—

"It is not what we say to them that makes them religious: it is the religious instinct already in them that makes intelligible to them whatever of a religious kind we say to them. The best that a child can become in this, as in every other respect, accrues from wisely handling and fostering some impulse already contained in the child's original dowry. If the beginnings of individual religion were not an implant, no method of treatment, no ingenuity of culture, could suffice to establish such a beginning. Religion can be immanent in the child, and even be a part of his experience, without his being able yet to know it as religion, or being able to comprehend the allusions made to it by his elders. There is an interesting suggestion along that line in what occurred in the history of little Samuel. Divine influences, we are told, began to be operative in him, and to make themselves very distinctly felt by him before he was far enough along to be able to discriminate intellectually between what is human and what is divine. God's voice he took to be Eli's till Eli set him right. It holds in the twilight of life what is true in each dawning, that it begins to be morning a good while before there is sunshine enough in the air for the sun-dial to be able to tell us what o'clock it is."

Compact Wisdom. AT the opening of the Atlanta Exposition Mr. Booker T. Washington, the indefatigable champion of manual and practical education for the colored children of the South, made an address so wise, so eloquent, and so timely that it has been quoted and praised in almost all the journals of the country. The following sentences contain condensed wisdom enough to be worthy the consideration of citizens of every nation:

"It is at the bottom of life we must begin, and not at the top."

"No race can prosper until it learns that there is as much dignity in tilling a field as in writing a poem."

"Nor should we permit our grievances to overshadow our opportunities."

Palestine before Abraham. THE patient work of deciphering the many fragmentary tablets recently discovered in Egypt still goes on. Prof. A. H. Sayce hints at some of the interesting conclusions to be drawn from the latest translations, as follows:—

"Excavations carried on three years ago by Prof. Flinders Petrie have brought to light fragments of the dictionaries which were used by the scribes in the Egyptian Foreign Office. Among the tablets previously discovered were fragments of Babylonian stories, one of which attempted to account for the origin of sin, and which had served as reading lessons to the Egyptian or Canaanite student in the Babylonian language and script. The discovery has quite revolutionized our conception of the Oriental world in the century before the Exodus, and several important conclusions can be deduced from it.

"First of all, it proves how deep and long-lasting must have been the influence of Babylonia in Western Asia. Before the difficult and complicated cuneiform system of writing, as well as the Babylonian language, could have become the recognized medium of literary intercourse, Syria and Palestine must have been for a very long while under Babylonian domination. In no other way can we explain such a complete supremacy of Babylonian culture as is implied by the use of the Babylonian language and script as far as the frontiers of Egypt. The conclusion is in accordance with what the inscriptions of Babylonia itself teaches us. We learn from them that Babylonian conquerors had made their way to Palestine in the gray dawn of history, before the age of Abraham."

Where the Heart is. WHY not have a love offering to your church written down in your will? No matter how small the amount, it is a declaration of where your heart is; and it will influence others.

Departments.

AMERICAN UNITARIAN ASSOCIATION.

These notes are written while preparations are going on for the National Conference at Washington. Before they come to the readers of the *Unitarian* that Conference will have gone into the history of our Church, and, we believe, will mark the beginning of a new epoch. We start at Washington where we left off at Saratoga, on a new basis of confidence, of unanimity, of expectation. Running through all the meetings with a steady stream of power, we may expect this confidence to be diffused in such a way as to strengthen our work in every remotest part of the country.

The Church Building Loan Fund has now been in operation long enough to show the merits and the defects of the plan. It has been of great benefit to many of the churches that have used the fund for building. In a few cases the fund seems to have tempted churches to a larger expenditure than they could afford. Reverses following, they have been burdened by a debt that was oppressive. It takes time to learn the uses of new machinery, and the trustees of the fund have now accumulated a fund of experience which will be almost as valuable as the $120,000 which they control. The following churches have paid their last instalments, and are free: Unity Church, Brockton, Mass.; First Unitarian Church, Sioux City, Ia.; First Unitarian Society, Turner's Falls, Mass.; First Unitarian Congregational Society, Malden, Mass.; First Parish, Sandwich, Mass.; First Unitarian Church, Littleton, N.H.; First Unitarian Society, Greeley, Col.; First Unitarian Society, Tacoma, Wash.; Free Christian Church, Underwood, Minn.; First Parish, Pepperell, Mass. Probably they will all testify that the use of the fund has been of great advantage to their respective societies.

The address of the Council and the report of the Unitarian Association were this year consolidated. A few of the principal statements will not be out of place here. In a review of the progress made since the foundation of the National Conference it was stated that in the last thirty years the following things have happened:—

One hundred and fifty churches have been organized.

All the local conferences have been formed, excepting the Maine, New Hampshire, and Western.

The Ministers' Institute was created by act of your Council.

The Women's Alliance has come into existence, and become a national organization.

Unitarian clubs have sprung up, and

have revealed a new possibility in the organization of men.

Unity Clubs, religious guilds, and Lend a Hand Clubs have been multiplied throughout the land.

The Sunday-school societies, East and West, have enlarged their work and greatly improved the quality of their publications.

The Ladies' Commission on Sunday-school Books has sifted literature for our children with signal success.

The Unitarian Association, which thirty years ago was a private corporation, has become a national representative organization.

In this address especial attention was paid to the forces which work underneath all our superficial activities.

Since our Saratoga meeting there has come from many quarters an expression of discontent with the administration of spiritual affairs in our churches and conferences, and of a determination to plough deeper into the spiritual life, especially of the young people in our congregations. Intellectual culture, practical activities, and denominational zeal are of little avail unless the spiritual desires of the people are met.

Religion, with its humane creed, its natural sacraments, its recognition of the successive births of the spirit, has never yet had a fair chance in the world. From men and women of the most diverse intellectual and theological proclivities the one message comes: "Our need is religion. We must get nearer to the hearts of the people through their spiritual instincts." The Church, as it was known to the fathers a hundred years ago, no longer exists. In some cases the form of it remains with something like the ancient spirit. In many new organizations the form of the ancient Church was omitted, with all its observances. But the spiritual needs of men are perpetual, and change only as they become more pronounced and humane. They need even greater attention than formerly. Our onward movement will be marked by a new attention to the spiritual wants which expressed themselves in former generations through ceremonies.

The religious culture of the young will not much longer be left to those who are willing "to proselyte" those whom we refuse "to prejudice." Because so many of us suffered under compulsion in our youth we refuse to give our children the benefit of our affectionate counsel, and leave them to the choice of religion for themselves. That choice is commonly made for them by those who are less scrupulous than we are in such matters.

In every Christian Church throughout the world plans for the reunion of Christendom are discussed. In bodies that would not take the Christian name, also, the desire is expressed to bring together those who are of accordant minds without any barrier of organization. The National Conference and the Unitarian Association most heartily desire fraternal relations with denominations, churches, and individuals, whenever, wheresoever, and howsoever such union may be secured as will be of mutual advantage. The chairman of the Council has carried the greetings of the National Conference during the past year to the Christian Quadrennial Convention and to the Universalist General Convention. He was received most cordially.

GEORGE BATCHELOR.

SUNDAY-SCHOOLS.

The annual meeting of the Unitarian Sunday School Society, held at Providence, R.I., Wednesday evening, October 16, and Thursday, October 17, passed off with great success. There was an unusually large number of delegates in attendance. The hospitality offered by the Providence friends was freely accepted. At the platform meeting in the Westminster Church an audience was in attendance which filled the auditorium. The addresses by Mr. Pulsford, Mr. Van Ness, and Mr. Cuckson, were of a high order, and greatly interested the listeners.

The programme for Thursday was carried out completely, as announced, each speaker keeping within the time, as indeed they did on Wednesday night; and no one on the list failed. There never was such a large number at the very opening on Thursday as when Mr. Hornbrooke commenced the exercises of the devotional meeting. Although the day was very bright, and the outside world attractive, those in attendance remained faithfully by the meetings. The spirit manifested throughout was very deep, intelligent, and earnest. The collation passed off with great facility, and was complete in every detail. Five hundred people were fed.

Very many of those who were present throughout all the sessions ranked the order of speaking as better than usual. It was a pleasure to meet in two such interesting and satisfactory churches as the Westminster Church and the First Congregational. Both interiors are conducive in their appointments to the religious spirit.

There must have been an increase of enthusiasm, on the one hand, from these proceedings, and, on the other, a clearing up of the mind. It is very evident that a change has come over the Unitarian body,—a change for the better. There is a disposition to do something. More than that, the laity are growing wise enough to see that the foundation to denominational prosperity must be laid on the young people. Still further than that, the laity are also seeing that, in order

to secure breadth, unsectarianism, and pure Christianity, the shortest way is to teach the things that are true and permanent in Unitarianism.

What is this training, and what are these essentials on which we may rally with zeal? How is it that we can teach with decision and yet not be narrow? The improved Sunday-school instruction succeeds in accomplishing this. It is not dogmatic to the end of building or hedging in the growing mind. It starts the young nature on right lines, following which it may go on with constant progress in unfolding. It gives a firmness to young conviction only so far as it strengthens great purposes and noble aims. Such is the work of the true Unitarian Sunday-school, and for its equipment and enlargement the Sunday School Society continually works.

From the annual report of the directors the following extracts are taken: —

The Unitarian Sunday School Society was organized in 1827: it is therefore sixty-eight years old. This movement took place two years after the forming of the Unitarian Association.

Now and then a discussion has arisen as to merging the Unitarian Sunday School Society with the Unitarian Association. But this has always been very decidedly met by considerations which are certainly of great force. The moral and religious education of the young is something so important that it can never safely be left as a side matter. Whatever is undertaken for this purpose should be on an independent, energetic, and wisely planned basis.

We are now considering the publication of certain cards and leaflets in the style of those used for the common-school kindergarten. These we hope to issue by the first of the new year. They will meet a great want, and, we trust, meet it adequately.

The circulation of *Every Other Sunday* is now between 11,500 and 12,000 copies every issue. This includes, of course, a large number distributed as missionary material. We have received many pleasant testimonies to the worth of this paper and its use in the home and church.

We do not think we are exaggerating in saying that there is not another part of denominational affairs so important as that of the Unitarian Sunday School Society. It relates itself with the young people. It seeks to train them and pledge them. It sows the seed for the coming harvest of the liberal faith.

We make the happy announcement that more Sunday-schools and churches have contributed this year than ever in the history of this organization. This is a forcible evidence of the wider-spread loyalty to our society, and shows a desire on the part of a greater number to work together for our common objects.

We call attention to the opportunity offered to those who wish well to our work of increasing our endowment funds. It will be seen by the treasurer's report that we have already five. Here is a wise way of permanently sustaining this society. Incorporated as we are, there is perfect security in giving such endowments into our charge. With larger resources of this kind, the Sunday School Society would be able to meet the various financial vicissitudes of different years, and go steadily on with its work. Who will be the next friend to increase the list of our endowments?

The New Song and Service Book has found its way into over eighty Sunday-schools, representing all parts of the country. We are now printing the seventh thousand. It is a book of song and service calculated not only for Sunday-school use, but for guilds, conference meetings, and home needs.

The difference between the balance of last year, which was over a thousand dollars, and the balance of this year, which is about three hundred dollars, is accounted for by the publication of this Song and Service Book. In order to serve the Sunday-schools and join hands with the poorest and weakest, we put this book at a price which not only furnishes no profit, but entails a loss. We sunk $1,200 on the first edition. It will be necessary for us to sell fifteen or twenty thousand copies before we can even get our money back.

Under no other government is there such a need for complete education as in a republic. Intelligence, uprightness, and justice are the first requisite for a successful democracy. We are recognizing this in the ample provisions for industrial and mental training. But it behooves the American people to increase the supply of religious and moral training. Citizenship must draw support from noble sentiments, conscientious motives, and grand ideals.

What kind of belief do you wish your children to have? Shall it consist of false ideas as to God, duty, and immortality? or will you give your children true, happy views of life and destiny? Whatsoever truth makes life nobler, sorrow and pain better understood, the future brighter, and death less terrible, should be taught and fixed in the young mind. If this liberal faith of ours is of such worth as we claim, and ought to be more widely accepted, then the true way of securing this result is to lodge it permanently in the convictions of the young. You may establish new churches and lavish money on their support in missionary fields; but, if they are lacking in support and membership from the

ranks of the young people, there is no hope for their continuance. It is useless to think that the Unitarian denomination can be enlarged by simply appealing to the adults in any community. They are often too fixed in their views to be changed, and do not make always the right material for successful organized work. The only sure and wise way is to begin with the young in our own homes and in missionary fields. Then there is some guarantee of a denominational future.

What was pledged at Saratoga cannot be executed without the aid of the young people. What is hoped for in growth, increase of churches, and general prosperity, cannot be achieved unless the rising generation are secured on our side.

We want to have every Unitarian Sunday school in the land a member of our organization. We crave the time when churches will regularly recognize the importance of our work, and provide for it. With the encouragement of the past and the hopes of the future, we offer this account of our stewardship, and enter joyously into the field of another year.

EDWARD A. HORTON.

NATIONAL ALLIANCE OF UNITARIAN WOMEN.

The Branches are rapidly gathering their members and preparing for a new season of activity. Most of them are sending representatives to the meeting at Washington, and looking forward to the renewed interest which always comes from a Conference. Since the biennial meeting last year at Saratoga, twenty-six new Branches have been formed, and many members added to the seven thousand reported there.

Miss Clarke has prepared a new leaflet for the use of study classes, which will be of great and permanent value. The special title is "Unitarian Belief"; and the leaflet contains a classified list of tracts, sermons, and books to be used in the consideration of the various subdivisions of the subject.

Much interest centres at this time in the Unitarian Exhibit at the Atlanta Exposition. The "Booth" is said to be by far the prettiest and best adapted to its purpose of any in the fair. Miss Florence Everett, who has been sent by the Alliance to preside over the Exhibit, writes that the walls are so covered with pictures that it is like being in a room full of delightful people. She says: "Yesterday was 'children's day'; and such a commotion! I should think there were a million children; but I believe there were only ten thousand! The electric cars carried the public school children free, and the admission to the Exposition was ten cents. There was one group of five girls, from eight to twelve years old perhaps, who looked as if they might be interested. So I asked them if they had read Miss Alcott's books and would like to see her picture. They had read them all, and were of course delighted, especially with an illustrated copy of 'Little Women,' which they said was the nicest thing in the whole Exposition! It was a surprise to them that so much of the book was really true. Another interesting group was half a dozen girls, fourteen or fifteen years old, from the Morris Brown School. They had never heard of Unitarianism, and could not pronounce the word; but they wanted something to read Sunday afternoons, when they could not go out and had nothing to do, so I gave them the simplest things I could find. They were most pleased with 'The Religious Education of Children,' and each wanted a copy."

The Executive Board of the Alliance has to regret the loss of one of the directors for Massachusetts, caused by the removal of Mrs. Julia A. Nichols to Buffalo. While New England can ill spare her, the interest and steadfast enthusiasm she has always devoted to the Alliance will now be shown in a new field. The society in Buffalo is to be congratulated on such a valuable accession.

In common with the rest of the denomination, the Alliance is seriously interested in the future of the Japan Mission. Whatever may be said as to the wisdom of beginning such an enterprise, it would now seem a great pity to abandon it, allowing the school to be dissolved and the headquarters to become merely a Post-office Mission centre. The Alliance will still continue to send books for the library, and each Branch is requested to give a small sum of money each year for this object. This will at least show that the Alliance is willing to help in our foreign mission, and be an encouragement to Mr. MacCauley, who is the solitary missionary on the ground.

No new undertakings are yet presented to the Branches, but their loyalty to all that concerns the denomination is sure.

EMILY A. FIFIELD, *Rec. Sec'y.*

GUILDS.

An Emerson Guild has been organized at Santa Ana, Cal. It was voted to become connected with the National Guild Alliance.

The Guild at Bolton, Mass., celebrated its second anniversary by a public meeting in the church on the evening of October 6. About twenty young people were present from Berlin, who are hoping to have a guild in their church. Rev. George W. Cooke gave the principal address of the evening,

and he was followed by Rev. George F. Pratt of Berlin. The pastor, Rev. Wm. J. Leonard, took charge of the meeting, and expressed himself as hopeful for the future of the guild.

The Unity Guild of Lowell, Mass., is prospering so much that it has grown into a church. It holds conference meetings on Sunday afternoons, the subjects being, for the most part, drawn from Shakspere and Victor Hugo's "Les Misérables." It also has a reading-room, gymnastic drills, and young women's meetings.

In Unity Chapel, South Boston, a Christian Endeavor Society has been organized, which uses the Endeavor pledges and topics. At Norwell, Mass., a Young People's Christian Union of the Unitarian Church has just been organized. There are indications of the need felt for union with a general organization and for active work in common with others.

The following report from the guild at Vineland, N.J., has been received from the secretary: "The Young People's Guild of the Unitarian Congregational Church of Vineland, N.J., held its third annual meeting on Sunday, Sept. 1, 1895.

"Acting upon the kindly suggestion of a lady from Germantown, the guild was organized almost as an experiment in our church work; and the result has certainly been gratifying.

"There was but little work done the first year. Meetings were held every other Sunday; and lives of 'Noble Men,' Emerson, Beethoven, Whittier, and others, were discussed, and sketches of their lives and works were prepared and read by members of the Guild.

"Visitors were welcomed who were generally invited, and often consented to make some remarks, which were always kindly and encouragingly made and gratefully received.

"The second year the literary work was much like the first. New members were added as the interest increased, and new plans for future entertainment and financial prosperity were discussed and successfully carried out. Pleasant social gatherings were held monthly at the homes of the respective members.

"Various entertainments were held, the proceeds of which were devoted to the interests of the church. One item was the purchase of material for cushions for those pews which had waited long for that acquisition. Nimble fingers and busy tongues made the hours seem short to those members of the guild who sewed, upholstered, and viewed with pride the result of their labor.

"This year a new constitution was prepared by the pastor, president, and committee, and unanimously adopted by the guild.

"The line of work prepared for the coming year is much the same. Poets and authors of the present century are to be discussed, and lessons drawn from their lives and works." GEORGE W. COOKE.

TEMPERANCE WORK.

The temperance meeting held at Washington during the National Conference, under the auspices of the Unitarian Temperance Society, was very successful. A good audience gathered in All Souls' Church on Wednesday afternoon in spite of other meetings in progress at the same hour. The programme as advertised was followed with the one disappointment that Rev. Father Doyle was absent, being detained on account of excessive fatigue incident to a protracted lecture tour. He sent his written address and a cordial letter expressing his sincere regret.

The meeting was opened by Rev. C. R. Eliot, president of the Union Temperance Society, who greeted the audience in the name of the society. In a few brief introductory words he pointed out the change that has taken place in the temperance problem; namely, that to-day it is regarded not simply as dealing with individual salvation, but with the welfare and safety of society. It has become one of the social questions. It has a direct bearing upon the problems of poverty, disease, and crime. It enters into the industrial and political problem of our day. Hence the motive and the methods of temperance reform have changed. The motive for total abstinence, for example, is to-day not so much personal safety as the good of society. The motive is the social motive. Hence, in regard to methods, reformers seek to-day not so much to rescue drunkards as to prevent drunkenness by education and laws regulating or prohibiting the liquor traffic. Science, too, has its work to do,—that of investigation. Such work is being done, for instance, by the Committee of Fifty and the Labor Bureau. Investigation and education and better laws are the watchwords of the modern temperance reform.

Rev. D. N. Beach of Cambridge, Mass., read a carefully prepared and vigorous paper upon "The Righteousness of the Norwegian System, and the Paramount Importance of its Application in Temperance Reform." He declared that, in spite of all that had been done in the way of temperance agitation, the drink evil was greater than ever, and growing rapidly, because the campaign against it was misdirected, the quality of intemperance not being recognized. It was not only necessary to attend to the people who wanted liquor, but also

the more dangerous class, who wanted to get rich selling it. He was firmly convinced that temperance organizations would eventually see in the Norwegian method the only remedy, and would support it.

Prof. Francis G. Peabody, representing the Committee of Fifty for the Investigation of the Liquor Traffic, gave a history of the origin and work of this committee. He pointed out the purely scientific motive of its investigation, and also the relation of its work to that of philanthropists and reformers. The committee is subdivided into groups, each taking some special line of work, as, for example, the physiological effects of alcohol upon the human system, the legal problem, etc. As yet few results have been published; but the work is being pushed with earnestness, and considerable sums of money are being expended.

The National Conference of Unitarian and Other Liberal Christian Churches passed the following temperance resolutions at its business session on Tuesday, October 22:—

"*Resolved*, That, without attempting to estimate the relative merits of the diverse practical methods upon which men, equally conscientious, mainly rely for suppressing these evils, we wish to emphasize the stern and universal Christian duty of all the friends of good government, virtue, and religion that they shall exert themselves to the utmost, at all proper times, and in every way which seems to them most effective, for such suppression.

"We think that no pulpit should be silent on this subject, and that every Unitarian layman has a duty in connection with it which he has no right to ignore."

CHRISTOPHER R. ELIOT.

LITERARY NOTES.

"The Higher Criticism of the Pentateuch." By William H. Green. Charles Scribner's Sons, New York.—Dr. Green, who is Professor of Old Testament Literature at Princeton, does not in this laborious work offer us a fair example of the methods of the Higher Criticism. He who carries his target with him into the field, an arrow carefully inserted in the centre, is not much of an archer; and he who enters the field of criticism with a book already struck through and through with the dart of prejudice cannot be much of a critic.

In the first paragraph of the preface Dr. Green speaks of criticism as "a weapon," and as such evidently intends to use it. He knows better, for in a later sentence he gives a proper definition; but he is helpless to follow his understanding, being drawn by too powerful a current of desire. He wishes to show that unevangelical and anti-supernaturalistic critics are absurdly misleading. And he therefore does show—at least so he claims—that "the faith of all past ages in respect to the Pentateuch has not been mistaken," that it is "the carefully considered plan of a single author," and that author Moses.

He shows the "false and sophistical reasoning" and the "unfounded assumptions" which modern critics have used in their endeavors to destroy the supernatural revelation contained in the Pentateuch. Probably we have sufficiently indicated the motive of this work. It is for those who appreciate that motive to read the book.

"The International Critical Commentary." Charles Scribner's Sons, New York. —Two more volumes have appeared in this most valuable commentary. In the Old Testament we have "Judges," by George F. Moore, the well-known Hebrew scholar and professor at Andover. It has equal importance with the recent volume by Dr. Driver on "Deuteronomy," dealing naturally with the history, the state of society and religion in Israel in the first centuries of its settlement in Palestine. By far the oldest account of the invasion of Canaan is to be found in the Book of Judges; and the Song of Deborah, the only bit of Israelitish history actually in existence before the founding of the kingdom, is here recorded. As Dr. Moore says, "A knowledge of the Book of Judges, which reveals the social and religious life of the people at this early period, is indispensable for the proper comprehending of the work of the later prophets."

In the New Testament series we have "Romans," under the joint editorship of W. Sanday and A. C. Headlam, both of Oxford. This volume, we anticipate, will be a real God-send to the earnest student and working minister, perplexed as one must needs be who has made any struggle to keep up with the numerous excellent and varied commentaries on this most difficult of the Epistles. We say without hesitation that the present volume meets the need of the hour more fully than any other similar work with which we are familiar. In completeness and at the same time convenience, scholarship, thoroughness of reference, and at the same time life and interest, it is a delight and surprise as well as a great satisfaction. It gives perhaps the least prejudiced and most historical interpretation of Paul's doctrines to be found anywhere.

"The Huguenots and the Revocation of the Edict of Nantes." By Henry M. Baird. Charles Scribner's Sons, New York.—Prof. Baird now follows up his previous historical works of "The Rise of the Huguenots" and "Huguenots and Henry of Navarre" with this most thorough and elaborate continuation of the history of this development of

Protestantism. The two volumes cover that gloomy period of a century's length during which the Huguenots were deprived of all civil rights, on to the shocks and lightning gleams that heralded the first French Revolution. There is interest enough to carry the reader through even a lengthier survey, though in all probability these rich volumes will become our standard work upon this fascinating theme.

"Postulates of Revelation and of Ethics." By Thomas Hill, LL.D. George H. Ellis, Boston.—Many of our ministers will regard with feelings akin to affection this volume of Dr. Hill's lectures; for both the courses, the one upon "The Postulates of Revelation," the other upon "The Postulates of Ethics," were repeatedly delivered in the little chapel at Meadville Theological School. Class after class followed Dr. Hill's rich unfolding of what to him were the fundamental truths of religion, and often the Senior Class would attend over again with delight the same course they had followed in their Junior year. There was usually some dissent from the dear doctor's views, especially his position antagonistic to the Darwinian principle of natural selection; and these lectures were christened, half in fun, "The Revelations of Dr. Hill." But no student ever attended the course without being profoundly impressed by the immense field of knowledge familiar as household talk to the doctor's generous mind; and no one can read the volume before us without being equally impressed with the omnivorousness of intellect which brings together for the purposes of illustration facts gathered from so wide a range.

Dr. Hill was an expert botanist, a musician of excellence, an artist of power in execution and extreme taste, a profound metaphysical student, and a mathematician of whom it was said he was the only man at Harvard who could understand Prof. Peirce's marvellous blackboard exercises. To such varied powers he added a spiritual warmth and insight and faith which permeated all his life and all his words with serious earnestness; and these lectures addressed to men preparing for the Christian ministry form an admirable expression of the best and highest thought of a true and profound thinker.

"Aspects of the Social Problem." By various writers (B. Bosanquet, H. Dendy, M. M'Cullum, C. S. Loch), and edited by Bernard Bosanquet. Macmillan & Co., New York.—Exceedingly interesting to the general reader, who wishes to have some statistics, but not too many, and to have with them enough theory to make the statistics intelligible. The four writers who contribute essays have a clear agreement in purpose, though the continuity of aim is not, of course, so marked as in the work of one mind. The opening essay upon "The Duties of Citizenship," by Mr. Bernard Bosanquet, sets forth the ideal very cleverly. He takes a moderate, clear-headed, earnest view from what appears to be a broad philosophy of life; and this first essay alone cannot fail to be of great practical help in giving the right method of approach to the practical difficulties of social reform. There is nothing "faddy" or eccentric in Bosanquet's method. It is chiefly centred about the irremovable truth that all "conditions" mean human action, which issues primarily from the disposition of human mind or "character"; and, therefore, it is to character, its development and opportunities, we must chiefly look for social progress. Miss Dendy's essays upon "Children of Working London," "Old Pensioners," and "The Meaning of True Charity," are full of wonderfully sympathetic insight, and ought to be read by the members of every charity committee. In regard to the families of tiny children in crowded streets Miss Dendy makes some shrewd suggestions, such as, "Let there be some recognition of the fact that the care of children is as much an art as is the care of animals, or even the making of chairs and tables; and let there be given some proper instruction in that art."

On the great questions of socialism and the right of private property Mr. Bosanquet writes clearly and positively. He agrees with Kidd that true socialism furnishes opportunity for individual supremacy, and that the much paraded socialistic schemes, which tend to suppress the individual, are based upon a philosophy which is false and misleading. The vastness of the subject is not slighted, nor any panacea suggested by any of the writers.

"The People's Bible History." Edited by Rev. George C. Lorimer.—In reviewing this work, the London *Inquirer* expresses surprise that, among the names of "the foremost thinkers in Europe and America" who are said to have prepared the various chapters, so few are apparently known. One name we do recognize, and not without some perception of the humor of the situation. The body of commentators does actually include a Unitarian; namely, Dr. E. Everett Hale, of Boston. But the managers have deftly put him where he can do least harm, for he has to deal with the period "From the Close of the Old Era to the Beginning of the New." He is, in short, to be a sort of personification of the Apocrypha, thrust in between the Testaments, and presumably to be read for edification, but without canonical authority.

CHILDREN'S CORNER.

THE SNARLIES.

The Snarlies got into a little girl's hair:
They said, "Let us make us a little nest there!"
Mrs. Brush came along, and she said, "Oh, no!
You don't belong here, and away you must go:
This little girl's hair was not meant to look so."

The Snarlies determined that there they would stay.
They wanted to sleep and they wanted to play.
So they said: "Mrs. Brush, you are not doing right.
If you don't go away, we will tie you up tight:
To stay in this hair is our greatest delight."

So then Mrs. Brush sent for good Mr. Comb,
And asked him to help send the Snarlies all home.
And together they drove every Snarly away,
And told them in some other place they must stay.
Then wasn't that little girl happy and gay!

—*Child-Garden.*

WILD PONIES.

On Sable Island, off the coast of Nova Scotia, there are herds of wild ponies. The winds are cold and severe on this island; and the coats of the ponies grow long and coarse, almost like wool. The ponies go in herds of from five to twenty-five, and one is always leader. The sand blows into the grass, and the ponies' teeth become worn when they are young. They care for themselves even in winter. No shelter is provided for them, and in the winter storms they huddle together behind the sand-dunes. They fight, and sometimes ponies are killed in these fights.

These ponies are caught and shipped to the mainland, and sold. The Halifax *Herald* says that men go to the island, and build a corral of stout logs that has a narrow entrance of several feet in length. The men mount trained ponies, and drive in a dozen or more of the wild ponies toward the corral. Sometimes it takes hours to accomplish this, sometimes it is easily done.

When two leaders are in the corral at once, they usually fight until one is conquered. The conqueror is then lassoed, and thrown and dragged from the corral without being injured. The ponies are brought to the shore, and are placed on flat-bottomed boats, six at a time. They have on peculiar bridles of rope, and their legs are often tied, so that it is easy to throw them if they become troublesome. Great care is taken to transport the ponies without injuring them, as they cannot be sold unless in good condition. They are transferred from the small boat to the large one; and, when all that the large boat can safely carry are on board, she sails away to Halifax. The ponies are sold at auction, and broken to work by those who buy them.—*The Outlook.*

THE HEART OF A FOREST.

At every hundred yards or so there were giant trees with smooth gray trunks, as even and regular as marble, and with roots like flying-buttresses, a foot in thickness, and reaching from ten to fifteen feet up from the ground. If these flanges had been covered over, a man on muleback could have taken refuge between them. Some of the trunks of these trees were covered with intricate lacework of a parasite which twisted in and out, and which looked as though thousands of snakes were crawling over the white surface of the tree. They were so much like snakes that one passed beneath them with an uneasy shrug. Hundreds of orchids clung to the branches of the trees; and from these stouter limbs to the more pliable branches of the palms below white-faced monkeys sprang and swung from tree to tree, running along the branches, until they bent with the weight, like a trout-rod, and sprang upright again with a sweep and rush as the monkeys leaped off, chattering, into the depths of the forest. We rode through this enchanted wilderness of wavering sunlight and damp green shadows for the greater part of the day, and came out finally into a broad open plain, cut up by little bubbling streams, flashing brilliantly in the sun. It was like an awakening from a strange and beautiful nightmare.—*Richard Harding Davis.*

THE GRUMPITY MAN.

Hoighty, toighty, grumpity man!
Finding fault since your life began!
Pity we haven't a comet or two
To carry off passengers such as you!

—*St. Nicholas.*

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Rev. John Dumont Reid, having satisfied the Committee on Fellowship of his fitness for the Unitarian ministry, is hereby commended to our ministers and churches.

W. L. CHAFFIN, *Chairman.*
D. W. MOREHOUSE, *Secretary.*

Albany, N.Y.—Last March, when the movement to organize a Unitarian church here was first conceived, Mr. Morehouse and Dr. Brundage thought that, if they started with twenty-five members, they would be doing well. The preliminary meetings were held. At the first Sunday service between fifty and sixty persons united with the movement. Before the summer vacation we held one Sunday service and a meeting on Wednesday evening. This week-day meeting was for Bible study, in the light of modern criticism. Thus we went forward till summer, steadily increasing in membership and in interest. The church was closed during August.

In September it reassembled, full of enthusiasm, despite the predictions of the orthodox people "that, when fall came, there would be no Unitarian church: its enthusiasm would all die out." The lines of work which had been laid down at the beginning of the summer were taken up and new ones started. The principal new departure was the "Sunday-school of Ethics and Religion." It is a graded school of five departments. First, the kindergarten department, including children under nine years of age, in which are taught duties to the home and to one another; second, the Intermediate, embracing those from nine to twelve, in which are taught duties to the home, to one another, and to God; third, the Junior, including those from twelve to fifteen, in which are taught lessons from the life and teachings of Jesus, our ethical Ideal; fourth, the Advanced Junior, which includes all young people from fifteen to eighteen, in which are taught "The Ethics and Religion of the Bible in the Light of the Higher Criticism"; finally, the Senior Department, open to all adults, in which comparative religion is studied. We have first-class trained teachers for each department, and they are preparing themselves especially for their work. The superintendent of the kindergarten is the superintendent of the kindergarten department in the Normal College here. We have at present a membership of about seventy-six.

The women of the church have organized a Branch of the National Alliance of Unitarian and Other Liberal Women. They have arranged a programme of papers on various topics, which are interesting, embracing ethics, religion, "The New Woman," and the training of children, etc.

The Unity Club has three sections. The first carries on the work of the Wednesday night meeting of last spring, only confining the study to the Gospels. It now meets on Friday evening. The average attendance is about twenty. Another section takes up the study of social science, and will study, in succession, "Municipal Government," "Temperance," "Taxation," "Initiative and Referendum," "Proportional Representation," "Money," "Socialism," and other topics. This section alternates with the third, or "Literary Section," in holding its meetings on Wednesday evenings. The "Literature Section" will study the lives, times, and works of Emerson, Lowell, Holmes, Longfellow, Whittier, and Bryant. These last two sections attract many persons who do not attend our church services. The course is conducted by Prof. White of the Normal College.

Finally, and best of all, is the progress of the church proper. We have increased in membership to one hundred and thirty-two, despite our losses from removals to other places and from death. The congregations are very encouraging. We meet at 7.30 P.M., have first-class sermons; and, after service is over, the people linger and get acquainted with each other. I have been told that the Unitarian church was a cold, distant, formal set of people. But I have seen more good fellowship, brotherly love, unity of spirit and feeling in our church here than in the Methodist Episcopal church from which I came. The people are all united to spread the principles of the "new Unitarianism.'

GEORGE THURSTON WATERMAN.

Anamosa, Ia.—The Iowa Association meeting, held here October 15, 16, and 17, had an unusually interesting programme, as follows: address of welcome, Rev. C. I. Deyo, Anamosa; response, Rev. Arthur M. Judy, Davenport; conference sermon, Rev. Charles E. Perkins, Iowa City.

Wednesday, October 16.—Devotional service. Business session: appointment of committees; report of secretary, Rev. L. A. Harvey; report of treasurer, Mr. B. F. Gue; report of Committee on Finance, Mrs. Malida Pappe, Sioux City; general discussion and consideration of plans for missionary work; report of Committee on Credentials. Sunday-school meeting: (1) "Sunday-school Literature," Rev. A. W. Gould, Chicago; questions and discussion; (2) "Teachers' Meetings," Rev. Arthur M. Judy, Davenport; questions and discussion. Three Aspects of Liberal Religion: (1) "What the Bible means to Unitarians," Rev. T. B. Forbush, Chicago; (2) "Our Thought of Man," Rev. A. W. Gould, Chicago; (3) "Our Faith in God," Rev. J. H. Palmer, Cedar Rapids.

Thursday, October 17.—Devotional service, led by Rev. Mr. Skilling, Decorah. Business session: reports of churches; reports of committees; consideration of the plan of co-operation with the Western Conference and the American Unitarian Association, as suggested by the recent action of Western Conference. Young people's meeting: (1) "The Young People's Society of Davenport: Its Beginning and its Hopes," by Miss Anna Mittlebuscher, Davenport; (2) "Elements of a Successful Young People's Union," by George Greenwood, Sioux City; general discussion. Address, Rev. W. A. Pratt, Keokuk. Closing business session. Sermon, Rev. Mary A. Safford, Sioux City.

Augusta, Me.—Our church opened September 1, after a vacation of six weeks. Encouraging congregations have faced the pastor every Sunday since his return. The Sunday-school begins the year hopefully, under the direction of Mrs. Mary A. Carver. Other branches of church activity are oiling their machinery and shining their brass work preparatory to the work of the winter. We hope to make some noise later. It is already difficult to restrain the people from overwork in the great heat of these days. By severe discipline, however, the pastor expects to reserve their strength.

Some of us hope to attend the Washington Conference. We all cannot go and leave the church to the enemy. The people are earnestly cautioned against too great enthusiasm. Yet we look for a hot contest over the election of delegates. The generous and politic tradition of the church that each delegate may (if he insists) defray his own expenses adds zest to the contest.

The heart of the parish was made to palpitate by the announcement of the engagement of Rev. Arthur G. Pettengill and Miss Bertha Capen. We are glad to add another minister to our list of kindred, but the cost is indeed great. We have other eligible young women, but we refuse to name them lest we lose them. No more ministers need apply. In his defence before an indignant parish we presume that Brother Pettengill will take as his text the words of the apostle Paul, "Have we no right to lead about a wife that is a believer, even as the rest of the apostles, and the brethren of the Lord, and Cephas?" Of course, this will settle the matter.—*Church Exchange.*

Bangor, Me.—Another vacation has ended, and another year of work has begun. Sunday, the 15th, found Mr. Beach in his customary place in church, looking much better for the rest and recreation the summer afforded him. Many of the parish are still out of town, but there was a goodly attendance for the opening day. The choir has two new members,—Miss Munroe of Foxcroft, soprano, and Miss Grace Chapman of Bangor, contralto. Mr. Silsby and Mr. Moody make up the quartette, as of old, with Miss Silsby as organist. The Sunday-school came together as usual, opening with interesting "Band of Mercy" service and exercises, in which several took part. Mrs. Kate Gannett Wells spoke to the Women's Alliance on October 2. The first regular meeting of the Alliance occurred October 14.—*Church Exchange.*

Bar Harbor, Me.—Since the appearance of the last *Church Exchange* the Hancock Conference of Unitarians has met here; and a good meeting it was,—the best conference, every one declared, that we have ever had.

At the close of the usual summer services the committee of the church invited Mr. Cochrane to come and preach one Sunday, with the hope that, when he had a talk with the resident members, he would see his way to come and live in Bar Harbor, and become their week-day as well as Sunday pastor. He may conclude to do this. Anyway, the Bar Harbor church feels that the time has come to have a minister all to itself, and the young church's city friends have come forward generously in support of this brave undertaking of the fifty or sixty Unitarian souls in Bar Harbor. If Mr. and Mrs. Cochrane cannot, upon the whole, conclude that it would be best for them to go to Bar Harbor, there is a good field for some preacher with plucky heart to labor, with as courageous a band of men and women as is to be found anywhere.—*Church Exchange.*

Battle Creek, Mich.—A noteworthy social event occurred last evening in the reception given to Rev. and Mrs. T. J. Horner, under the auspices of the ladies of the Independent Congregational Church. The time announced for the reception was eight o'clock; and soon after that hour the parlors were crowded with the members of the congregation and many of our citizens of other denominations, who met to extend their greetings to the new pastor, Mr. Horner, and his estimable wife, who have both made a most favorable impression upon the community since their arrival to make a home in our midst. Nearly all the pastors of the several churches in the city were noticed in the assemblage, and participated in the hearty welcome which was so marked a feature of the evening. About five hundred persons were present during the evening.

Boston, Mass.—King's Chapel, having been thoroughly redecorated during the summer, opened for public services on Sunday morning, October 6. The new pastor, Rev. Howard N. Brown, occupied the pulpit, and preached from the eighty-fourth Psalm, "My heart and my flesh crieth out

for the living God." The Boston *Herald*, reporting the sermon, quoted Mr. Brown as follows: "There was more good in God than the human mind could comprehend. One looked out on all the wonders of the world, and then cried out, 'Is there no one who knows more of these things than I do?' If the answer was, 'No,' then were men plunged into despair. But, if the answer were 'Yes,' the whole world is full of a great wisdom. Then had they something to stand by for life. They had the presence of God ever before their eyes. It was only a small intellectual joy that could be derived from reading works that pertained to know all the works of Providence. But the knowledge of the ways of Providence could not be bounded thus. It was a question whether through the imperfections of the world we could live the purer life. But, surely, the living God was near and around us; and we could always feel his presence. Of his presence there could be no doubt, and the soul that cried aloud for the living God would be answered and solaced if trust were but placed in the Creator."

—"The death of Robert Beverly Hale is more than a private loss," says the *Transcript*. "Although but twenty-six years old, he had already done notable literary work, earning him recognition as one of the most promising of the younger writers of Boston. He was clearly at the beginning of a brilliant career, and people were turning their eyes to him with pride and great expectations. The stories from his pen which have appeared in recent months in the *Atlantic Monthly*, the *New England Magazine*, and elsewhere are stories of no common kind. They revealed an ingenuity, a humor, an originality, and always a human warmth, which have led many to feel that Dr. Hale's own literary genius was to be perpetuated peculiarly in this son. The strong sonnet upon Francis Parkman which appeared in the last number of the *New England Magazine* shows also his genuine and noteworthy poetic talent."

—A "Brotherhood House" has just been opened on East Newton Street by the Boston Local Council of the Brotherhood of Saint Andrew. Three members of the brotherhood are expected to reside at the house permanently; and young men from the country, recommended by the clergyman of the parish from which they come, will find a home-like place to live, with excellent influences about them.

—Referring to Dr. Perin's new movement, the *Herald* says: "The position of an 'institutional' church is one of constant anxiety to those who have it in charge. It is not intended for rich people, and yet it cannot exist without them. It is a venture of faith into a larger expression of Christian service; and, when such a work is undertaken, as the 'Every Day Church' was begun, in faith and hope, but without the entire accumulation of the funds necessary to carry it on, it is a great thing for its managers to find friends who are ready and willing to provide for its expansion. By the addition of a parish house, this church is able to greatly increase its usefulness in the neighborhood, and to apply Christianity to life. The spirit in which this work has been begun is full of interest to the community. It has won the sympathy and respect of men and women who have not had religious homes, and it has gained strength constantly among the working people. There is another side to its progress. It is the first enterprise of its kind which the Universalists have taken hold of, and it marks the beginning of a broader spirit in this denomination. Its recent indorsement by the State convention insures its enthusiastic support by the Universalist people, and it is an object-lesson to the entire Universalist constituency. The 'Every Day Church' has thus grown in the last few months in two important directions. It has strengthened its hold upon the people of the South End, and it has gained the influential support of the denomination to which it belongs. Dr. Perin has the rare gift of gathering friends around his standard."

Brooklyn, N.Y.—The Church of the Saviour reopened on Sunday, September 15, with a good attendance. Rev. Samuel A. Eliot preached from the text, "How shall we sing the Lord's song in a strange land?" On September 22 the pulpit was occupied by Rev. Frederick J. Gauld of New York. On September 29 Mr. Eliot preached on "A Perilous Prosperity."

A stained-glass window, in memory of the late Isaac H. Frothingham, is soon to be placed on the west side of the church between the Woodward and Granniss windows. The window will be designed and constructed by the Tiffany Glass and Decorating Company. The upper sections are completed, and it is expected that the entire window will be finished and set in position before November 1. The window is the gift of the children and grandchildren of Mr. Frothingham.

—On September 1 the three-story-and-basement house, No. 59 Joralemon Street, was taken by the Willow Place Chapel Executive Committee for use during the coming year as a residence house for chapel workers.

Castine, Me.—In the middle of August the Ladies' Sewing Society held their annual fair, which was a great success financially. During the summer the pulpit has been occupied by Rev. Walter Hunt of Duxbury, Mass.; Rev. James M. Leighton, Belfast; Rev. W. M. Walker a young Universalist student from Tufts College, who was preaching during the summer at Orland; Rev. Joel Ives of Stratford, Conn.—*Church Exchange.*

Chelsea, Mass.—Mr. Augustus P. Reccord was ordained and installed as pastor of the First Unitarian Church on Wednesday, October 9. Order of service: an invocation, by Rev. Samuel B. Stewart of Lynn, Mass.; reading of the Scripture, by Rev. W. S. Key, Winthrop, Mass.; sermon, Rev. Samuel M. Crothers, Cambridge, Mass.; ordaining prayer, Rev. Edward D. Towle, Salem, Mass.; charge to the pastor, Prof. C. C. Everett, D.D., Harvard University; right hand of fellowship, Rev. Alfred Manchester, Salem, Mass.; charge to the people, by Rev. Edward A. Horton of Boston, Mass. A reception under the auspices of the Unity Club was tendered Mr. Reccord on Wednesday, October 16. Delegates were present from the various churches of the city, and from a large number of assembled guests was radiated an atmosphere of fellowship and good cheer.

Under the auspices of the Chelsea Branch of the Women's Alliance, Rev. M. J. Savage lectured Monday, October 14, on "American Wit and Humor"; October 28, Rev. Thomas Van Ness, on "Street Sights and Incidents of St. Petersburg." On November 4 Miss Margaret B. Barnard will lecture on "Hawthorne: His Life and Times," to be followed on November 18 by Rev. Charles G. Ames, of Boston, on "Good Society."

Concord, Mass.—The installation of Rev. L. B. Macdonald as pastor of the First Parish took place Thursday evening, October 3, at seven o'clock. The order of service was as follows: voluntary; anthem; invocation, Rev. Alfred P. Putnam, D.D., of Concord; selections from the Scriptures, Rev. Carleton A. Staples of Lexington; sermon, Rev. Samuel M. Crothers of Cambridge; prayer of installation, Rev. Charles C. Everett, D.D., of Cambridge; right hand of fellowship, Rev. Francis B. Hornbrooke of Newton; charge to the pastor, Rev. Edward A. Horton of Boston; address to the people, Rev. Thomas Van Ness of Boston; benediction by the pastor. The service was marked by deep spiritual earnestness, Mr. Crothers's sermon touching the supreme height of human communion with God. A long and happy and sanctified pastorate is now the expectation of all.

Concord, N.H.—The Concord Branch of the Women's Alliance has issued a very attractive programme for 1895 and 1896. The topics of the meeting are as follows: October 4, informal talk by the president, Mrs. Frank S. Streeter; November 1, reports from National Conference at Washington; December 6, reading from Hepworth's "They met in Heaven," by Mrs. George L. Stratton; January 3, reading from Hepworth's "They met in Heaven," Mrs. Ezekiel Morrill; February 7, Susanna Wesley," Mrs. Louis C. Merrill; March 6, "The Great Poets as Religious Teachers," Mrs. Frank Cressy; April 3, annual meeting, informal tea. This church has recently received a bequest of $500 from the estate of Mrs. Onslow Stearns, whose death occurred during the past summer. Mr. and Mrs. George L. Stratton were chosen as delegates to represent the society at the National Conference at Washington.

Evanston, Ill.—The Women's Alliance of the Evanston (Ill.) Unitarian church wish to thank the friends who have subscribed through them for the *Ladies' Home Journal*, and beg to announce that they will continue to receive subscriptions at the usual rate, $1 a year. In addition to this, they will receive new subscriptions to all the leading magazines, the commission realized therefrom to be applied to the Church Building Fund. Address Mrs. Hubert W. Brough, 720 Madison Street, Evanston, Ill.

Gouverneur, N.Y.—Gouverneur is an old town in the northern part of this State. But it has something very new and interesting within its limits; *i.e.*, an embryonic Unitarian church. Through the efforts of Rev. Ure Mitchell, who is a resident of Gouverneur, its liberal people have gathered together every Sunday for months past for Unitarian services. Last June the superintendent of the Middle States was invited to come out to Gouverneur to preach, and he found there every evidence of the beginning of a strong society. He is now planning to hold a series of week-day evening platform meetings, similar to those that brought about the Albany church last winter.—*Parish Calendar.*

Humboldt, Ia.—The Unity Club here opened its sixteenth season very auspiciously on Sunday evening, September 29. The meetings have heretofore been universally held on Friday evenings, and the devotion of Sunday evening to that purpose is a new departure. The work of the coming year will be given to a study of James Freeman Clarke's "Ten Great Religions," and sociological subjects alternating. In addition to this work of the club proper, there will be a young people's section occupying an early hour, from 6.30 to 7.30 every Sunday evening. It will be attempted to make the meetings serve the double purpose of Sunday evening services and valuable club study. The introductory paper given by Rev. Charles Graves was an able and eloquent exposition of the value and mission of this branch of the Church, and the possibilities open thereto.

Hyde Park, Mass.—The installation of Rev. A. G. Pettengill as pastor of the First Unitarian Church of this town took place on Sunday evening, October 6, at which time one of the largest audiences ever seen

at the church was in attendance. Rev. W. H. Branigan opened the service with an invocation. The sermon was by Rev. S. M. Crothers of Cambridge, the text being Luke xii. 13, 14, 15: "And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. And he said unto him, Man, who made me a judge or a divider over you? And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." The installing prayer was by Rev. James Huxtable of South Boston, the right hand of fellowship by Rev. Frederick B. Mott of Dorchester. The charge to the new minister was given by Rev. C. J. Staples of Manchester, N.H., and the address to the people by Rev. E. E. Newbert of Augusta, Me. Hon. F. W. Darling made an earnest speech, welcoming the minister to the church and promising hearty co-operation on the part of the congregation.

Ithaca, N.Y.—A reception was held at the church for the purpose of making new students acquainted with the members of the congregation. The charming parlors were well filled, light refreshments were served, and sociability ruled the hour. A quaint and beautiful silver tea-set that was much admired proved to be the gift of Miss Oliver, the sister of the church's dear friend, the late Prof. Oliver.

The Equal Suffrage Section of the Woman's Club of Ithaca held a very interesting meeting October 7, the subject discussed being, "How can Women best work for Good Government?" The founder of this, the first woman's club of Ithaca, is a highly esteemed coworker in the Unitarian church here, and is also the founder of the well-known Woman's Club of Orange, N.J.

A Young People's Christian Union has recently been organized, and holds a weekly religious meeting, the officers of the Lend a Hand Club and King's Daughters acting on the committees of the Young People's Christian Union.

Sunday evenings are often given up to the discussion of topics of general interest, the professors of Cornell University and others having in charge the lecture on "conversation" that is given. The subject of October 13 was "Psychic Phenomena, with Personal Experiences," and was given by Mr. J. T. Morrison, a retired merchant of long and honorable standing in this community. Mr. Morrison's recent experiences while investigating Spiritualism have been to him conclusive in proving a continued personal existence after death. The slate-writing tests were dwelt upon as being more easily understood. The handwriting of a former prominent business man of this city was recognized with ease by many people here who were familiar with his writing. The church was filled to the doors, and many people remained after the meeting to ask questions and examine the writings, etc. Aside from the subject of such a meeting, we find that a spirit of free inquiry is awakened, through which alone can we grow in the grace and knowledge of the truth.

Passaic, N.J.—There is such life and vigor in the Unitarian movement here that land has been bought for a church site, and the talk about beginning to build is very general.

Paterson, N.J.—Rev. G. H. Badger of Rutherford, N.J., and Rev. F. S. C. Wicks of Passaic are holding services, alternately, on Sunday afternoons. It is hoped that a Unitarian society will be formed.

Philadelphia, Pa.—Rev. W. I. Nichols of the Spring Garden Church has tendered his resignation. Mr. Nichols's ministry has been of unusual scope; and, if he leaves Philadelphia, he will be greatly missed in many circles beyond that of his own church.

Salem, Mass.—The Unity Club of the East Church has planned an imaginary journey to Europe and the East which will make its meetings pleasant and profitable. —Rev. G. W. Cooke is to spend a Sunday evening at the Barton Square Vestry, to give information to all inquirers concerning the work of young people in our churches. —Many delegates from all our churches attended the Essex Conference at Marblehead, October 3, and received much inspiration and many suggestions for the winter's work.

Washington, D.C.—At a special meeting of All Souls' Church, held October 16, the resignation of the pastor, Rev. Rush R. Shippen, was accepted; and resolutions were passed bearing grateful testimony to his fidelity as a pastor, his energetic ministrations as a preacher, his consistent Christian life, and his influence throughout the city, and tendering to him and Mrs. Shippen assurances of enduring love and gratitude.

West Dedham, Mass.—Rev. Obed Eldridge has been obliged, on account of his health, to resign the charge of the Unitarian society in Dover, Mass.

The prayer of faith is not the asking for something extraordinary, with confident assurance that it will be given to us. It is that every-day trust in God which makes us evermore conscious of the shelter of his presence, and which, when exigency and trial come, turn to him with quiet confidence that what is best is that which is sure to occur.—*The Standard.*

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"THE WILDERNESS SHALL BE GLAD."

BY REV. FRANCIS B. HORNBROOKE OF NEWTON, MASS.

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose."—ISAIAH XXXV. 1.

The writer of the chapter from which these words are taken is trying to rouse his countrymen, then in exile, to make the attempt to return to their native land. He seeks to inspire them with hope, and to infuse courage into their hearts by the assurance that God is with them, ready to save and to lead them.

Throughout this and many chapters of the second part of Isaiah this is the aim of the prophet, to the accomplishment of which he brings all the resources of his own faith and all the charm of his poetry. If no people was ever plunged into deeper distress, none certainly was ever quickened into newness of life by more beautiful and animating strains. As they listened to those grand chords, even the most sluggish nature must have felt the stirrings of a new impulse, and the blossoming of a new hope.

To the great unknown prophet of the captivity there was no obstacle which would not be overcome, and no danger which would not be transformed into a means of safety. To him the whole outward world is imbued with sympathy for the purpose which he wishes his people to fulfil. Everything, he says, must yield to those who trust in Jehovah. For them every valley will be exalted, and every mountain made low; and for them "the wilderness and the solitary place shall be glad, and the desert shall rejoice, and blossom as the rose."

Now, it is easy to call this the language of poetry, and so to dismiss it from our thought as something with which nothing in the world of fact and reality corresponds. Yes, it is poetry, than which none greater can be found in the literature of the world. But poetry, to have value, must express the essential truth of things. The poet is a discerner and revealer of what is felt to be true the moment it is spoken. He must see

> . . . "the mysteries which circle under
> The outward shell and skin of daily life."

If he does not, he will be soon forgotten as "the idle singer of an empty day"; and his poetry will have little strength or comfort in it.

The poet prophet uses these words because he sees the intimate relation between the appearances of the world without and the character of the world within. He does not, therefore, utter unreal words when he speaks of nature as weeping with the sorrow of his people or rejoicing with their joy. Nothing is more true than the thought which lies underneath all he says; namely, that *the world is a reflection of ourselves.*

To many that may seem a bold statement. To some it may appear an untrue one. For we are so much in the habit of regarding all we see as so independent of what we ourselves are and do that we fail to realize how much the nature of our personality has to do with it. What things are is indeed beyond our control, but how things appear rests largely with ourselves. We cannot change the actual facts; but we can and we do choose our facts. We can be so blind to some, and so acutely sensitive to others, that our world may be other than the one in which those around us are living. Much lies at our feet which we never perceive. So far as we are concerned, it might as well not be. What you and I never apprehend is clear as day to our neighbors. What seems of little or no importance to ourselves

is almost the only thing to which others attend. That which makes no impression upon one stamps itself in ineffaceable characters upon the mind and heart of another. So far as what we and others see is concerned, we might as well live in different worlds; and, indeed, we are in different worlds, since the world we live in is the world that appears to us.

I.

What we see depends to an almost incalculable exteut upon what we look for.

Take these poor Jews to whom the prophet spoke. When they returned to their native land, they must have found much there that in itself was not pleasant. Hostile armies had trodden the beauty of the hills and valleys into the dust. The deserted fields were full of brambles and briers. The city of David, so glorious of old with palace and temple, was bereft of all that had once made it the pride of the nation. But, despite all that, I am quite sure that the returning exiles found beauty and charm in their old home; for they were looking for that which brought back to them all the splendor of the past. They were longing for the scenes of which their fathers and mothers had told them. And so every brier-grown field and every dismantled home and every ruined city was transfigured in the light of sweet and tender memories. They had been taught to look for beauty and gladness, and they found what they sought. And this is no less true of us all. In reading a book, we notice thoughts, suggestions, and illustrations of which others never seem to have been aware. And they, in turn, are impressed by what we have passed by unheeded.

One man writes the history of a nation, and he has in mind only the development of its material resources. Another, in writing it, seems to be aware only of its intellectual achievements or of its fulfilment of some moral purpose. One unrolls before us the record of victories in war, on land and sea, of triumphs won in science, in literature, and in art, and of the great names which the nation "will not willingly let die." Another tells us only of the causes which have produced the labor problem of to-day. The Christians of Western Europe in the fifth century were almost unmindful of the destructive movements that were tending to overthrow the old Roman civilization, so busy were they in looking for the signs of the coming kingdom of God, with the vision of which their souls were enthralled.

So, too, we find what we look for in the history of a great faith, like Christianity. If we look only for the weaknesses and vagaries of its confessors, for the faults and shortcomings of its defenders, for the evils that have resulted from its organized activity, we shall see them. But, if we view that history, with Neander, "as a living witness of the divine power of Christianity, as a school of Christian experience, a voice, sounding through the ages, of instruction, of doctrine, and of reproof for all who are disposed to listen," other facts not seen before will appear; and we shall see much more and in a larger and truer way. Again, we may search the religions of the world for proof that they are a succession either of foolish fancies or of vain delusions. We may find in these a demonstration of the worthlessness of the religious feeling, or of its absolute evil when it is not guided by what we think is the only truth. But, if we look for the truths which races and nations have sought to apprehend by means of these imperfect and grotesque forms, and if we try to discover in them all the clear indication

"That in even savage bosoms
There are longings, yearnings, strivings,
For the good they comprehend not,
That the feeble hands, and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness,
And are lifted up and strengthened,"

we shall see the facts which go to prove that these dreams of ages and races contain glimpses not merely of deluding shadows, but of a substantial reality.

We find, too, what we look for in our ordinary experience.

Several years ago I came across a book entitled "How I lost £250,000 in Two Years." It is always interesting to know just how a fool and his money get parted, and so I wasted a little time in running over the losing account. What impressed me most of all in the book was that, although this fellow had been over a large part of the world, he seemed to have seen

nothing in it but a race course and gambling table. To take his account of it, we should never know that there was a bit of beautiful scenery or any lesson of life to be learned by contact with human beings. He saw just what he was looking for, and, no doubt, supposed he had seen the world, when in fact he had only seen a reflection of himself. Many a sailor goes over the world, and brings home with him only the names of the boarding-houses and grog-shops. Many a seeker for rest lives for weeks amid the sublimities of mountain or ocean, in company it may be with men and women of rich and varied culture, and returns home with remembrances of how games of cards were lost or won, and other equally valuable reminiscences.

"In every audience," says Emerson, "there are several audiences"; and we may say of most places that there are in them several places, each of which has its dominant characteristic. One part of the community is absorbed in business, another in social life, another in pleasure, and still others in literaure, music, art, science, or religion. Every place of any size will include about all these interests in itself. To a great extent what we know of it will be what we have found in it, by looking for it. And, when we find it, we easily conclude that to be its only feature. We think of a town or a city, and what we have sought and found in it seems all there is of it. There is much more, but we notice in it that which responds to our interest and inclination. If we seek for faults we shall find them in abundance. If we want to find something to censure, materials will not be lacking. But, if we try to find the virtues and the things of good report, we shall find them as well.

II.

But, not only do we find what we look for, we see *according to what we are.* We hear much in these days about seeing things as they are. And no doubt we ought to try to do so. Certainly, nobody wants to see them as they are not. But who does see things as they are? Some people go to Italy, and come away, saying, "There is nothing." Goethe goes; and a new world rises on his vision, and a new life is born within him. Which one has seen Italy as it is? One man hears a confusion of sounds, while another hears a symphony of Beethoven. One sees a mass of color, while another sees a revelation of a great soul's vision of beauty. Which of these shall we say has truly heard or seen? Each one has seen what he has seen. But each one has seen according to his bodily organization or according to his intellectual capacity. So, in all other things in life, things appear to us as we are. Our mood changes from grave to gay, and the world of sorrow gives place to one of gladness. Nature arrays herself in the radiance of our mood. We have awakened within us a bright hope, and all around us grows brighter. Or we fall into a despondent, hopeless condition, and then all life is tinged with the leaden hue of our despair. Again, different experiences of life give to all that we see different meanings. The poem or book or picture, which meant nothing to us when we were children, before the seriousness of life had dawned upon us, grows luminous with meaning in the light of the knowledge of later years. The poem or picture has not changed, but we have.

The impression which heroic or saintly lives make upon us is great or little, according as we have within ourselves some experience of their significance.

To the man or woman who does not know what it is to defer the pleasure of the day to some demand of duty, the heroes of history will appear to have died "as the fool dieth." To him or her the words "noble army of martyrs" will be little more than a sonorous phrase. To those who have never had a glimpse of the vision of the beauty of holiness that enraptures saintly souls, these must appear to be deluded by the phantoms of sickly brains. But to those who are conscious that man does not live by bread alone, to those who, through all their darkness, at least now and then catch flashes of the purpose of God in their own souls, the life of martyr or saint comes like a trumpet-call to do and to dare as a child of God, or like a sweet voice bidding them come up higher.

In Tennyson's "Vision of Sin" we have set before us the picture of a nature "that once seemed half divine" now consumed and degraded by a long-continued sensual gratification. It is an illustration of the words

of Saint Paul, "He that serveth to the flesh shall of the flesh reap corruption." All noble ideals have not only ceased to command the man's obedience, they have become the objects of his mockery. He despises all that is thought to make the worth and glory of humanity. Virtue, friendship, fame, holiness, patriotism, love of liberty, and earnest striving for the highest aims of existence are but themes for the exercise of his "maudlin gall." He cries derisively,—

> "Fish are we that love the mud,
> Rising to no fancy-flies."

Beside this view of the ideals of life place that of Sir Galahad, who sings,—

> "I muse on joy that will not cease,
> Pure spaces clothed in living beams,
> Pure lilies of eternal peace,
> Whose odors haunt my dreams."

Both alike see life as it is, only the one sees it in the light of a soul that had almost "quenched its power," while the other sees it in the light of a man whose strength is as the strength of ten because his heart is pure. The vision is the index of the character.

III.

We may proceed still further to declare that the world about us becomes at last what we will it to become.

It assumes the form of our aspirations and prayers. Just see what is made of the faces of men and women by thoughtful, earnest, and loving purpose! Faces that have not a correct line in them often grow wonderfully beautiful. And this is the choicest beauty of all. It is that which Emerson describes in his "Hermione,"—

> "Sceptred genius, aye inorbed,
> Culminating in her sphere."

The beauty with which one is born is well, but the beauty which has been formed by the unfolding of the spirit of love and noble thought is infinitely better. "The first man is of the earth, the second is from heaven."

And not only the bodies of people, but even the places in which they dwell, grow into correspondence with their spirit. Sometimes, as you go through this New England of ours, you see a house that has no beauty of outline or color to attract. There is nothing ornamental about it. The storms of our winters have not improved it. But, somehow, it does not seem squalid or miserable. We feel a kind of respect for it. And the reason is that the people who lived in it have put something of themselves into it, have endowed it with something of their spirit of right and truth and love; and so the plain old house is become "a thing of beauty." One house means the manifestation of the choicest graces of the spirit of its occupants, another means that so much money has been spent in building and adorning it. The one is a revelation of what people are, while the other is but a display of what they have. So our homes become like ourselves, and correspond to our characters and aims.

And what is true of home is also true of the countries men inhabit. The land of Israel was desolate, but the hearts of her people were rich in the hopes that make nations great and in the faith that causes the "desert to rejoice."

So was it with those who first landed on the barren shores of New England, swept over by the winds of winter. There was little promise in the soil; but there was a sublime purpose in the hearts of those who tilled it, and in the strength of that purpose they kept on until they made niggard Nature respond with harvests sufficient to nourish men and women whose lives and deeds are the true wealth of the nation and the foundation of its hope. The world without ever yields to the high and pure purpose within. The savage, unconscious of his power, cringes in terror before the forces of nature; but the man of higher type and larger brain and stronger soul faces them, and subdues them to his will. He finds things as they are, but he leaves them responsive to what he aspires to be. A perfect world will appear when once we have a perfect humanity to behold it.

Do we want to live in a world of goodness and beauty? Then let us look for it, and we shall find it. There is much of goodness and beauty in the world now, and our search will always bring them into full view. But we must strive to the uttermost to make ourselves capable of knowing them when they do appear. We must not deaden the nerves of moral perception, and then moan because no thrill of the soul witnesses to the presence of the highest. Let us not

take the vision of our poorest hours, of our most dismal moods, of our commonplace experience, as the true view of life. Rather let us heed the insight of our best moments, and the report of those

"Who, rowing hard against the stream,
Saw distant gates of Eden gleam,
And did not dream it was a dream."

Let us trust more in those transforming inward forces which, when the city they have created is reduced to ashes, as with the power of magic "build it again." Let us never forget that nothing is wholly lost if these remain, that nothing is worth having when these are gone.

There is still another application which we may make of the thought we have been considering. We often speak of the gain of the world in the life of Jesus. But in what did that gain consist? It was not in the addition of some new word to the moral or spiritual vocabulary of humanity. The words he used had all in some sense been known before.

Nor was it in the statement of some truth which had never been known until it fell from his lips into the hearts of his disciples. Nor was it in any change he was able to effect in the outward form of things. It was in the quickening of human hearts with the desire to behold on every hand the signs of the presence of God, it was in the communication to others of the purpose of love which ruled in his own soul, which made the world other than it had seemed before. It was by the vision of what life ought to be that he awakened the conviction of what life must become. Jesus brought the vision which enabled men and women to see the blessings that were at hand, so clearly that to their anointed eyes all things were new. They had entered into a new life because a new life had entered into them. May our blessing, too, be this choicest one which Jesus has brought! Whatever else he brings us, may he ever inspire our hearts with the desire to know what is best, may he ever give us power to see life and duty in the light of our best moments and the best hours of those who stand on the heights, and keep alive within us the unfaltering hope that the ideals we cherish are the real creators of the world in which we are living! Then for us, too, "the wilderness and the solitary place shall be glad; and the desert shall rejoice, and blossom as the rose."

THE THEOLOGY OF UNITARIANS.*

In these days of differing and changing beliefs it is not easy to define accurately the theology of any body of Christians. At the first glance this difficulty might seem to be greater in the case of Unitarians than in that of most others. Almost every other denomination expresses its belief in a formal statement of faith. To know what each believes, it might seem that one had only to read its creed. I am not sure, however, that the existence of a creed does not increase the difficulty. It introduces a complication. In these days, to learn accurately the theological position of the members of any denomination that has a creed, one must do three things. One must ascertain the real meaning of the creed; then one must learn, as best he may, the beliefs actually held by those who profess this creed; and, finally, one has to ask in what relation these beliefs and the creed stand to one another in the minds of those who profess them. In order to learn the belief of Unitarians, only one of these things has to be done. There is no common theological formula to which all subscribe.

It is not necessary to compare the belief of Unitarians to-day with that held by those even of the last generation. That their theology has undergone changes in the past, and that it is still undergoing change, is a fact that Unitarians frankly and somewhat proudly accept. Development in theology is regarded by them as a sign of life. There has been a great movement in the thought of the world in regard to all other matters, they insist: why should not theology advance with the rest? This change is very obvious when we notice the way in which Theodore Parker is spoken of by Unitarians of the present day, and compare it with the way in which he was spoken of by those who were his contemporaries. I do not say that all Unitarians would to-day accept the teaching of Theodore Parker; but he is recognized as one

*Extracts from the address delivered by Dr. Charles Carroll Everett at the National Conference at Washington.

of the heroes of the denomination that during his life held itself aloof from him, the names of Channing and Parker being often linked together, while preachers who hold views similar to his are welcomed to the pulpits from which he was excluded. The task is further simplified by the fact that, as I believe, there is a greater uniformity of belief among Unitarians than among the members of most other religious bodies. A creed is intended to promote unity of faith. In practice, however, it tends to produce divergence. The belief which a man holds, or thinks that he holds, is apt to be a compromise between what he would believe if left to himself and what the creed teaches. There is no natural line where these two meet. So the line in any individual case is more or less individual and capricious, while the fact that a certain belief is forced upon one tends to produce a recoil to a greater or less distance from it. Unitarians being unhampered by any constraint, trusting merely to such faculties as God has given them, tend to reach results more or less similar.

* * *

I have said that the Unitarians have no generally recognized and formal statement of belief. The nearest approach to this is a sentence that was introduced a year ago, with much enthusiasm, into the preamble of the constitution of this body. The statement is this: "These churches accept the religion of Jesus, holding, in accordance with his teaching, that practical religion is summed up in love to God and man." This, you will notice, speaks only of practical religion. There is no word of theology in it, yet it throws much light upon the theology of Unitarians. It suggests what appears to me to be the most characteristic feature of Unitarian theology. This theology contains no hint of anything similar to what has been called a "scheme of salvation." By a scheme of salvation I understand some artificial and indirect way by which men may be saved. This has generally involved a plan by which men may be accepted as being what in fact they are not. If we look over the history of religion, we find such schemes of salvation at almost every turn. Sacrifices, and, indeed, nearly all religious rites, represent some such artificial and often ingenious method of winning the favor of the Divinity. All such schemes are swept away at a stroke by the sentence that I just read. It insists upon natural relations instead of artificial ones, real relations instead of substitutes for them, life instead of expedients for covering up the lack of life. Religion is simply love to God and love to man. Man cannot be saved by any scheme, for his salvation consists in the development of his best nature.

* * *

I have spoken of the absence of any scheme of salvation as one of the most characteristic marks of Unitarian theology; while I have been careful to claim for the Unitarian no monopoly of this or any other special form of thought. I have referred to this, because more than any other aspect of the case its influence is felt in every part of the theology we are considering. If I had spoken of any one doctrine as distinctive, as of the unity of God or the nature of Christ, it would have stood very much by itself; but in the characteristic that I have named we have a fundamental principle, the effect of which is all-pervading. I have spoken of it as though it were a negation. In fact, the Unitarian belief is sometimes regarded, when compared with the older Orthodoxy, as being made up chiefly of negations. It has been regarded as a somewhat colorless residuum that remains to theology after certain positive elements had been removed. On the contrary, the negations of Unitarianism have been largely negations of negations; and their result is not negative, but positive. What has been denied are certain limits which theology had imposed, certain shadows which an imperfect theology had cast. The wind that sweeps the heaven clear of clouds does a negative work; yet its result is really positive, for it reveals the glory of the heavens. When a traveller sees for the first time the Pantheon at Rome, it does not always at once occur to him that the two little belfries that stand one on either side of the dome were not parts of the original building. He is conscious only of a certain cheapening of the effect, of a certain lack of complete satisfaction in the structure before him. A moment's reflection, however, shows that these appendages were added when the building was adapted to ecclesiastical usage. As he in imagination

sweeps these impertinences away, the grand old temple stands before him in the simplicity of its original perfection. Christianity has given to the world more of good than we can ever fairly calculate; but this Roman temple is not the only thing that ecclesiasticism has robbed of its true beauty.

The world with all its manifoldness of form and of life is yet one. The course of its history, from the lowest to the highest, follows a single line. This grand unity of nature material and spiritual ecclesiasticism has also cheapened and disfigured. The theological schemes of which I have spoken form excrescences upon the unity of the world, and stand to it in a relation similar to that in which the petty belfries stand to the temple of the Pantheon. When these are swept away, the *process* is one of negation. The *result* is a grand affirmation.

Ecclesiastical schemes do not merely add excrescences to the simplicity of nature. They draw lines and erect partitions which represent no fundamental division, but simply confuse and conceal the simple proportions of the whole. The world, according to such scheming, does not represent a single life. Its history has not been a growth, but an accretion. It has been built by a series of creations, one larger being superimposed upon another. Above all, the great glory of the spiritual life, the beauty of the love of Christ, does not belong to it. It is something foreign. The Christ came from afar. He stooped to this poor world. He moved through it, substituting other laws for its laws,—rather, setting all laws at naught,—and departed, leaving a method by which not those who merely share his spirit, but those who in addition to this, sometimes even without it, fulfil some technical requirement, may be saved. I recognize as deeply as any other the wonderful beauty of much that has gathered about this scheme of salvation. The story of the descent from heaven, and all the marvels that are connected with this strange career, have a fascination for the imagination and for the heart. To many the world looks bare and cold without them. Many feel helpless and forsaken without some such special scheme by which they may be saved; but in the simplicity and unity of the world's history there is a grandeur and a beauty that no invention of man can equal. I have no doubt that, when the complicated theory according to which the movements of the heavenly bodies were once explained, the theory of crystal spheres,—of cycles and epicycles,—was given up, to many who had become accustomed to this cumbersome machinery the heavens seemed empty and uninteresting. But who to-day, so far even as æsthetic interest is concerned, would give up the simplicity of our modern astronomical science for this antiquated and complicated arrangement? Man's inventions may be ingenious, but in nature there is something better than ingenuity. It is the simplicity of nature that the Unitarian theology seeks, and, as we believe, in part has found.

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To the Unitarian the divine force is a constant element of history. It was present in the earliest period of the world, as the force which is to blossom into the beauty of the flower rests already unnoticed in the seed. When human life began, this strange and varied life of man with its loves and its longings, this divine force, was still present, guiding and uplifting. The divine life in man, hardly conscious of itself, was yet responding in some vague, imperfect way to the infinite Source from which it came. The mistakes, the degradation, the abominations, of some of the lower religions, are still indications of the lofty nature and relationships of man.

> "The fiend that man harries
> Is love of the Best."

In the religions of the world it sometimes appears really as a fiend prompting to all devilish excesses. Indeed, the selfishness and lust and cruelty of man have often been blended with the religious impulse, just as a spring of living water may be defiled by the impurities of the soil up through which it has pressed. But this living spring of the religious life in the heart of man, this spring that has its source in the divine heights, has tended to free itself from this defilement and to bring pure refreshment to the souls of men.

Theologians have spoken of the revealed religion as if there were only one, as indeed there is only one; but they have spoken of it as if it manifested itself only under one special form, that of Christianity and of the Hebrew preparation for this. What, then,

shall we say of the other religions that have seen something of God? We cannot see even a landscape that does not manifest itself to our vision. We cannot see a work of art unless the artist has revealed himself to some extent in his creation. How, then, can man anywhere or at any time have seen anything of God, unless God had shown something of himself to him? When the Vedic worshipper sang the praises of Varina, the just and the holy punisher of sin, by whom the winkings of men's eyes were numbered; when the Mazdean bowed before Ormuzd, from whom all the goodness of the world came, and who was himself the good and the hater of evil; when the ancient Chinese recognized a divine ruler of the world who was no respecter of persons, who looked not at men's descent and position, but at their deeds,—had there not come to all these some revelation of the highest? These visions indeed appeared in the midst of beliefs and forms that were of a lower order, but the visions were no less real. There is, then, no religion that is not a revealed religion; and there is no religion that is not a natural religion. That these statements seem to contradict one another, and their combination seems to suggest a meaningless paradox, shows the low and imperfect view which many take of nature and of man.

It is this low and imperfect view so generally held of nature in general and of human nature in particular that makes it so difficult for the Unitarian to make his position fairly understood. If he says that Jesus was a man, he is understood to say that he was *mere* man, as though there were ever such a thing as a mere man. If he says that Christianity was the result of a natural religious development in the world, he is understood as saying that it is only a human invention, as if there were ever a natural or human religion which was not in some degree the manifestation of the divine Spirit that has been all along present in the world. If, on the other hand, to avoid such misunderstanding, he insists that Jesus was divine, he is understood to be separating him from the world, and placing him in the heavens. When he denies this interpretation of his statement, he is accused of juggling with words.

The source of such misunderstanding is in the fact that men have been so accustomed to place, in their thought, God on the one side and the world on the other, the Divine on the one side and humanity on the other, that any community between the two forms of being seems impossible unless they are forcibly brought together in an external combination. Unitarianism did well to insist, especially through the voice of Channing, on the dignity of human nature. The words "dignity of human nature" sound sometimes to us strange and meaningless enough, as we look upon the selfishness and greed that play so great a part in the affairs of men. We must remember, however, that the greatest and the best are as truly men as the lowest and the meanest. Both belong to the same race. If the one class shows pitifully enough somewhat of the actual condition of humanity, the other class shows no less clearly something of its possibility. The Unitarian formula which I have quoted implies something of this dignity of human nature. It speaks of love to man, just as Jesus did, as one side of the religious life. The phrase you will notice is "*love* to man." It is not pity for man, it is not merely sympathy, it is not merely duty toward man: it is love. Love implies that to the lover there is something lovable in the object of his affection.

* * *

The dignity of human nature consists in the grandeur of its possibilities. These possibilities result from the fact that in man the divine force which has been the moving power in the development of nature may attain to consciousness of itself, and thus to a more direct manifestation of itself. If the world is a godless world, then it is well that a God should descend from the heavens for its redemption.

Within a few days I have met a pamphlet written with great learning and strong logic to prove that, without the supernatural birth of Jesus, Christianity would be without basis and without significance. I imagine that few Christians would take such extreme ground as this; but, to very many, the power and significance of Christianity consists in the fact that it came from above to the world, and was not the natural outgrowth of nature and history. Our theories do not change the nature of things. If you call Jesus a God, none the less does his

humanity remain. If you call him a man, he is no less divine. The Unitarian bases the honor which he pays to Jesus, the reverence that he feels for him, and the obedience that he owes him, not upon theories, but upon facts; not upon any official dignity that he finds in him, but upon the work which he actually accomplished. If nothing is so important to man as religion and morality, then he who has done the most and the best for these deserves the highest place in the reverence of man. If, as most, if not all, Unitarians believe, the moral and religious teaching of Jesus was higher and more complete than the world had known, and if the religion that owes its origin to him is loftier and better adapted to man's spiritual nature than any other, and if his life was so in accord with his teaching that it adds to his power and is glorified by it, then there is needed no thought of superhuman origin or of official rank to draw forth the deepest gratitude and homage.

"All hail the great Immanuel's name,
Let angels prostrate fall!
Bring forth the royal diadem,
And crown him Lord of all."

Thus has the church sung often in inspiring strains. The Unitarian knows little of diadems and prostrate angels. A different note fits better with his faith: —

"And those who dearest hope and deepest pray
Toil by the Life, Light, Way, which thou hast given."

It appears to me that these humbler and more human strains express the truest homage.

But, it may be asked, what, then, is his authority? What right have we to find in him in any sense a revelation of God? The Unitarian takes from Jesus his definition of religion, but he does not hold it merely on the authority of Jesus. The scholar thanks his teacher not because he has solved his problem for him, but because he has trained him so that he can solve it for himself, or, at least, so that he can see for himself that the answer that the teacher has given him is the true one. So the Christian may be grateful to Jesus for such development of the spiritual life as makes confidence in its largest utterances possible rather than for any statements that are to be accepted merely because he made them. Yet for these highest utterances there is an outward authority,—

"Out from the heart of nature rolled
The burdens of the Bible old."

So sang Emerson in a poem that well might seem the prelude to the later religious thought. Because they rolled out of the heart of nature, do they reveal the power that is working in and through nature less than if they had been grafted upon it from without? "Out from the heart of nature" must come the revelation of what nature is, and of what the power is that is manifested through nature; and of such revelations the highest, because it is the highest, must be the truest.

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Thus does the liberal thought restore to the world the fair products that had been torn from it. And the beauty of the Christ life, not merely lent it for its brief adornment, remains to testify to the richness of the soil from which it sprang, to testify to the fact that a divine force is working through this life of ours that seems to us often so low and meaningless; that even in our hearts it may work some fruition if we will suffer it.

* * *

In regard to the thought of God, I know of few Unitarians who are greatly attracted by metaphysical speculations or theosophical constructions. In the formula that has served us in some sort as a text the Unitarian speaks of love to God as the first great element of religion. If God is to be loved, then God must be thought of as a being whom it is possible to really love. This by itself would sweep away beliefs that make it difficult or impossible to love him if he be such as they describe. Unitarians love to think of God as Jesus taught us,—as the wise and loving Father. Moved by the influence of the later scientific thought, they love to think of him as one who reveals himself in the order and beauty of his universe rather than in interferences with this. What is loftiest and best reveals him most truly. In the mother's love for her child, in the friend's love for his friend, in the patriot's love for his country, in the good man's love for his kind, in the true man's condemnation of sin, in the aspiring faith

of the saint, in the great heart of Jesus, full of tender love of his fellows and of generous indignation toward those who would oppress their brethren, full of the consciousness of God and of longing to lift men into the same consciousness,—in all of these the Unitarian finds revelations of God; and in the inspiration that sometimes comes directly to the devout heart, and sometimes with its warning and condemnation to the sinful soul.

To the Unitarian the thought of the future life fits in with his other religious faith. "Eye hath not seen," cried the apostle, "nor ear heard, neither hath it entered into the heart to conceive, what things God hath prepared for them that love him." So the Unitarian does not picture the coming life in the likeness of the earthly life, with the trouble all left out. He does not picture a hell where lost souls suffer for evermore. The next life is to him simply the natural flowering of this. But what special shape this flowering will take, how can he know? He believes that there the highest aspirations shall find their fruition, that spirits shall somehow live in God. And this means that they shall live the highest life that is possible for each.

In regard to the dear ones who have gone from us, he says with the poet, whose words have been so often on our lips this evening:

> "What is excellent,
> As God lives, is permanent;
> Hearts are dust, hearts' loves remain,
> Heart's love will meet thee again."

Such, most imperfectly stated, is what I conceive to be the theology of at least most Unitarians. Would that we were more worthy of it!

CONCORD:

AND THOSE WHO HAVE MADE IT FAMOUS.*

The importance of the fife and drum corps is not to be overlooked. It keeps the straggler in line of march even against his will, and puts some life into the monotony of a long campaign. In somewhat the same sense there is a utility in certain public avocations which fill in the gaps between national vocations of a difficulty or importance more commanding. When the times are not such as to try men's souls, people take so much the keener interest in the epochs which tried the souls of their predecessors, and delight in doing honor to their former benefactors and sages. Few subjects in retrospect ever command more enthusiastic attention than the personality and associations of great men. There is nothing regrettable in this fact. The study of environments often throws light upon character, and helps to explain achievements that have theretofore been difficult to comprehend. Only, in literary researches, we sometimes allow the man himself to cast so broad a shadow that we cannot see to read his message. Many a lover of Shakspere, I doubt not, could guide us more intelligently through the by-ways of Stratford-on-Avon than through the mysteries of "Hamlet." Despite the tendency of popular magazine biographies, we have a deeper interest in an author's literary creations than in his literary passions.

I need not dwell upon the natural features of New England at large before alighting, as it were, by chance, upon Concord. I could not be nearly so exact as a railway timetable nor so entertaining as Thoreau.

Upon leaving the train at the Boston & Maine station, the visitor at once commands a broad range of vision, and cannot but be impressed by the romantic beauty which every prospect affords. Concord's four thousand of population are distributed over so wide a territory that well-nigh every house appears like an ancestral homestead set in its own little farm. It is one of those delightful old New England towns, whose long, winding avenues are overarched from end to end with noble elms, and whose broad gravel side paths alone bespeak that silent contempt for the city and its innovations which gives to such communities much of their peculiar charm. Among its wide lowland meadows winds the famous Concord, the canoe path of the Indian and theme of the poet, the Musketaquid, the grass-grown river. The rushes and lily pads have so encroached upon the quiet, deep-flowing stream that, watching from a little distance, it is not always easy to follow its course: and the swift canoes often appear to be skimming along over the land itself, somewhat

* Paper read before the Emerson Club of Mount Vernon, N.Y., Oct. 14, 1894.

I should imagine, like the phantom ship of mariners' tales.

My immediate destination was the Old Manse, where, according to previous arrangement I was to meet Mr. George Bradford Bartlett, author of the Concord "Guide Book," and of many literary lectures and poetical writings. In my innocence I selected the only highway which makes directly away from the Manse, and thus accomplished a noble detour before finally discovering it. "No admittance" stares you in the face at every approach. It is very wisely decreed that no sight-seers shall gain entrance here. The good people who at present occupy the most famous building in Concord, however hospitable, reasonably prefer the quiet freedom of a home to the public slavery of a national museum. Mr. Bartlett's canoe house stands upon the bank of the Concord River just behind the Manse, and I reached it only after some stealthy transgression of the law. It was raining, and I was glad to take refuge inside. The owner had started out on a long search for his wandering guest, and for nearly an hour I occupied his den in solitude. But there were compensations here as everywhere. In truth, if a veritable curiosity shop be possible this side the Atlantic, this is the one. The lower section is merely a wall of bowlders, four or five feet high, laid up roughly and without cement. This is surmounted by the upper half of a little old gambrel roof barn, which had been given mine host for this purpose. Not a very munificent donation perhaps; but this barn, let me explain, has historic associations. There is scarcely anything in Concord which has not. There is no glass window, but, instead, an opening high in the gable, provided with a door which you can open or close only by climbing upon a sort of shelf underneath, at the imminent risk of upsetting, perhaps, an oil stove, a tea-pot, or a can of paint. The canoes are slung upon frames along one side. We are independent of chairs. We have a very serviceable nail keg for ourselves, and our guests can take canoe cushions and occupy the floor with more real comfort than our latter day rolling tip-overs can afford. This is a temple which you must needs enter upon bended knee. The door is but four feet high. The walls are liberally decorated with photographs of visitors and friends; and there are various bunches of cards, letters, and announcements impaled upon hooks. A shoe box full of fine stationery feels no shame in the society of a skewer and a broom. A large tin pail forms as good a hat-rack as many I have seen. Upon a volume of Emerson's "Essays" a half empty package of James Pyle's Pearline stood bravely up. Here again, it seems, cleanliness was next to godliness. Outside is a small wharf, bearing a table and a couple of benches, all built of drift timber taken from the river. "When I want a board to repair anything," observed Mr. Bartlett, complacently, "I wait until one comes drifting along, and haul it in." Up in one of the overhanging trees is fixed a rude desk, whereupon many of the builder's lectures and poems have been written. The explanation of all this is simple. Mine host, to use his own words, is a disciple of Thoreau, and attributes his success in life to Thoreau's teachings principally in the line of economy. In early days he was a participant in the famous theatricals presented in an old barn near the home of the Alcotts; and, among other weighty disagreements incident to such enterprises, he recollects certain pitched battles with the authoress then unknown to fame. A personal friend of Emerson, a neighbor of Hawthorne and Thoreau, and with no small literary successes of his own, his chief delight now is, perhaps, in reminiscence and in the kindly distribution of these never-diminished stores for the pleasure of others. His residence—a large mansion surrounded by spacious and finely kept grounds—stands upon the summit of a hill sloping up from Monument Street and continuing back to Sleepy Hollow Cemetery.

It was my great good fortune, through the kind offices of Mr. Bartlett who had arranged the matter beforehand, to be admitted to the Old Manse. It is at present occupied by Mr. Alexander Pope, a well-known artist; and every facility was given us for a profitable visit. Coming up from the canoe-house, we passed through the old apple orchard set out in Revolutionary times by Rev. Ezra Ripley, one of the best known of the many Concord ministers who have occupied the Manse during its 130 years of existence. It is a large, square, gambrel-roof structure, standing far back

from the road at the end of a long avenue of trees. The windows are legion, each with its little, old-fashioned panes. No latter-day improvements have been allowed to work desecration here. They have let the Manse grow old gracefully, and have not been ashamed to find it getting gray. To the left of the broad hall is the parlor, with the original high and massive fireplace still reaching half way across the further end. Upon the wall is an old-style and somewhat dilapidated oil painting of Rev. William Emerson, first occupant of the Manse, and grandfather of Ralph Waldo, who himself lived here for a short time in later years. The room to the right was used by Hawthorne for a sort of lounging-place and study; and on some of the window glass in the dining-room just behind Mrs. Hawthorne scratched a number of little notes and dates, which are of course as legible now as then. Here the Hawthornes lived in poverty and contentment for some three years. From certain hints in the "Mosses from an Old Manse" it would appear that their life there was enlivened by an irrepressible colony of ghosts. The broad, low parlor was a famous place for sighs and groans and rustling garments, while in the kitchen at dead of night some luckless immortal could be heard noisily employed in the grim and mysterious rites of cookery. But in the morning the unhappy romancer looked about in vain for a breakfast all prepared. I think he must have concluded, as others have, that, on the whole, the most satisfactory spiritual food is the kind you can chew.

Hawthorne often came upon Emerson during these days at the Old Manse. "It was good," he says, "to meet him in the wood-paths or sometimes in our avenue, with that pure intellectual gleam diffused about his presence like the garment of a shining one, and he so quiet, so simple, so without pretension, encountering each man alive as if expecting to receive more than he could impart. It was impossible to dwell in his vicinity without inhaling more or less the mountain atmosphere of his lofty thought, which in the brains of some people wrought a singular giddiness, new truth being as heady as new wine."

I could not resist playing the Vandal in a small way, even here. I had counted upon bringing away some mosses from the Old Manse; but I was many years too late for that, and had to be content with a bunch of locust leaves from an overhanging tree.

I suppose there are but few people unacquainted with the commendable qualities of the Concord grape. Not all of them perhaps are aware that the fruit takes its name from this historic Massachusetts town. The variety was first cultivated by Mr. E. W. Bull; and the original vine still flourishes upon the old estate at the extreme eastern end of the town, on the Lexington road, along which the British made their famous retreat.

Upon this same road, a little nearer the village, stands the "Wayside," the last home of Hawthorne. Upon the roof is a small, square tower which he caused to be built there, and used for a study. To the rear of the house runs a high ridge covered with pine-trees, and among these trees winds a well-worn path, fully as distinct now as when Hawthorne last trod it. I think I shall always wonder, in reading over the weird fancies he has left us, how many of them first took definite shape during his hours of solitary wandering among these dense and gloomy woods where we followed in his footsteps.

Keeping along the course of this path, we came out at the western foot of the hill near the Alcott home, where lived the Little Men and Women who are now more widely and better known than many a prince or president. A large tree shades the windows of the upper room to the right, where much of Miss Alcott's literary work was done.

The home of Emerson, also upon the Lexington road, is for the most part kept closed, and only occupied at irregular intervals by members of the Emerson family. But I am enabled to describe the interior after a fashion, upon the authority of my host and guide. The study is the first room to the right of the central hall. The furniture and decorations are plain. The book-shelves fill one side of the room only; and in the centre is a large mahogany table, with the books, writing-pad, and pen, just as their owner left them. And, indeed, who wishes to be the first to disturb them? The large parlor on the opposite side, with its crimson hangings and bright hearth fire, is said to

have been a most cheerful and pleasant spot. In it have been entertained nearly all the great contemporary minds of this and foreign lands. Indeed, there were no Pharisaic bounds to the hospitality of this home. Here the townsfolk of Concord were made abundantly welcome by its kindly and genial master, who met them not as the philosopher and poet, but as the pupil who chose to learn his philosophy and poetry from them. Concord loved Emerson, and never was this better attested than in the simple but affecting reception which it gave him upon his last return from Europe, the townspeople, young and old alike, gathering at the station, and accompanying the carriage to his home with songs and every demonstration of welcome. The house, large, square, and plain, is shaded by great chestnut-trees; and to the rear is the large garden in which Emerson delighted to work. Small wonder that he was glad to return from foreign journeyings to this quiet retreat, and to say,—

"Good-by, proud world, I'm going home:
Thou art not my friend, and I'm not thine."

As we were leaving the house, I said to Mr. Bartlett that I had often wished to encounter one who could tell me from his own knowledge something of the personality of Emerson. This was his reply:—

"In personal appearance he was not a tall man,—slightly stooping,—with a shrewd, genial face, and in conversation an attitude of close attention to whatever any one said to him, as if anxious to get out of it and them all he could. In fact, he often overestimated his townspeople. But he was quick to detect the real worth of things. At a time when Thoreau was totally unknown and unthought of, he told me that a certain writing of Thoreau's would some day be considered a classic; and so it has turned out. I used to walk with him for hours in his woods, and was a constant visitor at his fireside. Socially, he was the most charming of men, always full of generous interest in his fellows. Upon one occasion, when he published a certain volume of his poems, he included one of mine with them; and, when I went to thank him, he said, 'I should have had more poems in that volume, Mr. Bartlett, had I known where to get them.' And this same kindly, delicate tact in his intercourse with those about him was always a characteristic of the man."

And so we came on to the village square. Here stands the Wright Tavern, where Major Pitcairn stopped briefly to celebrate his successful progress, and repassed with unbecoming celerity so soon afterward. There has been practically no alteration made in this ancient inn since that day. A tall obelisk in the centre of the Common is Concord's memorial to those of her own sons who fell in the Civil War. At the dedication of this monument Mr. Emerson delivered the address, under the same great elm where his grandfather spoke to the villagers on the morning of Concord fight, a century before. Facing this is the town hall, a large brick building, wherein many famous orators have been heard and many of Mr. Emerson's lectures delivered.

To commemorate various local events and personages, stone tablets have been placed at many points about the town. One of these is located in front of the Unitarian church, the historic meeting-house of Concord. The society was organized at Cambridge some sixteen years after the landing of the Pilgrim Fathers, and has ever since been the principal religious body of the community. The tablet briefly records the fact that here met the first Provincial Congress of delegates from the towns of Massachusetts, in 1774, with John Hancock as president,—a gathering which by its measures prepared the way for the war of the Revolution.

Another tablet, on Lowell Street, marks the spot where the first white settlers made a bargain with the local tribe of Indians for the purchase of the six miles square called Concord. This Indian tribe was under the leadership of the Squaw Sachem Tahattawan, and there is a certain humorous verse presenting a picture of the daily avocations even of this august chieftainess, which the zealous upholder of the rights of woman in our day will view, it may be, with doubtful satisfaction:—

"The woman's right to labor to her was not denied,
The good man smoked the pipe of peace: a helpmeet was his bride.
She built the lodge and cooked the food, and brought the wood and water,
And patiently did all the work, as every woman oughter."

Overlooking the square from the east is the Old Hill Burying-ground. Emerson's grandfather is buried here, and likewise many Revolutionary patriots who were prominent in the Concord fight. In this cemetery, also, is the grave of the negro slave, John Jack, whose life story is told in a curious and pathetic epitaph,—a striking commentary on the anachronism of human bondage in a land of freedom: —

God wills us free, man wills us slaves,
I will as God wills; God's will be done.
Here lies the body of
JOHN JACK
A native of Africa, who died
March, 1773, aged about sixty years.
Though born in a land of slavery,
He was born free.
Though he lived in a land of liberty,
He lived a slave:
Till by his honest though stolen labor
He acquired the source of slavery,
Which gave him his freedom:
Though not long before
Death the grand tyrant
Gave him his final emancipation
And put him on a footing with kings.
Though a slave to vice
He practiced those virtues
Without which kings are but slaves.

In the midst of all this even, we found time for a bit of lunch. Seated upon the floor of the little canoe house, we disposed of half a watermelon and a bag of hot buns, sounding the praises meanwhile of Thoreau, the hero of Walden, the nomadic apostle of economy, the man who lived eight months upon bean soup.

Whoever can recall anything of school-day struggles with American history will know the story of the opening battle of the Revolution, the fight at Concord Bridge, where the minute-men made their first determined stand and the invaders began their inglorious flight to Boston. From the north windows of the Old Manse, on the morning of that famous 19th of April, the members of the village minister's family watched the battle close at hand. The original bridge has been washed away, and the main highway no longer follows that course. On the east bank stands the battle monument, and just across the stream a statue of a minute-man, as nearly as possible upon the spot where the first Americans fell. Beside a stone wall, on the east side, are the graves of the two nameless British soldiers, whose unhappy fate so excited the imaginative curiosity of Hawthorne.

The Massachusetts State Reformatory, one of the best managed institutions of the kind in the country, is located just beyond Concord. "I once told Felix Adler," observed Mr. Bartlett, "that I could remember at least one lecture of mine during which not a single person in my audience left the building." "Well," replied Mr. Adler, "I do not believe I can recall in my lecturing experiences but one case of a similar kind, either." "My audience, though," explained the Concord man, "was in the Massachusetts State Prison." "And mine," rejoined Adler, "was in the Elmira Reformatory."

One of the first spots which we visited that day is the last I am to describe. To the student and lover of literature Sleepy Hollow Cemetery at Concord is a point of interest second to but few in this country. It is not so very old, not more than forty years; and, within the easy recollection of my guide, the natural depression in the centre which gives the place its name was a cornfield. Here, on the crest of the surrounding ridge, we came first upon the grave of the foremost figure among American writers of fiction and romance. Simple, unobtrusive, recluse,—the location and markings of this spot are symbolic of the man. There is no imposing monument; nothing but a plain stone slab bearing the one word "Hawthorne." What more is needed?

Nearly opposite lies buried the hermit naturalist and philosopher, the prose-poet, Henry D. Thoreau, in the very heart of the regions which he immortalized and which in turn immortalized him.

Further on is a little group of low marble blocks bearing upon them only initials, "A. B. A.," "L. M. A.," and so on. These are the graves of the author teacher, A. Bronson Alcott, and his family, among them the gifted daughter whose stories have had so wide and just a popularity in two continents.

Lastly we stopped before the grave of Emerson. It lies upon the brow of a little eminence, beneath the shadow of a great pine, and is marked by a rough, unhewn bowlder of quartz, sunk as deep into the earth as it rises above. Upon the face of this rock is a small bronze tablet bearing the name

and two short lines from his own poem; and, were they volumes, they would not form a truer or more comprehensive biography.

"The passive Master lent his hand
To the vast soul that o'er him planned."

The boy for whom the poem "Threnody" is Emerson's beautiful and pathetic lament lies buried close beside.

"Verdict which accumulates
From lengthening scroll of human fates,
Voice of earth to earth returned,
Prayers of saints that inly burned,—
Saying, What is excellent,
As God lives, is permanent."

Though it may be to the interest or liking of some to deny it, I think I may not unreasonably assert that Ralph Waldo Emerson's system of philosophy is worthy of universal respect, of the most careful study, and of practical application.

In all ages there have been those who like him have borne the name of a visionary, borne it perhaps because in each case that vision was keener and truer than the common vision of their times. I have heard that Emerson is "dangerous," because, it may be, in looking for the truth, he declined to wear blue glasses. It would be sad indeed to think that all knowledge of every class has been finally ascertained, indexed, and stored away, and that it would be safer and better for the ages to come if the present race could be wiped out with another deluge, and man created over again with brains left out. It may be that the Emersonianism of the present will be the Calvinism of a future day. There may be found in the philosophy of this remarkable man ideals of life and character whose truth and beauty we cannot but recognize, and which it were not well to decry because their full realization may seem to belong in large part to a future time.

Emerson is not a maker of proverbs and doctrines. His essays are not indexed lists of proprietary remedies for mental and moral ills. Theirs is a broader utility. The theologian of Geneva would have us totally depraved; but the sage of Concord proclaims the dignity of the human mind, and the immense superiority of conclusions arrived at through the independent exercise of our own proper faculties to any manufactured for us by systems of authority whose process is to command and not to convince.

Under the leadership of such a mind we are forever following, and never anticipating, forever exchanging self-contempt for self-respect, forever abandoning some worn out petty notion for a broader, higher vision. Because such minds have been, and may yet be, we find it easier to believe with Tennyson that the thoughts of men are widened with the process of the suns.

H. HAYES ROBBINS.

CHRISTMAS DAY.

All heavenly is the earth to-day,
And trembling with a child's delight:
The angels round about us stay,
And sing their joy the live-long night.
"Good-will to men," they oft repeat,
"And glory to our God above!"
Oh! in our hearts such song is sweet,—
Creation's melody of love!

We are as kind as man may be,
Like spirits freed from bonds of clay;
In love's own light all souls we see,
Such is the charm of Christmas day.
"Good-will to men," we all repeat,
"And perfect praise to God above!"
Oh! earth, like heaven, is pure and sweet
The day it sings the song of love!

WILLIAM BRUNTON.

MERIT RECOVERY.

Upwards of forty-five years ago, in the State of New York, the head physician of a curative establishment, of which I was an inmate, decided that possibly I might live six weeks. He did not think I could live longer.

Within an hour thereafter the consulting physician of the establishment, who was a special friend of mine,—an awkward, absent-minded, introverted, yet keen-sighted and original man,—called at my room, when I informed him of what Dr. T. had just said, and inquired if he concurred in that opinion. Whereupon he slowly ran his left hand through his long, coarse, shaggy locks, then, with a far-away look, pulled his enor-

mous mustache. Then, as was his wont when considering an important question, he twisted his huge nose, and finally blurted out his reply: "My opinion as to the length of your life is absolutely valueless, as many a man whose recovery is confidently expected dies off-hand, and many another whose death is anticipated from hour to hour lives many years. But *merit* recovery, and see what that will do for you." "*Merit recovery!*"

The instant those two pregnant words dropped from the lips of my friend I seemed to be another man, and in a new world. For some weeks I had been sitting in my room, waiting, *waiting*, WAITING to be *cured*. Had not the institution in which I was been widely advertised as a curative establishment? Had not its proprietor proclaimed his skill in treating cases that other physicians had "given up"? Was it not the business of a doctor to cure people? Did not the well-educated physician of large experience carry in his pill-bags the health of the community? What had I to do with my recovery? I had come to that establishment, and every week was paying a good round sum to be "cured." And yet, in the midst of these and kindred ideas, which then constituted far more than they now do a general theory of health and sickness, life and death, into my ears two words had been incidentally dropped which produced an instantaneous revolution in my mind. "*Merit recovery!*" Like a flash I saw the point, which meant that I could do much to facilitate my restoration to health,—that, if I did not recover, it might be largely or wholly my own fault. It meant that, to a great extent, my physical condition was in my own keeping; and, in less time than I am taking to write about it, visions of pure air and pure water, wholesome food and proper exercise, sweet sleep, a contented mind, habitual hopefulness, and belief in health as the normal human condition,—in short, nature's means and methods of recuperation,—flashed across my mind, and particularly as during my incarceration there I had read somewhat in regard to hygiene and health,—a subject not then so well understood as it is to-day. In three minutes I decided to change my dietetic and other habits, to abstain *absolutely* from everything injurious, to take to the open air, to live simply, naturally, and according to law, which is frequently the truest gospel,—in short, to "*merit recovery*"; and within three months I was again in my pulpit.

That was almost a half-century ago, and from that time on till I had earned my discharge I did the work that usually falls to a robust man. And the two words which radically changed my bodily condition and, subsequently, the whole tenor of my life—the two words whose meaning was amplified from year to year, whose central thought I found susceptible of wide and varied application—have furnished incentive, as at first I did not dream to be possible. Indeed, those two words ultimately eliminated from my thought and life all idea of the fortuitous,—brought to the front in all of my calculations the grand law of cause and effect; in my relations with men and affairs, induced me to look for sub-connections and secondary causes; and, finally riveted in my mind the conviction that, in the main, I could confidently expect to be dealt with on the square, that I should have about what I merited,—not much more, not much less.

In this connection I shall not pause to say whether or not there is in life a contingent element. There is something that, on the surface and under peculiar circumstances, looks a little like it. And yet, independent of cause and effect, did an event ever happen to a human being? Indeed, the word "*luck*" has dropped out of our vocabulary, because the idea which it expresses has been eliminated from our minds.

At once I began to reason as follows: "If I may *merit recovery* from a very threatening illness, I may also merit numerous *other* great and good things. And, if as inestimable a blessing as bodily health will come to me on the sole condition that it is *merited*, may not that be the precise and invariable condition on which the richest good that falls to our lot is to be won? Soon I recalled the facts that, as a student in school, and later as a schoolmaster, managing great, rough boys, and boarding round; and, later still, in a business position, where insight, promptness, and agility were factors of success; or felling a forest, preliminary to making a farm; and subsequently, as a country minister, working on my sermons, in my pulpit, and among my people; or ploughing, planting, and hoeing my garden;

caring for my pig, my horse, and my chickens,—indeed, attempting anything in whatever line of toil, my achievements were determined by my merits. Not that any one renders a full equivalent for all the good that comes to him. Even if I merited the recovery of my health, I did not pay all that it was worth to me. That would have been impossible. And yet I paid the full price, complied with the conditions, received only that for which I bargained. In trading with men or dealing with nature, the only object is to profit by the transaction. With this understanding, and excepting the mishaps against which fallibility cannot always guard, we may calculate that the world will deal honorably, even generously, with us,—reward our "merit," and a little more, as he who learns that it is far better to *deserve* what he gets than to trust to luck is often amazed by the munificent compensation for his toil.

And yet we must admit that on the lower levels there are cases in which fraud is temporarily successful,—successful as the word is commonly used; and, consequently, there are cases in which, on the *lower levels*, merit is not rewarded. But the instances are much fewer than we are wont to imagine. And, despite all such cases, the hope of the world—the *only reasonable* hope of the world—is in the exact and indissoluble relation of one thing to another,—the open, honest, persistent manipulation of causes which are the guarantee of specific results. Could we gather grapes of thorns, could we dissolve the relation between cause and effect, universal ruin would ensue. Were this fact understood, were its sub-connections clearly seen, it would change the condition of our surging, human world.

Yesterday I saw the streets of a large town crowded with men, women, and children who were waiting for a circus. In the loss of wages that might have been earned, and in general expenditures that promoted no human interest, many thousands of dollars were wasted by people whose appearances indicated that they needed every nickel they could honestly get. And next winter, when work is not abundant and money is scarce, and bread and clothing and fuel are greatly needed, many who made up the throngs of yesterday will complain of this "cold and heartless world," and repine at the unequal distribution of the blessings of life.

But, looking at the circus as an illustration of one very large phase of human experience, do a great number of complainers and actual sufferers "*merit*" more or better than they receive? Is there permanent, or even possible, relief for a large class who complain bitterly till they learn that, *literally*, the great majority are fairly dealt with,—receive their deserts? The saloon—the curse of the world—is almost exclusively patronized by those who sadly need their money for other purposes. Many a man in sore destitution for the last two years would now be in comfortable circumstances, had he used his early opportunities and his first accumulations as the wealthy men, against whom he rails and raves, used theirs.

One of the present millionaires of New York began his business career in that city as a retail grocer, and, after he had been recognized as one of the financial powers of the great metropolis, he told me that he could have put in a two-bushel basket the entire stock of goods with which he started; and he declared that, as the result of his critical observation and varied and protracted experience, he knew that the chief reason why great business success is so infrequent is the unwillingness of men to pay the enormous price of it. He also stated that the only possible reason why, here and there, men could succeed on an enormous scale was that the great majority, through all their early years, were entirely content to do but very poorly. "Increase among the masses," said he, "the determination to succeed, willingness to pay for success, and at once you greatly reduce the possibility of amassing fortunes." Is not that common sense?

This is by no means saying that there are no economic or industrial abuses to be corrected, that the relations between capital and labor should not be determined by law. It is only saying that, despite those abuses, and ramifying all human affairs, there is a grand principle of compensation,—a balancing of equivalents that may still be trusted; and that he who, irrespective of that law, looks to legislation, arbitration, luck, or a disregard of cause and consequence to set him right with the world, and diminish the necessity for his looking out for himself,

is trusting a broken reed. If we "merit" health, physical comfort, fair business prosperity, an honorable place among men, true self-respect, *any* human good, we shall discover an element of justice that will be an agreeable surprise, a perpetual inspiration.

Up to this point no reasonable person can dissent from a thought advanced. The case is too clear, the general conclusion too self-evident.

But here we approach a line beyond which we are told that the grand rule charged with our *material* well-being is utterly reversed. We reach a condition, and deal with vast interests, in connection with which the less we merit, the better. The great lessons learned in the other departments of life are here of no avail. The more unworthy we feel, and acknowledge ourselves to be, the more desirable our condition, the brighter our prospects. To try to "merit" anything good is to make it absolutely certain that we shall not get it.

To acknowledge before God and man that we deserve *nothing—actually* to deserve nothing but punishment—is the surest way of getting the best that Heaven can give. It is hardly necessary to say that only in connection with religion would people tolerate such utter nonsense; nor to add that the great emphasis which, in sermon, hymn, and prayer, is laid upon a deep sense of personal demerit, as the condition of securing the favor of God, clearly conduces very strongly to a low standard of conduct and character. To the theology of the day—the popular definition and administration of religion—is obviously attributable, in a very great measure, the obtuse moral sense which is creating universal alarm. People can hardly be expected so to live that they can respect themselves, and be worthy of the respect and confidence of others, if they deeply feel that, in approaching God and preparing for heaven, the first preliminary is that they shall *utterly condemn* themselves. But obsequiousness is no part of true reverence. Self-contempt is not an element of genuine humility. Self-distrust exposes to every temptation, and is a just ground for the distrust of others. It is a barrier to efficiency and progress.

Could a son so honor a worthy father as earnestly, everywhere, and in all things to aim to be worthy of his absolute confidence, would not a sensible man be proud of such a son, even though he were not, and was not expected to be, absolutely perfect? And is not every principle involved in the case equally obvious in our relations to God? And yet the popular religion presumes to tell us that no man can afford to stand by his record; indeed, that the chief object of religion is to cancel the individual record, and provide a substitute for merit. Forgiveness obliterates all discredit marks; and, therefore, in all of our religious services, and in our oft-repeated and openly confessed shortcomings, it is the one conspicuous idea. And, as a consequence, it is acknowledged to be in continual requisition, as, under that régime, the personal standard is inevitably low, because that conception of life is itself demoralizing. A school where merit is disregarded, and the chief object is, by hook or by crook, to "pass," turns out no scholars, and is shunned by the laudably ambitious. When high office in the British army and navy was openly bought for the sons of the wealthy, without regard to their qualifications or personal deserts, incompetency in positions of vast responsibility became so alarming that merit was found to be the only safe ground for promotion.

All the higher experiences of a soul are on its own exact level,—the efflux of its own nature. The finest instrument ever made creates no music. It only voices what was in the mind of its Maker, and wakes only that which is sleeping in the heart of the listener. Neither nature nor art creates any sense of the beautiful: it only stimulates it. In these and all kindred matters we touch the many-sided world on the exact level of our personality. And neither on earth nor in heaven can there possibly be an exception to this law, as it is a principle essential to our very being. And it shows how empty and meaningless may be a "Hallelujah," how potential and far-reaching a thought, a deed, or a grand aspiration. It shows that the common idea that grovelling, benighted, embryonic souls, immediately on leaving this world, may enter upon a life altogether above and beyond their personal rank or grade, is utterly fallacious. "Every man in his own order." "One star differeth from another star in glory." There, as here, growth and quality determine everything in human experience.

In a family of children the personal standard is very, very different from what it is in the United States Senate. A child may, therefore, be most meritorious as a child, though a bishop, on the same personal level, would excite our intense pity or indignation. Therefore, circumstances may determine individual merit; but without it one can have no rightful or legitimate place in this world or any other.—*Rev. Eli Fay, D.D., in the Pacific Unitarian.*

DAILY SACRIFICE.

The newspaper Sermon Association are publishing short sermons in the Sunday papers simultaneously in all the large cities of the Union. The following extracts are from the sermon by Rev. Stopford W. Brooke, published November 10:—

I dare not write in loud, swelling words about the duty of self-sacrifice: I cannot embroider so difficult a fact with any rhetoric. Sometimes, indeed, a man's heart is full of confidence and joy as he looks up into the face of God. Then no phrases are too splendid to paint his delight in life. But the daily self-denial, the constant gift of ourselves to God, the purification of the heart,—no man can talk easily and lightly of that. It is harder than physical energy, harder than intellectual work, harder to face than death itself.

Let us consider, then, soberly and quietly, what self-denial really means in the life we have all of us to live. What is it to take up our cross daily and follow God? It is to know what our weak points are, to fasten our attention upon them, to do what we can to overcome them. There is, for instance, the haunting habit of indolence. Few of us are so unfortunate as not to be compelled to work for our livelihood: the world asks, indeed, labor from most of us as a condition of being allowed to live. But there is all the difference between tasks done with an eye on the clock and tasks done with all our being in them. It is only the last, however, that please ourselves wholly, and so have a chance, perhaps, of partly pleasing others. I know how hard it is for some of us thus to press our nature into the labors of the day. Sometimes our place does not suit us, sometimes the zest has gone out of us, sometimes the material itself seems hopelessly obstinate. How often does his desk, his machine, his counter, loom up before a man's eye like a dark and heavy cross! Now there is where the chance for indolence comes in, there is where the great tempter stands by our side. But there, also, is where God's lonely call for perseverance strikes upon the soul, and the chance for self-denial hails us like a friend from some passing ship on the ocean of life. I say God calls us, then. Do you think he only calls us? Nay! He helps us: he himself, incarnate in our being, helps us.

I remember the story of the Dutch mathematician who for many months had tried long and wearily to solve his problem. Then, one night, in a dream the solution flashed like an inspiration into his mind. So it is often with ourselves. The steadfast, inexorable resolve to overcome indolence does triumph at length. God hears our dumb prayer: he helps us almost unconsciously toward himself. Unseen of us, the body accommodates itself more easily to the weary task; invisibly, the brain responds more clearly and firmly, like a furrow, to the ploughing thought; step by step, the man's being enters more fully and powerfully into what he does. What is that but the prayer for self-sacrifice made into our flesh and blood? What is that but the word of God coming to dwell in our hearts? What is that but God himself incarnate within us?

THE OPEN VISION.

From a discourse delivered by Rev. George H. Hosmer of Neponset, and reported in the Dorchester *Beacon*, we quote as follows:—

We need, in this day of realism in literature and realism in art, to revive a realism of spiritual quantity and quality.

Interesting and thrilling as nature and human life are made to appear from our surface observation, there are hidden fountains and springs from which nature and life proceed more vital.

There are those who absorb us by a living touch with nature, like a Burroughs; there are others who bring nature to us on the canvas; there are others who picture life in living presentiment in story or play. We may be charmed or startled by sweet

or by ugly counterparts. We are indebted to these modern sight-seers for giving us true images of nature and of life,—a prose poem of Burroughs on birds, a canvas of Turner's, a play of Ibsen's. These may be of absorbing interest: through their eyes we see a new world and life as it is. But we need as much and more the spiritual seer, who looks still deeper, and who can out of his vision bring to light the power within to see God who is behind all the life and ongoing of the universe.

The spiritual seer knows that man can talk with God, and that God talks with man; and into these silences no one may enter to disturb the harmony. The seer knows that within us are deathless qualities which make us one with the Invisible and Eternal.

The source of Jesus' strength, that which made him so supremely the lover and helper of men, was his full fellowship with God. The night-vigil invited to silent communion, the pouring out of his heart. Who can tell how these seasons of spiritual refreshment filled him with power to speak and act, to do and suffer, to be, hold triumph in defeat? Because he went inward to God, he had power to go outward to God. He was not different from us save in degree.

It is in our power to see God as he saw him, to feel God as he felt him, to know God as he knew him. He was a seer of natural objects, full of cultivated sense-perceptions. His teachings are full of interpretations of God's movements in nature. He was a seer, too, of the Spirit, the source of all. Not less real to him were the lilies of the field, and the sparrows and the foxes, and the waving grain fields and the beautiful Gennesaret, than the sure consciousness of God, invisible to the senses, but most present to his heart and soul. Every one must have a vision, an outlook leading out of personal boundaries.

This practical age scoffs at the dreamers who see ideals in common things. But by that attitude of scornful rejection it clips its wings, and grovels where it might fly. All history makes known that it is the men of vision who have lifted the world and carried it forward.

Lincoln, in the stress of fratricidal war, proclaimed this to be a government of the people, by the people, and for the people, and with noble spirit uttered the Christ-like sentiment, "with malice to none, with charity to all." So do the pages of history glow with the names of leaders and statesmen who looked afar at the invisible ideals, and "guided the nations groping in disastrous night, yet hoping ever for the perfect day."

Not less does the world need men and women of vision. Not less does it have them,—those who see through the surface to the inner core of things, who discern the right in a perplexing maze of contending interests, who witness to God and his presence, of truth and its authority, of justice and its vindication. We see unfolding an endless vista of plans and purposes, by which the life of man ascends, slowly, it may be, but surely, to righteousness, holiness, and love.

LIKE AND UNLIKE.

Mrs. Browning wrote:—

"Put two clocks, they say, wound up to different hours,
Upon one shelf, and slowly,
Through the interior wheels of each,
The blind, mechanic motion sets itself a-throb
To feel out for the mutual time."

Reading the reports of their trip to Boston made by the Christian Endeavorers on their return to Chicago, one recalls Zola's description of the condition and progress of pilgrims from Paris to the shrine, and the Virgin in the Grotto at Lourdes, on one of the annual excursion trains. The similarity and the difference between these journeys undertaken with religious purpose are well summed up in the words used in speaking of them. The noisy, buoyant, pushing "trip" has its counterpart in the patient, suffering, devout "pilgrimage," as bass is counterpart to treble. Both are evidences of faith. One developed through sickness of the body,—a body perhaps incurably diseased, often with distorted limbs, or borne down with disappointments which make sick the soul; a faith which grows the more the body starves. The other, more vaguely believing, boldly trusting in self, is vigorous, cheerful, confident in its ability, if need be, to take heaven by violence.

One is overwhelmed with pity by Zola's vivid account of those days and nights of patient, hopeful misery which made heavy that train of half-dead pilgrims hurrying toward the health-giving shrine,—misery sustained by an undoubting trust that at the end of the crucifying journey the blessed Virgin will cure all their ills, not in an unknown life to come, but now and for the remainder of their days on earth.

There is something sublime in trust like this which should make even unbelievers rejoice that such uplifting sentiment still has power with man. It is the glory of a Church which can nourish this strong faith, if it come through ignorance: then, with the Church's help, ignorance can develop qualities which shame intelligence.

The saintly Sister, standing in the aisle of the crowded, roaring car, claps her thin hands, and calls, at the ritual's stated hours of day or night, her pain-worn children, men and women in years, children in trustful reliance, to Paters, Aves, the Angelus, to the singing of Canticles. The various offices are food to their souls, the bread of life to their fainting bodies, sustaining help which shall bring them alive to the Grotto's healing spring.

Variant to all this is the "trip" of the jolly Endeavorers. One of these starts a song of religious import to the tune of "Marching through Georgia." Car after car is soon lustily ringing with the Christian soldier song, until for a thousand miles, like a banner of victory, it floats over the land as they go merrily on. White tents of a day welcome them at the journey's end, where preaching, prayer, and choral praise entertain the hosts centred there from the four quarters of our land. And they, too, seek a shrine, not a mystery or a miracle, but the cradle and the grave of patriots.

In another land, speaking a foreign tongue, with solemn dignity moves the pilgrim band. Crucifix, banner, incense, stoled priest, moving toward the Grotto, attend the helpless borne on litters, wheeled in chairs, or supported by friendly hands on their painful way to shrine and spring where new life awaits them.

On the surface strongly opposing seem the conditions in which we have sought similitude.

Though one be mediæval, the other of to-day, one for self, the other humanitarian, a phase of social evolution, yet, all emanating from the great soul centre of our race, they must touch at many points. From this thought springs the hope that human sympathy and human love, feeling out for the "mutual time," shall some day bring all churches and their flocks to Christian unity. *

THE OUTLOOK FOR CHRISTIAN UNION.

We Unitarians are a section of the great army of the earnest men and women who are consecrated to the work of building up the kingdom of God in this country.

Whatever differences of theological opinion may seem to divide us from the churches of the old faith, and however suspiciously our work may be regarded, and however our claims to a share in the Christian discipleship may be disallowed by the more conservative elements in these churches, it is certain that in its main results our work is the same. It is only, as Dr. Hale would say, a question of the amount of theological baggage we try to carry along with us in our Christian campaign. We are part of a larger Christianity, whose interests, whose failures, whose triumphs, whose aims and hopes, we cannot but regard with the keenest interest and sympathy. The movement among prominent leaders of several of the great orthodox denominations, looking toward a better co-operation of their forces in the great work of Christianizing this country, is therefore one that must arouse the liveliest emotions of hope and anticipation of its ultimate outcome in the mind of every earnest liberal.

There is a growing conviction among the most thoughtful people in every denomination that one of the chief sources of the weakness and of the comparative failure of organized Christianity to achieve the great work that lies before it in this country to-day is the unfortunate divisions of Christendom itself, the multitude of petty sects into which the church of God is broken up.

The origins of Christian sectarianism is a subject apart from the aim of this paper, and can be touched upon only in its relation to our main theme. In his delightfully fresh and able paper in the September

number of the *New World* Dr. Ecob points out the fact that the sects of Christendom are organized around "some speculative notion or system of notions." He very finely says: "It, the denomination, is a body of Christian believers who are organized, not around the principles of the common Christian life, but around an accident in their history." "They draw their life from the common spring, but the principle of immediate organization is aside from that of the common life, and may be entirely foreign or even hostile to it." But one may be allowed to go even farther back than "the accident in Christian history," or "the idiosyncrasy of speculation," or "stigma of temperament" of which Dr. Ecob speaks, and point out that each of these causes of sectarian origin rests ultimately upon some difference of belief regarding the teaching of the Bible. All the sects of Christendom regard, or at one time regarded, the Bible as the supreme authority, as the one infallible source of divine truth. The ultimate appeal of all sects has ever been to the authority of the Book Divisions there have been on questions of church government and polity, but even these divisions rested for the authority of their special forms upon Bible precedent. Roman Catholic writers have frequently called attention to the weakness of Protestant sectarianism, to the grotesque and extravagant features that it has sometimes displayed, and have urged that this is one of the evil results of placing the Bible in the hands of the uneducated masses, teaching them that it was an infallible guide in matters of doctrine, while at the same time no infallible method of interpreting its teachings was provided. There can be no question that the most grotesque and irrational and superstitious sects have grown up around some grossly literal and wooden interpretation of Bible texts. This fact, taken in connection with the splendid work that is being done by the best scholarship of our time for the better understanding of the real meaning and value of the Bible, may suggest to our minds one very important factor in the final solution of the problem of Christian union. The wide-spread superstition about the Bible is one of these serious difficulties in any effort for the unification of the forces of sectarianism.

But this is not the only element in the problem; nor is it, perhaps, the most difficult. Dr. Ecob has forcibly presented the evil results of the narrow sectarian methods of teaching followed in most of the denominational theological seminaries. Those of us who have passed through these schools know how sadly accurate is the picture he has drawn.

We must add to these causes of sectarian exclusiveness, and the firmness with which it holds its grip in large sections of our country, the influence of the great hierarchies that have grown up within the pale of organized Christianity, the centralization of ecclesiastical power and influence in the hands of a relatively small body of men, sometimes wofully narrow-minded men, "who love to have the pre-eminence," and who practically wield the vast denominational machineries, and shape the action of the denominations over which they rule. The existence of this hierarchical denomination is the most powerful and stubborn obstacle to any movement toward "Christian union."

And yet hope springs immortal in the breast of the reformer; and there are signs and omens, if not of an actual organic union of the churches of Christendom, yet of a more rational and vital co-operation among the denominational forces.

Let us look at a few of the "signs of the times" that point in this direction. Foremost among these signs we may point to the great Parliament of Religions at the World's Fair in Chicago. While it is possible to overrate the practical outcome of this notable event, yet it was a wonderful revelation of the change of sentiment and attitude toward each other that has come over the sects of Christendom (to say nothing of other religions) within the past half-century. Only in this generation could such an assembly have convened. Fifty years ago it would have been impossible. The various sects of Christendom were too bitterly hostile to each other to permit of such friendly interchange of views. Each sect thought that it, and it alone, represented true Christianity. A Baptist and a Methodist Church would no more have united in a religious service than oil and water could be made to mingle. In proof of this statement, one need only refer to the

biography of Peter Cartwright, the Methodist backwoods preacher, whose antipathy to a Baptist was only less than his hatred of the devil. As for one of these sects, or any orthodox sect, holding any religious fellowship with a Unitarian or Universalist, such a thing was not within the limits of possibility.

The religious sect with which I was associated in my boyhood used a hymn-book in which these lines occur: —

"The Unitarian fiend expel,
And drive his doctrines back to hell."

The hymn containing these lines has happily been excluded from the revised edition of this hymn-book; but it is a good index to the feelings toward Unitarianism that existed half a century ago in all evangelical churches.

The fact is that people of all denominations are beginning to know each other much better than they formerly did. They are coming to see that God has not given a monopoly of truth or goodness to any denomination.

Ignorant and blind prejudice has had a great deal to do with keeping people hidebound in their own little sets of religious ideas.

Another, and undoubtedly a very powerful, influence that has been preparing the way for a closer union of the churches of Christendom is the movement that was apparent for several years, sometimes silently, but none the less surely, for the simplifying of church creeds. The tendency, more or less felt all over Protestant Christendom to-day, is to get back to the grand principles of divine love and human brotherhood, as taught and lived by Jesus of Nazareth, to lay the main emphasis upon the great facts of the common religious and moral experience of men, as the tests of Christian discipleship, instead of emphasizing and insisting upon the acceptance of the elaborate metaphysical creeds that have, from age to age, been substituted for the religion of Jesus.

Then, again, the larger and more natural method of interpreting the Bible that the more scholarly criticism of its books is producing among the more thoughtful in all churches has had much to do in producing the spirit of tolerance and brotherhood.

Men no longer seek to build new sects upon a few isolated texts from the Bible.

The Bible is no longer regarded by the more intelligent as a book of dogmas, or a store-house of projectiles to be hurled at the heads of theological opponents. People are finding out that the Bible is rather a text-book of righteousness and devotion than a manual of dogmatic theology. There can be no doubt that this fact alone is doing a vast deal to break down the walls of sectarian narrowness; and, moreover, it is an influence that is bound to grow more and more.

Another very important factor in promoting the spirit of union among the various sects is the manifest demand for fellowship and co-operation on the part of a large and growing number of the best people in every community.

As a rule, the average man or woman neither knows nor cares very much about the fine doctrinal points that occupy the minds of the learned doctors of divinity. The best men and women everywhere are anxious to co-operate with their fellow-men in doing all they can to make this human life of ours sweeter and better than it is right here in this world.

The average man cares more for character than he does for creed. In this respect the people are far ahead of their ministers. In this matter the custodians of theology seem destined to follow rather than lead the people.

As Prof. Max Müller finely remarked: "If it is impossible to prevent theologians from quarrelling, or popes, cardinals, archbishops, bishops, priests, and ministers from pronouncing their anathemas, the true people of God, the universal laity, have surely a higher duty to fulfil. Their religion, whether formulated by Buddha, Mohammed, or Christ, is before all things practical, a religion of love and trust, not of hatred and excommunication."

It is not to ecclesiastical councils, or the construction of "quadrilateral" agreements among theologians, that we must look for the cure of the evils of sectarianism, but to the shrewd common sense of an enlightened American laity, that will not tolerate forever the foolish and almost criminal waste that is involved in some of the features of our present sectarian divisions.

Such, in brief, are some of the influences that are producing a strong desire on the part of a great multitude of the Christian people of this country for a more rational union and co-operation among the churches.

To the Unitarian this growing spirit of union among the people, that has found expression in several schemes for church union that have recently been proposed at conferences of leading men from several of the great denominations, cannot but be a matter of genuine satisfaction.

From our liberal point of view, it seems exceedingly wasteful, if not wicked, for four or five small and feeble churches, that differ from each other only in the most trivial and unessential details of doctrine, to waste the resources of these Christian communities in wretched struggles to keep themselves barely afloat, when they might, by an exercise of mutual tolerance of minor opinions, unite their efforts and resources in such a way as to display the real strength of the Christian life and sentiment of the community, and present such a magnificent front to the forces of evil and indifference as would challenge the respect of the unbeliever and command the allegiance of the indifferent.

Is this a Utopian dream or is it the vision of an ideal that will yet be fulfilled? We believe it to be the latter, because we believe in the overruling and guiding hand of the all-wise God in shaping the affairs of men. But even higher than this vision of a united and rationally co-operant Orthodoxy must be our ideal of the ultimate union of Christendom. The most liberal schemes that have been drafted at the recent conferences on church union have proposed as the basis of agreement schemes of theological belief that would exclude from such union an immense number of sincere and earnest Christian people in the orthodox churches themselves, not to speak of the large and growing body of liberal Christians of every shade. Speaking of the significance of the Parliament of Religions in Chicago, Prof. Max Müller says, "I believe it would have been possible, even at Chicago, to draw up a small number of articles of faith to which all who were present could have honestly subscribed." And in the same paper he says: "Let theologians pile up volume upon volume of what they call theology. Religion is a very simple matter, and that which is so simple and yet so all-important to us—the living kernel of religion—can be found, I believe, in almost every creed." It is upon this living kernel that men must unite, not upon the husks of theological dogma.

May we not as Unitarians or as liberal Christians appeal to the Christian world to-day as to whether we have not found the very statement that it is in need of,—a simple verbal expression of the everlasting ethical and spiritual verities that are native to the soul of man in all ages and in every land; the essential and abiding thing not only in the religion of Jesus, but in all religions,—"*love* to God and love to man"?

W. H. RAMSAY.

Farmington, Me.

INSTALLING A MINISTER.

The following eloquent address was delivered by Mr. N. M. Brigham, president of the Unitarian Society at Salt Lake City, on the occasion of the installation of Rev. Adelbert L. Hudson:—

It is a pleasure to speak from the vantage-ground of the layman, although as a matter of fact, in a society so entirely catholic in its tendencies, there can be but little difference between the layman and the pastor in point of liberty of speech and action.

Our brief purpose is to set forth as clearly as may be the needs and hopes of this society as embodied in the present conditions.

As a society, we were fortunate in our beginnings. There seemed to be in this young city a broad and fruitful field for liberal thought; and the wise men of the East sent us a man of ripe experience, thoughtful, logical, and devout. Liberalism in the East differs materially from that in the West. In the East the lines are more or less firmly drawn. Here we are less conservative. Men and women coming to the West sever themselves completely from the old theological moorings, take on a broader range of vision, and, for a while at least, are adrift on the religious sea. Under such conditions there is need of the strong and steady hand of a practical pilot. Such a pilot we found in Dr. Utter. Though bound to him by the strongest

ties of personal devotion and esteem, I can say, without fear of contradiction, that to his steady hand, to his courage, his ability, his devotion, and to his skilful piloting we owe the successful launching of the liberal ship. If during the incumbency of Mr. Hunter we seemed to go into the dry dock for a while, it was for the sole purpose of much needed repairs. We are now again successfully launched under a pilot who will prove our ship to be a veritable "Defender."

We are the pioneers of the liberal movement in this great inter-mountain region. Our position is unique. Our opportunities are unrivalled. Speaking for myself, I believe that we shall sooner or later, in common with Unitarians the country over, feel the need of a stronger denominational bond. Societies founded on the basis of ethical culture alone have never been permanently successful. As liberals, we resent any taint of ecclesiasticism; but, if we are to cope successfully with other church bodies, we must adopt their methods and their zeal. We must not be afraid to possess the missionary spirit, for only thus can we hope to understand the needs of the community in which we live. . . .

It is the proud boast of the Unitarian societies in the East that they strive for what is best and highest in the life of the citizen and the nation. Within their ranks are many men who represent the highest types of civic virtue. If they have lowered the banner of superstition, they have raised the banner on which is written, "The world is my country, and to do good is my religion."

Channing, Parker, Emerson, Whittier, Longfellow, Lowell, and Holmes were all quiet, gentle men. They preferred the paths of peace; but when truth was attacked, when men were oppressed, when men and their country needed them, they put aside their gentle ways, and battled like the giants that they were, until wrong, hypocrisy, and error were completely baffled.

More than a generation ago New England Unitarians gave to the Pacific slope a pioneer of truth and liberty. In physical strength he was a child. Not a miner on the coast but could have lifted him in his arms. But in his mind and heart there burned a fire that was never quenched. When the decision of California was hanging in the balance, when political and commercial exigencies seemed almost to have turned the tide against fealty to the Union, Starr King, forsaking his own, threw himself into the arena of agitation with a fiery zeal that brooked no opposition. Anywhere, everywhere, in cities, in camps, down in the sunless retreats where men were digging for gold, he struck his blows for liberty. By appeal, by logic, and with a burning eloquence that seemed to ride the storm of opposition, he compelled California to choose the better part. Strong men loved and honored him as few men have ever been loved and honored, and to-day the patriotic men and women of California speak his name in sweet and tender reverence.

But not all battles are won in war. Man's emancipation from superstition comes only after years of struggle. But in the supreme moment of emancipation there comes to every man a broader view of life, a sweeter charity for all mankind, and a deeper reverence for God. Not all the heart and soul of life are in the old theology. To demonstrate this to this community and this commonwealth is our task, and here is our battle-ground. Had we chosen our ground, there could not have been a better field. Eliminating the non-essentials and standing on the essentials, we cannot fail to draw about us a throng of men and women bound by the high and common purpose to be of service to our fellows.

It may not be your lot to arouse the emotions of men in behalf of freedom as did Starr King in the pioneer days on the Coast; but with our help it will be your mission and high privilege to declare against every form of dogmatism and superstition, and against error whenever and wherever it raises its head. If a better opportunity to exemplify practical Christianity ever presented itself to an organized body of capable men and women, then it has not been revealed. It is within our power so to establish ourselves in the confidence of the people as to open up new avenues of help both to the people and to ourselves. Our appeal is not to a particular set, but to every man, woman, and child who comes within our

gates. Our mission is not to the upper ten of the city, but to the moving masses of humanity that need us; and the spirit of the age imposes the sacrifice. True religion is a great leveller; for, when our fellow-man cries out for help, we forget creed. The Man of Galilee never had a creed; but his everlasting exaction of his people was that there should be no class distinction among men, and that all were laborers in the vineyard. The Man of Galilee was satisfied with his brother man always, "if only his palms were brothers to the toilers at the plough, his face to heaven, and the dew of duty on his brow." The Man of Galilee was the great rationalist of his time. Imitating the spirit of his work, let us move forward together in all good deeds and works, and demonstrate to thinking men that rational thought, vitalized by the work of willing hearts and hands, energized by the high purpose of philanthropy intelligently directed, speaks to men as no other force in the world can speak.

As president of this society, speaking for the trustees and in behalf of the people, I now declare you to be the duly installed pastor of this the First Unitarian Society of Salt Lake City. We pledge to you our hearts and hands in the upbuilding of this church; and you will find us faithful and swift to do your bidding, if only you direct us from the high plane you have already marked out.

May unity, and the success which always comes from a common brotherhood, be with us in all the years to come.

THE NATIONAL CONFERENCE.

To the Unitarian Churches of America, Greeting:—

At the close of the sixteenth meeting of the National Conference it becomes once more the duty of the Council to issue an address to the churches, with the request that it be publicly read.

The meeting at Washington has been a marked success. In point of numbers, in sustained interest, in religious enthusiasm, in the quality and power of its papers and addresses, and in the importance of the work started or accomplished, it ranks with the best that has ever been held, even if it does not stand as our high-water mark. Though something of the social intercourse of Saratoga may have been missed, this loss has been more than balanced by the consideration that we have been speaking to the country, and so have done effective work in proclaiming our gospel in new fields. As never before, we have spoken through the press, and so sent our message all over the land. This seems to us a very important gain over the old times when we spoke only to each other.

The influence of the new declaration, adopted last year at Saratoga, has been felt in a most gratifying way. Many hearts were made happy at the sight of a united body of believers and workers, in which the spirit of cordial fellowship was supreme. The right wing and the left wing, apparently forgetting that they were on opposite sides of the body, remembered only that it was their office to sustain that body in its flight. Perhaps the best thing about the conference was its series of grand meetings, its strong papers and addresses, the consciousness of its power in impressing the country, and its increasing enthusiasm for the work that waits us; *i.e.*, the total impression of the Conference itself.

Some of its special features, however, call for mention. Each day was marked by the unanimous passage of some resolution by which the Conference put itself on record concerning some great question of the time. It declared for such a reform of our municipal administration as should make good government in our cities supreme over all questions of partisan politics. It put itself on record as against the present pressing evils of intemperance. While advocating no narrow views, it pointed out the saloon as the centre of personal, social, and political corruption. It pleaded with humanity in behalf of Armenia, and in favor of religious liberty throughout the world. It reached out its hand in sympathetic fellowship to the Unitarians of Hungary, who for so long have stood for religious freedom in South-eastern Europe. It offered to the world its own basis of love to God and love to man, as a satisfactory formula for religious union. It took the first steps toward a union of all our young people's societies, so as to organize their power and enthusiasm, and

bring them into vital relations with the churches and with the religious needs of the time. A special resolution of sympathy with Dr. Edward Everett Hale, and of regret for his enforced absence from the Conference, was unanimously adopted.

The meetings of the Women's Alliance, of the Sunday School Society, and of the subsidiary bodies, show fine work done, and an advance of interest and power all along the line.

The Council would call attention to the fact that, while the Conference is free to use any and all agencies for the carrying on of its missionary work, its main agency is naturally our central and oldest missionary organization, the American Unitarian Association, which was never so well organized and equipped for its work as it is now. With its new, capable, and broad-minded secretary, and with an efficient and experienced business man as treasurer, who is ready to give all his time and enthusiasm to the raising of its money and managing its finances, we ought to give the Association our undivided and hearty support. It is our arm, strong enough to do all the work for which we are ready to furnish the means. The new departure in the organization of the Association is so important that it must have ample time to develop its power and show what it can do.

With a united front, then, let us march on to that victory which means release, liberty, and a higher life for the world. The trend of science, the progress of philosophy, the increase of scholarship, the results of the best criticism, the growth of civilization, all are with us. God is leading and lifting his world into a higher enlightenment and a wider and freer religious life. While awed by the thought that we can cooperate with God to this great end, let us feel the touch of consecration and the thrill of enthusiasm, and so give ourselves as never before to the great work which waits for our accomplishment.

For the Council,
M. J. SAVAGE, *Chairman.*

To be without noble human ideals is to be without inspiration and aspiration; for it is only in and through the human that the presence and power of the divine is perceived.—*H. W. Thomas.*

UNITY AND DIVERSITY.

The Christian world is divided into sects, each sect professing to hold some cardinal truth which distinguishes it from all others. Each professes to be seeking the attainment of the same object,—a true life. We must regard the doctrines taught by each sect, then, as means used for the attainment of this object. To think otherwise would be to deny the sincerity of their professions. Amid the warring and wrangling of these sects the Christian world is sighing for some ground of unity by which these sects can draw nearer to each other and co-operate in the great cause of moral and religious reform. Fighting each other is wasting our powers. In union alone are strength and the hope of victory.

In seeking to combine our forces for the accomplishment of the great object, we are simply carrying out the spirit of Christ's prayer with his disciples, offered just before his arrest, trial, and crucifixion. John xvii. 20-23. "Neither pray I for these alone, but for them also who shall believe in me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one."

Such was the prayer of Jesus for his followers,—that as he and the Father were united in purpose and spirit, not in personality and oneness of nature, as some have believed, so his followers might become one in spirit and purpose, while promoting the Christian faith.

In discussing this subject, I would say in the outset that I ask no one to give up what he honestly believes to be the truth. I have no wish to interfere with conscientious convictions. This is sacred ground upon which I do not feel at liberty to tread. Neither do I ask or expect that all men will believe alike. This is impossible even if it may be desirable. No two minds are exactly alike. Infinite are the diversities of tastes, feelings, sentiments, and interests in the human family, and ever-varying are the circumstances under which each member thereof is placed. There must be in the

nature of things, then, always a difference of opinion concerning the every-day affairs of life, and specially moral and religious matters. Each person looks upon the same object from a different standpoint and through a different medium, which changes with his varying moods; and hence the object appears unlike to each observer.

The origin of sects lies in the fact that there are some great central truths around which similar minds can rally. "Men think gregariously," and thus form classes. Each sect makes prominent one idea above all others, and around this they gather and fight their battles with those who differ from them. And each sect has a different idea to which it clings which distinguishes it from all others. Catholicism puts forward the doctrine of the infallible pope as the head of the Church; Calvinism, the justice and sovereignty of Jehovah; Arminianism, the freedom of the will in distinction from the power of God; the Unitarian, the oneness of the Godhead; the Universalist, the triumph of good over all evil. Thus each denomination emphasizes some one prominent truth or doctrine which overshadows all others. But this does not imply that this doctrine constitutes its whole creed. Numerous minor doctrines cluster around this distinguishing one, and the whole together make up its system of belief. In these systems we see the workings of the human mind in its toilsome progress toward universal truth. As one has said, "The history of schools and sects is the spiritual history of mankind." They all deserve our candid consideration.

We have no right to pronounce any system, however revolting it may at first appear, wholly made up of error. A system of pure error never can exist for a single day. The parts could not cohere. It would be like a rope of sand. It would contain not merely the elements of destruction, but it would consist wholly of these elements. All systems contain some truth, and this is the cohesive power that keeps the parts together. And it is to the truth which they contain, and not the error, that they owe their success in the world. To condemn them wholly is a mark of ignorance and short-sightedness which is unpardonable. We thus indiscriminately condemn truth and error, the good and the bad, and put both alike under the same ban of prescription.

Neither can we pronounce any system as held by man wholly free from error. It is a fearful assumption on the part of any man that his system of belief contains nothing but truth, while all others are false. Each system, when first formed, is more or less tinctured with errors. But, as the human mind enlarges the boundaries of its knowledge, it casts out error after error, until finally a beautiful structure, comparatively pure and symmetrical, will rise up before it.

Truth is natural to the mind. The one is fitted for the other. So, when once we become purged of our old errors and wrong associations, we shall gladly welcome the truth, and no longer throw it away for the husks upon which we have long been meagrely fed. And it is a fact full of hope that, when we clearly discern truth, we shall cling to it, fight for it, and sometimes, if need be, be willing to die for it, or at least make great sacrifices for it, as the history of man abundantly testifies.

Man is a spiritual being. High-toned sympathies live in his heart and awaken him to noble service. Moral goodness, as he sees it exhibited in others, calls forth his admiration. Christianity presents to him the highest standard of virtue and a living model Jesus Christ, the sinless One, around whom cluster all the graces that exalt and beautify the human character. Around him can we all gather, and unitedly pay him the homage of our hearts. He is presented to us as our great Exemplar. If we have his spirit, we can meet members of all sects and parties in the exercise of charity and good will. When we imbibe his spirit, then we shall no longer indulge in the bickerings that have characterized the sects of past ages.

Paul, in his letter to the Corinthians whose church was torn by dissensions, rebuked them for splitting it up into parties, one saying, "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." With what burning words of rebuke does he add, "*Is Christ divided?* was Paul crucified for you? or were you baptized in the name of Paul?" Well would it be if the jarring sectaries of the present day would give heed to these stinging words.

Christ is not divided, neither should the Christian world be divided except on the

lines which I have indicated. Christ's spirit should unite all loyal souls. He taught the cardinal truths of the universal fatherhood of God and the universal brotherhood of the human race, his mission in the world as the Son of God and the Saviour of men, and the immortality of human souls. Around these we can gather and do our common work, and seek to gain the same end. We can worship and serve God, trust in Jesus as our Saviour and Friend, do good to our fellow-men as members of the common household, though they may hold some speculative opinions different from our own; and we can live as candidates of immortality, looking upon the unseen and the eternal while working amid objects seen and temporal.

Here is common ground upon which we all can meet and preserve the Christian spirit in the bonds of Christian love.

J. S. LEE.

Canton, N.Y.

ALWAYS GROWING.

What do you do in the ground, little seed,
  Under the rain and snow,
Hidden away from the bright blue sky,
And lost to the madcap sparrow's eye?
  "Why, do you not know?
    I grow."

What do you do in the nest, little bird,
  When the bough springs to and fro?
How do you pass the time away
From dawn to dusk of the summer day?
  "What, do you not know?
    I grow."

What do you do in the pond, little fish,
  With scales that glisten so?
In and out of the water-grass,
Never at rest, I see you pass.
  "Why, do you not know?
    I grow."

What do you do in the cradle, my boy,
  With chubby cheeks all aglow?
What do you do when your toys are put
Away, and your wise little eyes are shut?
  "Ho! do you not know?
    I grow."

Always growing! by night or day
  No idle moments we see;
Whether at work or cheerful play,
Let us all be able to say,
  In the goodness of God
    We grow.

—*Our Little People.*

ONE UPWARD LOOK EACH DAY.

SUNDAY.

Trust.

Father, we reach toward the sunlight,—
  Oh, teach us just how to pray.
Take thou our weak hands and lead us
  O'er all the tempestuous way.

And the brightness of earth shall cheer us,
  The gladness of heaven shall fill
The hearts which sometimes grow weary,
  When we learn to do thy will!

—*H. C. Tenney.*

MONDAY.

A Hint of Light.

Don't look for the flaws as you go through life;
  And, even when you find them,
It is wise and kind to be somewhat blind,
  And look for the virtue behind them.
For the cloudiest night has a hint of light
  Somewhere in the shadows hiding.
It is better by far to hunt for a star
  Than the spots on the sun abiding.

The world will never adjust itself
  To suit your whims to the letter.
Some things must go wrong your whole life long;
  And, the sooner you know it, the better.
It is folly to fight with the Infinite,
  And go under at last in the wrestle.
The wiser man shapes into God's plan,
  As the water shapes into a vessel.

—*Ella Wheeler Wilcox.*

TUESDAY.

God's Will.

To do God's will,—that's all
That need concern us; not to carp or ask
The meaning of it, but to ply our task,
  Whatever may befall;
Accepting good or ill as he shall send,
  And wait until the end.

—*Margaret J. Preston.*

WEDNESDAY.

The Divine Lullaby.

I hear thy voice, dear Lord,—
I hear it by the stormy sea,
  When winter nights are black and wild,
And when, affright, I call to thee.
It calms my fears, and whispers me,
  "Sleep well, my child."

I hear thy voice, dear Lord:
In singing winds and falling snow,
  The curfew chimes, the midnight bell,
"Sleep well, my child," it murmurs low:
"The guardian angels come and go,—
  O child, sleep well!"

I hear thy voice, dear Lord:
Aye, though the singing winds be stilled,
Though hushed the tumult of the deep,
My fainting heart with anguish chilled
By thy assuring tone is thrilled,—
"Fear not, and sleep!"

Speak on,—speak on, dear Lord!
And when the last dread night is near,
With doubts and fears and terrors wild,
Oh, let my soul expiring hear
Only these words of heavenly cheer,
"Sleep well, my child."

—*Eugene Field.*

THURSDAY.

The Living God.

This human life is no mere looking-glass
In which God sees his shadows as they pass.
He did not start the pendulum of time
To go by law with one great swing sublime,
Resting himself in lonely joy apart;
But to each pulse of life his beating heart;
And, as a parent sensitive, is stirred
By falling sparrow or heart-wingèd word.

—*Gerald Massey.*

FRIDAY.

Love Imprisoned.

A little bird I am,
Shut from the fields of air;
And in my cage I sit and sing
To Him who placed me there,
Well pleased a prisoner to be,
Because, my God, it pleases thee.

Thou hast an ear to hear,
A heart to love and bless;
And, though my notes were ne'er so rude,
Thou wouldst not hear the less,
Because thou knowest, as they fall,
That love, sweet love, inspires them all.

My cage confines me round:
Abroad I cannot fly;
But, though my wing is closely bound,
My heart's at liberty:
My prison walls cannot control
The flight, the freedom, of the soul.

Oh, it is good to soar
These bolts and bars above,
To Him whose purpose I adore,
Whose providence I love,
And in thy mighty will to find
The joy, the freedom, of the mind.

—*Madame Guyon.*

SATURDAY.

Which Are You?

There are two kinds of people on earth to-day,—
Just two kinds of people, no more, I say.

Not the sinner and saint, for 'tis well understood
The good are half bad, and the bad are half good;

Not the rich and the poor, for to count a man's wealth
You must first know the state of his conscience and health.

Not the humble and proud, for in life's little span
Who puts on vain airs is not counted a man;

Not the happy and sad, for the swift flying years
Bring each man his laughter and each man his tears.

No, the two kinds of people on earth that I mean
Are the people who lift and the people who lean.

Wherever you go, you will find the world's masses
Are always divided in just these two classes.

And, oddly enough, you will find, too, I ween,
There is only one lifter to twenty who lean.

In what class are you? Are you easing the load
Of overtaxed lifters who toil down the road?

Or are you a leaner, who lets others bear
Your portion of labor and worry and care?

—*Ella Wheeler Wilcox.*

Duty walks with bowed head, as if it were always tired: Faith has a way of looking up, and it sees things Duty never sees.

Mrs. Humphry Ward, when distributing the prizes in connection with the Mansfield House Sunday school movement, said that much of what she had achieved in letters was due to the fact that, as a young girl, she was able to feed her imagination in the shady corners of the Bodleian Library at Oxford. Having a free hand there, she picked up a deal of desultory information, covering a wide field, and laid the foundation for that love of books which had become the fabric of her after life. Especially did she set a value upon the uses of biography. Dr. Jowett, she said, was wont to say that in the future instruction would be conveyed almost entirely through the medium of biography, beginning from the life of Christ, and so proceeding through all the records of great examples left by the heroes of history.

EDITORIAL.

Good Cheer! CHRISTMAS greeting to all our readers! In this festival of love, love that at its white heat shone like an eternal star from the soul of Jesus Christ, in this feast of spiritual joy, in the unworldliness and self-sacrifice it implies, in the peace it offers, and the good-will among all men which it demands, may we all have part!

The Strength of Ten. THIS number of the *Unitarian* completes our tenth volume. Through ups and downs, changes and trials, the *Unitarian* has gone on growing. Its ten years have been years of accumulating support and increasing appreciation. Its single purpose to unite all its readers in the glad tidings of our common faith has, we hope, kept its heart pure. It serves no personal interests, and is bound to no party or prejudice. Its earnest effort is to spread the message of Jesus, "love to God and love to man."

Thanks to the continual encouragement of our readers, to the happy suggestions we are always so glad to receive from every quarter, and to the voluntary co-operation of many friends both known and unknown, in near and distant fields, we are stronger, more thoroughly equipped, and able to promise our readers better things than ever before.

Each Issue. THE *Unitarian* brings together in each issue: —

A notable sermon.

Several short studies in topics of the day.

Historical and biographical sketches.

Something devotional.

Editorial notes reviewing the religious world.

Careful notices of such books as command special attention.

Brief survey of denominational outlook made from headquarters by the Secretary of the American Unitarian Association.

Monthly review by the President of the Sunday School Society.

Women's Alliance reports.

Young People's Guild and Club news.

Temperance work.

Children's corner.

Announcements and items from the *whole field of Unitarian activities.*

What are we Doing? FREQUENTLY we hear it said, "If we only knew something about the actual work for which the American Unitarian Association is asking financial support, we might be moved to a more generous response." We wish to have it widely known that every one who takes the *Unitarian* receives a personal letter from headquarters, giving a careful report of just what we are doing in the field of Unitarian work. We refer to the letter from Mr. Batchelor, secretary of the American Unitarian Association, which appears every month in the first column of our "Departments," immediately following these editorial notes.

The Earth. WE regret the inadequacy of the notice under "Literary Notes" which our limited space compels us to give to a book which is as fascinating as it is unique. We refer to the recent volume of travel by Francis Tiffany. We should at least like to suggest that among the gifts of the holiday season nothing could exceed in charm and real value this dainty volume, where high philosophy, pure religion, brilliant fancy, and flashing wit are woven in coils of wonderful literary beauty round about "this goodly frame, the earth."

Unitarian Christian Unity. WHILE the effort to unite Christian sects is confined to the embodiment of their doctrinal tests in one form, to which all must be fitted, there can only result the ineffectual discussion which we have already witnessed to weariness.

Each denominational convention passing elaborate resolutions favoring the adoption of its own special creed as the test for all.

The Unitarian proposal for unity seems therefore to merit a wide consideration. It does not contemplate the mutilation of any denominational doctrines, in order to make all alike. It does not propose to bring all the heavenly bodies to the terms of our planet. It proposes that suns, nebulous clusters, and wandering comets, shall keep their own functions and render their own special services. It proposes simply to utilize an existing medium, in which these various bodies already move,—a medium which renders the work of all efficient; a medium which carries the light of each to

each, and unifies by mutual attraction. That medium is love,—love to God and love to man.

In this unifying medium Christian ministers can come together for inspiring intercourse, and Christian churches co-operate in lifting the burden of the heavy laden and leading an emancipated humanity toward the fulfilment of the divine purposes of the living God.

King's Chapel. THE first Unitarian Church in America has just installed a new minister, the fifth in succession since 1787.

King's Chapel, Boston, was established as the first Episcopal Church of New England in 1686. When the British army evacuated Boston in 1776, the rector, who was a stanch Loyalist, left with the troops, taking with him the silver plate, "the gift of three kings."

In 1787 the wardens of the Chapel in behalf of the congregation installed as their minister James Freeman, who as a pronounced Unitarian was refused ordination by the bishops. Mr. Freeman prepared the Order of Prayer known as the King's Chapel Service, which neither expresses nor implies the doctrine of the Trinity. King's Chapel thus became the First Unitarian Church in America.

Under Francis Greenwood, Ephraim Peabody, and Henry W. Foote the historical prestige of the society has been unfalteringly maintained. For the past six years, since the death of Henry W. Foote in 1889, the society has had no settled minister; but at last the unanimous choice of the proprietors of this ancient house of worship fell upon Rev. Howard N. Brown, the beloved pastor of the First Parish in Brookline, whose installation into the historic pulpit of King's Chapel took place November 10.

It must have been a very trying and difficult experience for Mr. Brown to sever the affectionate ties that held him to the Brookline church, where for twenty-two years he has labored with accumulating success. Only the great demands of King's Chapel, its peculiar duties, its important opportunities, prevailed upon him to enter upon this exacting work. His predecessors have been men of mark, but the influence of King's Chapel is spreading and deepening every year; and Mr. Brown, if we mistake not, is now beginning a career of usefulness and power which will add much to our denominational pride and joy in the historic church he is now to lead.

A Worshipful Church. IN the strong and uplifting sermon delivered by Dr. F. G. Peabody at the installation services at King's Chapel November 10 he referred in the following sentences to the beautiful devotional associations of the church:—

"The first thing which any stranger perceives on entering these doors is this: that it is a place of worship, not an auditorium or a concert hall, or a social exchange, but a place to say one's prayers in the quiet, calming sense of God's loving care. And this sense of a worshipful church grows with each year of loving association with this place, and sweetens the memory of every child of this church as he looks back upon his happy privilege of nurture here.

"From year to year the scattered lovers of this place return, not to some great occasion of oratory or festivity, but to the sacred hours of personal prayer or the quiet partaking of the Lord's Supper amid the holy memories of devout ministers and of many a domestic saint. About us here are the generations of worship. The words of prayer speak to us from the silent lips about our chancel walls. They are wrought into the very frame of this ancient building. Her gates speak of salvation, and her walls sing of praise."

Free Churches. As a contribution to the very continuous discussion which goes on over the various imperfections of the pew-renting method of meeting the necessary church expenses, we quote from Rev. Benjamin A. Goodridge in his neat little paper, the *Parish Record* of Christ Church, Dorchester, Mass.

"Ours is practically a free church. There is no proprietary right to any of its sittings. Nobody can buy a pew and keep it for himself or sell it, if he chooses. There are no seats to rent.

"But, on the other hand, it is not a free-and-easy church. Its principal aim is to be a church *home*, not merely a religious lodging-house for transient guests. It supposes that the majority of those who attend its

services will do so regularly, and that they will feel more at home if they have permanent seats. For this reason seats are assigned to those who express the wish for them. These seats are theirs to occupy every Sunday, provided they appear with reasonable promptness. They are not assigned arbitrarily, but are freely chosen out of all the sittings which have not been previously taken. Strangers are shown into seats that have not been assigned or are not usually occupied. If, by any chance, regular attendants find their places filled when they arrive, their hospitable souls rejoice; and they contentedly sit elsewhere."

Work Together. THE ministers of sixty churches of New York City have formed a practical federation for joint social work. The stated object of the new organization is "to bring the organized intelligence and love of our churches to bear upon the material, social, economic, civic, and spiritual interests of the family life of our city, and, through interdenominational conference and co-operation, to meet the religious and moral needs of every part of our city." This object is to be effected: "(1) By a thorough investigation of various districts of the city, so as to obtain an accurate knowledge of the social and church situation, in order to have data for determining what action may be necessary. (2) By co-operation with existing agencies to meet the desired need." Each church may be represented in the federation by its pastor and two lay members, one man and one woman, and each co-operating organization by one member.

It is said that a great many laymen have come forward with offers of large financial aid to the new enterprise.

Women's Alliance Work. THE "Manual" just issued by the National Alliance should be taken by some woman in every church, and forced upon the attention, not only of all the other women, but upon the men. No one can possibly examine even its table of contents, or read any one of the 164 compact little reports from Branch Alliances, or especially the business-like report of the corresponding secretary, Mrs. Mary B. Davis, without feeling his confidence and his hope in the great work of the Unitarian Church expand. Striving societies will be strengthened when they read of the struggles and well-won successes of others. Exhausted ministers will revive when they find such powerful co-operation coming in to aid them on every hand. Earnest laymen will hasten to contribute more generously to a cause so successfully enforced.

The number of Alliance Branches has nearly doubled in four years. During the past year $40,401.11 has been raised and appropriated by the combined alliances. Innumerable societies have been helped, and by the stimulus of sympathy brought to happier days. Study leaflets have been published, and Unitarian literature carefully distributed.

Consecration. READ the letter from Minot J. Savage which you will find on another page, written as "Chairman of the Council of the National Conference." It is cheering. It is earnest. It is written to you. "With united front let us march on to that victory which means release, liberty, and a higher life for the world."

Beautiful Lives. A PURE, sweet, gentle, admirable life has closed its well-kept earthly course in the death of the venerable Dr. Thomas Treadwell Stone, D.D. Dr. Stone was in his ninety-fifth year, and was the oldest Unitarian minister in the country. We published in the *Unitarian* of last May selections from the volume of Dr. Stone's sermons published in 1854.

Another quiet, impressive life of long and faithful service to our faith is that of Rev. Augustus Woodbury, D.D., who died November 19, in his seventieth year. Dr. Woodbury had been settled minister at Concord, N.H., Lowell, Mass., and Providence, R.I., at which last place, as pastor of the Westminster Church, he remained thirty-five years.

The joy of life is in the serving, and not at all in the greatness or littleness of the place of service. Until one has found this, he has not so much as learned the alphabet of a happy life. To know of any bit of work, however lowly, "it is the Lord's appointment," is to gild and glorify it.—*The Contributor.*

Departments.

AMERICAN UNITARIAN ASSOCIATION.

If the Washington Conference was not at the high-water mark of all Conferences, it was only because the one triumphant hour at Saratoga could never be repeated. In all other respects the Conference maintained so high a level as to mark a new epoch in the history of our body. The only criticism from any source which has come to our knowledge is that it was too intensely Unitarian in spirit. If that could mean, with truth, that any sectarian spirit was aroused, it would be unfortunate. The fact is that through all the meetings and underneath all the proceedings there was a steady, constant flow of confidence in the mission of our Unitarian churches and (*pace* our brother Hosmer of St. Louis) the mission of our Unitarian Church, spelled with a big C. The feeling was strong that we were no longer an inchoate mass of individuals, nor a few hundred churches scattered here and there over a vast expanse of country, with no bond of union more vital than that of tabulation in a Year Book, but a real body with a living soul. The intense feeling of loyalty to our Unitarian cause, which arose often to fervid expression, was compounded of a sense of duty lifted to joyous expression in the full confidence that we have something to do worth doing, something which will not separate us from any others who are going in our direction, but something to help every faithful worker and every good cause. It was a feeling akin to the eagerness of a strong man rejoicing to run a race.

Every one is asking, "Now what are *you* going to do?" The question which ought to take precedence of that is, "What shall *we* do?" One of the most encouraging signs of the times is the frequent asking of this question. The way to have a full stream of enthusiasm and service is to fill the springs. When the head-waters are full, all the plains below are watered. A forward movement of Unitarianism is inevitable. Every Unitarian church and conference may give it momentum. Let every man stand steadfast and loyal to the organization nearest to him. Let every church look beyond its own borders to see how it may be helpful to weaker churches in its own neighborhood. Let every conference carry the best it has to all the communities within its borders. No missionary work is better than this. Out of the spirit of mutual helpfulness thus evoked in many places will come a full stream in all the larger channels of our associated life.

In Brooklyn, preparatory to the meeting of the Middle States Conference, a series of meetings held for this purpose has created an animated interest. Such meetings might be held with profit in all the large cities where there are churches of our faith,—in New York, Philadelphia, Chicago, St. Louis, and San Francisco. Proselyting is out of the question for Unitarians. But a cheerful desire to make our principles known for the benefit of those to whom they would bring blessing is a sign of interest in humanity. It is a mark of good citizenship. It is the duty of one who loves his country and is kind.

On every hand we are hard pressed by those who are willing to proselyte and to compass sea and land, to capture Unitarian boys and girls. Plans are made and schemes are carried out by honest men and women which would bring the blush of shame to their cheeks if they were duly sensitive. In their zeal to save the souls of our children, they forget many of the laws of courtesy which guide them in other matters. But the most amazing thing is that our Unitarian fathers and mothers seem often to be indifferent to these devices. Being themselves unwilling to prejudice even their own children for or against any form of religious faith, they do not realize that there are other men and women who are perfectly willing to undertake the task of prejudicing them. Now there are schools and colleges where our sons and daughters can be educated without being subjected to undue pressure in matters of religion. It is high time that they received the patronage of Unitarians.

The gift of $5,000 from Mrs. C. B. Hackley, immediately following the reports of the missionary superintendents at Washington, was one indication of the buoyant confidence of the audience. It is certain that many of the delegates returned from that meeting with the determination to lift their individual churches to the level of the Conference. Had not the superintendent for New England generously given his time to other persons desiring the ear of the Conference, he would have reported encouraging meetings at Westerly, R.I., and in Connecticut, at Willimantic, New London, Waterbury, Derby, and elsewhere. At Gouverneur, N.Y., a movement full of vitality is reported.

Next month the work of the Middle States has the precedence before the directors of the American Unitarian Association. That will finish the work of the calendar year. In January a new survey of the departments begins, with the South at the front. During the year the secretary hopes to make himself personally known at all the central points, and to come into close relations with our leading workers in all the departments. One thing, however, he cannot do. With the best intentions, preaching in a different place every Sunday, he could not reach all our churches in less than ten years. He must therefore content himself with the establishment of personal relations with

conferences, clubs, headquarters, and responsible workers in various parts of the country. All the rest will come in good time, with preaching in the churches every Sunday as an incident.

Last month the needs of the Pacific Coast were considered, and the following appropriations were made: Alameda, Cal., $250; Pomona, Cal., $250; Ontario, Cal., $200; Stockton, Cal., $400; Santa Maria, Cal., $300; San José, Cal., $750; San Diego, Cal., $600; Eugene, Ore., $100; Medford, Ore., $50; Puyallup, Wash., $300; McMillin, Wash., $100; Spokane, Wash., $350; Redlands, Cal., $250; Seattle, Wash., $600. Mr. Wendte was reappointed for six months, and one-fourth of the expenses for headquarters at San Francisco voted.

One of the most important subjects considered last month was the appropriation for Japan. With the directors and our constituents divided in opinion as to our duty in that country, it was a question that deserved and received ample and serious consideration. On the whole, having in mind the honor of our representatives in Japan, the reputation of the Unitarian Church throughout the world, and the prospect of soon reaping a great harvest for a small seed-sowing, the directors could see their way to nothing but taking the income of the Hayward Fund for foreign missions, the £50 contributed by the British and Foreign Unitarian Association, and adding to them enough to make up $4,350 for the general expenses for the coming year. GEORGE BATCHELOR.

SUNDAY-SCHOOLS.

Echoes from the National Conference at Washington have not ceased. Every one in attendance came away inspired, and more convinced than ever that Unitarianism as a distinct form of religious faith has a future. The spirit was earnest, the utterances of high character, and the results something more than mere talk.

Among the important transactions was the movement for a "National Young People's Unitarian Union." This title was chosen as a provisional one. Several sessions were held in behalf of this object, and an unusual vigor was manifested. Committees were appointed to draft a circular to be sent to all the churches, and also to frame a constitution and by-laws for the national organization. The whole business was indorsed by a vote of the Conference as a whole.

The Unitarian Sunday School Society and the Western Sunday School Society were both represented through their leading officers in these consultations. This forward step means a great deal for the Sunday-school interests. It will, if carried out, provide some definite, attractive goal for those who graduate from the Sunday-schools. There will seem to be a continuity from the kindergarten into the church of religious nurture and training. The broken edges of all our plannings for the young people have constantly stared us in the face. There has been no complete system. It is true that too much system is injurious: the same may be said of too little. No one can carry water without a pail. The pail confines the water, but saves it also.

This circular appealing for the formation of religious unions where they do not exist will soon be sent to the ministers and churches. The same appeal will also inform our denomination that existing Guilds, Unity Clubs, Fraternities, Lend a Hand Clubs, and similar bodies need not dissolve. Many have names that they wish to retain, and associations that are valuable. It is planned that in such cases the existing local organizations can continue, but they are asked to join the national union.

All this betokens a better day for Sunday-schools. With the serious and friendly attention of the home at one end, and the co-operation of the church in this fashion at the other end, the whole work ought to go on more bravely and successfully. We repeat now our oft-uttered statement, that what is needed most at the present time in Unitarian planning and fulfilment is a proper heed to the needs of the young people. We do not mean a false note of separation, as though young people should be considered apart from other interests. The real argument is that the young people have not been considered fully in relation to all church and denominational interests. This movement simply aims to recruit their forces and set them at work in the proper place.

The Unitarian Sunday School Society offers three reprints for Christmas Services,—those of 1888, 1892, and 1894. They were very popular when published, and are worthy of further use. Price 5 cents per copy, $4.00 per hundred. No new service will be issued this year.

An edition of Rev. Charles F. Dole's "A Catechism of Liberal Faith" has been issued in paper covers. Price 20 cents per copy, $1.80 per dozen. This suggestive book is receiving a hearty welcome. There is a great deal in it well adapted for advanced classes. The well is very deep into which discussion is asked to plunge its bucket. The cloth edition sells for 35 cents per copy, $3.50 per dozen.

The Annual Report of the Unitarian Sunday School Society, from which we quoted in the last number of the *Unitarian*, with a list of contributing churches and Sunday-

schools and officers, is now out in neat pamphlet form. Copies furnished to any one applying in person, or by mail, without cost.

The eighth edition (8,000) of the "New Song and Service Book" is now printing. About one hundred Sunday-schools have introduced this book, and the comments upon it have been very flattering. The variety of music and the dignity of the services, together with the large number of songs for festival days, give this volume features not so pronounced in similar publications. Handsomely bound, price 40 cents per copy, $4.00 per dozen.

Although the current leaflet lessons are selling widely, yet the increased activity of our schools is shown in the fact that new editions of old manuals are constantly demanded. There have been printed within the past month or two fresh editions of "Noble Lives and Noble Deeds"; Toy's "History of the Religion of Israel"; Dole's "Questions for Bible Study, No. 4: Bible Men and Women"; Young's "Character Lessons"; Lyon's "Old Testament Narratives, Intermediate"; and "Scenes in the Life of Jesus, Intermediate," by Rev. Edward A. Horton.

The one-topic graded lessons for December are ready. The subjects are "The Shepherd and his Flock," "The Laborers in the Vineyard," "The Ten Virgins," and "The Lighted Candle." The lesson for Christmas Sunday is omitted, Sunday-schools being engrossed with special exercises.

I have received copies of the new lessons for the season by the Western Sunday School Society, entitled "Nature Studies"; also Rev. W. C. Gannett's "Flowering of Christianity." The first course consists of a four-page leaflet which is issued each week, handsomely illustrated and finely printed. For the particular subject in hand, and the special object in view, these studies in natural history are admirable, and reflect credit upon the author, Rev. A. W. Gould. The course by Rev. Mr. Gannett is in his excellent vein, combining the deep thought with the illustration. Samples can be ordered at 25 Beacon Street.

A new catalogue has been issued by the Unitarian Sunday School Society. Copies will be sent by mail on application. This list of publications, now so large and varied, would seem to justify the statement of a correspondent, who has written to me on various matters. He says in his letter, "The Sunday School Society has provided all the outside helps necessary—manuals, service books, and literature"—for successful results. This correspondent believes that there is need of more personal devotion and intelligent application. His ground, no doubt, is greatly correct.

EDWARD A. HORTON.

NATIONAL ALLIANCE OF UNITARIAN WOMEN.

THE NEW YORK LEAGUE.—The first meeting of the year was held November 1, at the Church of the Messiah, New York. with an attendance of about two hundred and fifty, Mrs. Hooper in the chair.

After the secretary's minutes had been accepted and the treasurer's report approved, Mrs. Dix gave her impressions of the Conference at Washington, and Mrs. Catlin gave hers of the Exposition at Atlanta, particularly the Unitarian headquarters, which met her unqualified approval.

This was called Unitarian Day on the postal notices. It happened to be All Saints' Day, and the committee had quite unconsciously brought us into line; but it was the living souls we celebrated, those who were struggling for a higher life all over the country.

Mrs. Hannah Priestly Catlin gave us first a picture of the condition of Unitarianism in that most eastern of the liberal churches of United States, Eastport, Me. This is a town where the old and the new strive for supremacy, where the curfew still rings, and where the liberal church holds up its standard. She gave an interesting account of their church work, of the success of their Alliance, and ended by an earnest appeal to all women for more enthusiasm in our own denominational work, and for the necessary funds to further it by employing some of the large number of ministers of our faith who are waiting in Boston for an opportunity. Truly, it is no encouragement to recruits that our resources for work are so meagre. From the East we turned next to the South, and heard from Mrs. Priscilla Cooper Goodwyn, of Robinson Springs, Ala., the condition of liberalism there. It was a word of encouragement to the Post-office Mission to hear the cultured and enthusiastic Unitarian attribute the beginning of her development in liberalism to her physician, who had in turn received his enlightenment from Miss Ellis of the Post-office Mission.

Although a Unitarian for a number of years, this was the first time Mrs. Goodwyn had ever been in a church of that denomination. The South is still dominated by conservative thought. The great majority in Alabama, she believed, lived up to their State motto,—"Here we rest."

Mrs. Goodwyn remarked that, "as the South had reared so many really good men from beneath the drippings of the frying-pan and Orthodoxy, she longed to see what could be produced under a system of household economics and liberal Christianity.

President Hooper thought it was evident that Mrs. Goodwyn had found some form of

spiritual nourishment that was very sustaining. The president then introduced the third speaker, Rev. Mary A. Safford, of Sioux City, Ia., who brought the greeting of the women of the West, and who then presented a paper on "Growth through Conflict."

This impressive sermon was based on the teachings of Jesus,—"I came not to bring peace, but the sword." The sword of Jesus was not like that of Mahomet, but was the keen-edged sword of Truth; and it brought the victory. Not without a conflict could Christianity have won the place it holds, for growth comes by conflict.

She illustrated her theme beautifully from nature. Just as no tiniest seed can attain maturity without struggle and conflict with opposing forces, so in human nature: individual progress comes only with conflict and struggle. The life of seclusion may deliver one from temptation; but, though he may count one in a census, the character of such a person is of very small value in real life. She urged her hearers to a life of active interest in whatever was good, helping along movements of righteous reform wherever possible. Genuine enthusiasm in word and deed is needed in society.

Society is benumbed by such expressions as, "Oh, it doesn't matter what we do: it will be all the same a hundred years hence." But it *does* matter what we do. Force is as little lost in the spiritual world as in the physical world. One's influence for good or evil, however small, remains in the world, a permanent contribution to the history of humanity.

After a hymn and the Lord's Prayer the meeting adjourned, after which a social hour was spent at luncheon.

ALICE P. JACKSON, *Rec. Sec'y.*

GUILDS.

A very active interest is being developed among the young people's societies. The old ones are working more earnestly, and new ones are being formed. The Washington Conference gave a new impetus to the interest in such organizations, and a deeper conviction of their importance. Two meetings were held in connection with the Conference, which showed how strong a hold this movement has gained upon us. These meetings developed something of the need felt and the ideas of those most interested as to what sort of organization is required. Unfortunately, they did not formulate a definite plan of work. This was left to a committee, consisting of Rev. Thomas Van Ness, chairman; Rev. George W. Cooke, secretary; Rev. L. B. Macdonald; Rev. C. R. Eliot, Miss Kate L. Brown, Mrs. L. B. Martine, Rev. George Batchelor, Mr. George W. Stone, Rev. E. A. Horton, Rev. E. M. Wilbur, Rev. Mary A. Safford, and Rev. A. W. Gould.

This committee is to propose a plan of organization, and submit it to a joint conference of the young people's societies in May. The secretary will be glad to receive suggestions as to the name, form of organization, methods of work, and anything connected with the promotion of the interests of our young people's societies. Such suggestions will be of service to the committee, and will undoubtedly receive due attention. The name is of much importance. None has yet been found which gives entire satisfaction. Those proposed are "Young People's Unitarian Union," "Young People's Religious Union," "Channing Union," and "Hale Union." Those who have other names to suggest will confer a favor upon the committee by sending them to the secretary.

The following pertinent letter has been received from New York: "The name is very important, as shown by Mr. Booth's 'Christian Army,' which did not attract until he changed it to 'The Salvation Army.' It has occurred to me that, if each church was asked to select a name they thought fitting, or any individual, perhaps a more inspiring name could be found. At any rate, it would make each church or organization of young people think it over; and afterward, when the votes were cast, if the name chosen did not suit all, every one would at least feel he had been asked; and would it not bring all the guilds, etc., into closer contact? I do think that it would unite all the young people in the denomination; and, if as successful as the *Herald's* name-contest for the 'Defender,' I think it would do no harm to copy the methods of a great city paper in that line, at least." The committee anticipated this suggestion by a resolution passed at Washington, asking for names and for a vote as to preferences. A full official report of the meetings held in Washington was published in the *Christian Register.*

We find that a considerable number of persons are in favor of adopting the name "Young People's Christian Union." This is the name of the Universalist young people's organization, which adds the words "of the Universalist Church." We could change the name to "Young People's Christian Union of the Unitarian and other Liberal Churches." Then each society would do its own denominational work in its own special way; but the two organizations could affiliate in their general work, in joint conferences, in interchange of services between local societies, and in many

other ways. It would be a grand thing to have a union of all liberal young people's societies, as there is of the evangelical. Much is to be said in favor of such a union; and we hope it will receive serious attention. We are confident it would be viewed with approval on the part of most Universalists. Those in favor of this proposition are asked to speak out.

It should be added that the committee to whom this subject has been referred have no intention of breaking down or ignoring the already existing young people's societies. Their objects are to unite all these societies of whatever name; and to make a strong and vigorous organization, which shall be national in its character, and with which all the local societies will desire to be connected. The basis of such an organization will be religious growth and spiritual culture. Whatever else may be added will be subsidiary to this fundamental object. To foster the best interests of the local church, to promote a spirit of loyalty to our ideas and methods, to bring about the active co-operation of all our young people's societies, in order to promote the interests they have in common,—these are among the objects proposed.

GEORGE W. COOKE.

TEMPERANCE WORK.

The Unitarian Temperance Society will publish as a tract the admirable address made by Rev. D. N. Beach at Washington upon "The Norwegian System" and its application to American needs. It will well repay careful reading. Mr. Beach undertakes to divide the temperance problem into two: first, the problem of drink; and, second, the pecuniary motive which lies back of the liquor business. He shows clearly that, if it is possible to eliminate this financial incentive, the business would become comparatively small and manageable. We know how powerful it is to-day, and how eagerly it is pushed by those who are gaining thereby. Once make it impossible for those who sell to make money out of the business, and the sales will decrease rapidly. Drinking may continue, but no one will be selfishly or pecuniarily interested to tempt others to drink. On the one side of the problem is the appetite for drink, on the other side is the desire to make money. To fight both these appetites at once is to invite defeat. If we can slay "greed," that giant appetite which spends its millions to increase its gains, we may then hope to grapple with the appetite for alcoholic drink successfully.

Mr. Beach presents the Norwegian system of selling liquor, greatly modified and improved, to meet American conditions, as the means of accomplishing just this end. It eliminates the element of private gain. It takes away the saloon-keeper's motive. It destroys those forces, personal and political, which are to-day so vitally and powerfully active to continue and increase the liquor business.

Thus it leaves men free to meet the far simpler problem, that of "the drink." Read Mr. Beach's address, and pass it on to a neighbor. The more clearly people understand the plan proposed under the Norwegian name, the sooner we shall see it tried in some of our States. Massachusetts has for the present rejected it, thanks to the combined opposition of the liquor-dealers and the Prohibitionists. It will be tried some day, however, if not in Massachusetts, then in some other State, which, if the trial be a fair one, is all its friends can ask.

A full report is at hand from the Catholic Total Abstainers' Union, containing the addresses made at its Silver Jubilee Gathering held in New York last summer. The title-page shows the face of Father Mathew; and excellent portraits of the Catholic temperance leaders are given,—Archbishop Ireland, Father Conaty, Father Doyle, and Rev. James M. Cleary, president of the Union.

It was a meeting of mutual congratulation and for the forward look. Earnest words were spoken. A great demonstration meeting was held in Carnegie Hall, at which Archbishop Corrigan, Mayor Strong, Theodore Roosevelt, and Father Cleary spoke. It was an interesting fact that Mr. Roosevelt, a Protestant, was received with wild delight, his words calling forth rounds of applause; while one of the Catholic speakers, a senator, was as heartily hissed for his opposition to the Sunday liquor laws and the policy of the police commissioners.

Mr. Roosevelt said, in the course of his address:—

"We are all Americans: that is enough for us [applause]; and whether the people came over in the 'Mayflower' from England or after the Revolution from Germany, whether they came over, as some of my ancestors did, from Holland, or, as others did, from Ireland, makes no difference. We do not care. We are all Americans, and that is enough for us; and, because we are Americans, we believe that no greater harm can be done any community than to teach it the spirit of defiance of law, and that no greater wrong can be perpetrated by any legislature (and I include legislatures of every political faith) than putting on the statute books laws which are not meant to be honestly enforced or by keeping them there."

Rev. James Cleary, president of the Union,

referring to the attitude of the Catholic Church toward the saloons, said:—

"We know, fellow total abstainers, that we cannot be devoted children of the Church of God upon American soil if we are friends or apologists for the American saloon. [Applause.] For the Catholic Church in America has voiced its sentiments again and again in no uncertain terms. Those grand words of the wise fathers of the Third Plenary Council of Baltimore are still ringing in our ears; and they must stir the consciences of every Catholic upon American soil, that that business which thrives upon spreading intemperance among our people is a dangerous and unbecoming sort of business. [Applause.] With shame and with sorrow we have been forced to confess that too often men who claimed to be devoted children of mother Church have inscribed their names above the doors of liquor-dens, and have tried to make profits out of the weaknesses and the faults of their coreligionists and countrymen. [Applause.] In view of the unmistakable utterances of the Catholic Church in America there can never be any alliance between the Church and the American saloon."

The Women's Christian Temperance Union Convention at Baltimore did the right and generous and Christian thing when it opened its doors by a special vote to Catholics and Hebrews. Some opposition to this action arose; but the president, Miss Willard, overcame it by a few earnest words. Calling the vice-president to the chair, she took the floor, and said:—

"I want to recognize these two denominations, because in places where I have been, especially in the South, they exhibited sympathy in our work, and have extended every courtesy. It has especially touched my heart that, in meetings where I have presented the work of this organization, among those who have welcomed me to the platform have been the Catholic priests and the Hebrew rabbi. They knew what I came for, they knew what I represented; and, if they were broad enough to come half-way and extend the hand of greeting, should my hand be so small and withered as not to accept the clasp. I want to welcome them to us if they want to come." (Applause.) The following resolution was then passed:—

"*Resolved*, That Catholic women and Hebrew women should be invited to send fraternal delegates from their annual convention to ours, and to establish branches of the White Ribbon Society within their own borders." CHRISTOPHER R. ELIOT.

I must think that difficulties nerve the spirit of man. They make our prime objects a refuge as well as a passion.—*John Keats.*

LITERARY NOTES.

Some Books. The following brief notices of some of the most interesting and valuable new books just published in the special field of religious thought will, we hope, be found useful to our many readers in selecting the best books to buy:—

"The Preacher and his Place." By Rev. David H. Greer, D.D. Charles Scribner's Sons, New York.—Although this volume is advertised as "The Yale Lectures on Preaching" for 1895, it contains much more than one usually expects in a series of divinity school addresses. Dr. Greer is not a professor, or rather he is not accustomed to continually addressing himself to a college class. His regular audience is the congregation of St. Bartholomew's Church, New York City, a thoroughly representative gathering; and the scope, breadth, and spirit of these lectures seem to indicate a sympathetic knowledge of the needs of the people of a great nation. There is little purely pedagogical: there is everything that tends toward the idea of "the world for a parish." At the same time Dr. Greer is no visionary, nothing could be more consistently practical than his advice to the preacher in "preparing his message"; in all the delicate "relations to the parish," and in making the most of himself. But the whole subject is treated in its largest bearings. There is the breadth of the spirit of Phillips Brooks about Dr. Greer's conception of the greatness of the mission of "the preacher," as where he says: "The work of the ministry touches and includes all things 'in the heavens above and the earth beneath,' and in the waters under the earth, and in the soul of man. It deals with things human, it deals with things divine; things physical, things metaphysical; things natural, things supernatural; mental, moral, and spiritual."

The first chapter is a refreshing treatment of the relation of the minister to the past: it declares that the only reasonable relation is the historical one; that is to say, that the creeds and doctrines of the church are to be put into their historic places, and not enforced as applicable to the present hour. Dr. Greer accepts Coleridge's ideal,

that the church of the future shall allow all its ministers to walk "at large and at liberty." All the various themes treated are handled in the same broad way. It would be of inestimable benefit to every church if the minister had at heart both the spirit and the careful training advocated and displayed by Dr. Greer in this useful volume.

"**The Christ of To-day.**" By George A. Gordon. Houghton, Mifflin & Co., Boston.—Every one seems to be reading this last book of Dr. Gordon's; and the press is generally commenting very favorably upon the liberality, breadth, and candor of the work. It deserves this praise, and will probably be read even more; for, unlike Dr. Fairbairn's "Place of Christ in Modern Theology," the present work is thoroughly popular in its earnest, direct, and vigorous treatment of its great subject. Yet to the Unitarian, while it will be of great interest to follow Dr. Gordon's vivid and brilliant exhortations, and while it will be a matter of unusual pleasure to find with what courteous consideration he speaks of the Unitarian protest, it will be very apparent that the real purpose of the book is entirely opposed to that very gospel which Unitarians believe the Master came to teach. Dr. Gordon evidently rouses himself in this work to a great and vigorous effort against the simple, natural conception of Jesus Christ as a brother man. Confusion is the result; and we find Dr. Gordon claiming that we human beings are to have the mind of Christ and be like him, and yet declaring that he is the "supreme mediator between God and man," and is, and must be, "unique." The fundamental principle here involved is the very thing against which Dr. Gordon falls. If we can be with Christ "sons of God," then Jesus is our brother. If he is not our brother, then are we hopeless.

"**Hymns for Church and Home.**" American Unitarian Association, Boston.—Great expectations have heralded the appearance of this new collection of hymns, and the handsome volume now before us is certainly worthy of high praise. That Arthur Foote is the editor of the music and Mary Wilder Tileston of the hymns is sufficient guarantee of the high standard and thoroughness of the work in each department. The collection is very large. This necessarily makes the volume bulky; but, while each minister will probably use over and over again a few favorite hymns, a book which is to have any permanence in practice must meet the demands of many minds. This collection is thus intended to be useful for many years in many churches. It is distinctly an evolution out of the previous publications of the Association. Those older hymns which have practically fallen out of general use have largely been omitted, while a great many quite new ones have been introduced, such as Mr. Savage's vigorous "Dost thou hear the bugle sounding?" The number of hymns in unusual metres is noticeable: many of these will become great favorites, owing to the appropriateness of the beautiful music composed specially for them. We would call attention to the admirable classification of subjects, which is decidedly better than anything we have had before, and will be invaluable to every minister.

"**A Catechism of Liberal Faith.**" By Charles F. Dole. Unitarian Sunday School Society, Boston.—This thin text-book for class-work is really a very weighty handbook of religion. Mr. Dole, out of deep experience and profound study, reveals in this catechism the lines along which his own searching and testing have led him. As a catechism, it has little in it of that which we usually associate with the term. It rather reverses the popular conception of a catechism, and, instead of authoritatively declaring in condensed statements the essential tenets of belief, it suggests ways of intellectual approach to the right consideration of the many profound questions involved. It will be an invaluable aid to all who are seriously striving for themselves to enter into the way of a reasonable, liberal Christianity. As a class-book, it will demand a studious teacher and adult scholars; for, as it introduces and seeks to develop the ideals of a profound philosophy, it is no child's play, and cannot easily, or, perhaps at all, be adapted to the necessities of an ordinary Sunday-school class.

"**From Jerusalem to Nicæa.**" By Philip S. Moxom. Roberts Brothers, Bos-

ton.—This volume is a popular résumé of the history of Christianity during the first three centuries. Beginning, after a preliminary chapter upon the rise of Christianity, with an interestingly written account of the organization of the Christian Church, the freedom of Mr. Moxom's view will readily be seen here, as in his statement that many people display a vain fondness for endeavoring to trace the organization of the Church back to Christ, whereas Christ "wrote no book, appointed no officers, in the proper sense of that word, and established no institution." It was the principle of indestructible vitality contained in the message of Jesus which afterward created the institution of the Church, developed resources, and became organic. This point Mr. Moxom reiterates, and eloquently demands that the only explanation of the marvellous growth of Christianity is in the fact not of the establishment of an order or institution, but by the transcendent personality of Jesus himself,—that in his person there came into the world a spiritual force greater than any other to which the history of man witnesses.

This attitude toward the Church, regarding it as not merely a formal institution, flavors the treatment of all the subsequent chapters, especially in dealing with the various church struggles against the hydra-headed Gnosticism. "The significance of Christian thought as an historical development will scarcely be grasped by him who does not master the main elements of second-century Gnosticism," says Mr. Moxom, in closing his chapter on heresies, showing a sympathetic regard for a system of thought usually considered antagonistic to the dogmas of Christendom, which well indicates the broad spirit of this work.

We feel compelled to quote the closing paragraph of the volume, and think our readers will determine that it will be well to read the whole of this broad view of the development of early Christianity, presented by a man so fearless and honest as this author.

"That doctrine [incarnation] is not an arithmetical threeness of persons,—the impossible conception, three equals one; but it is the reality of God in Christ, the revelation of God in humanity, the pledge of the perfect fulfilment of man's life by his perfect union with the divine." In this sense we agree with Mr. Moxom "it is the supreme doctrine of Christianity."

As we said, the book is popular. Indeed, it is the substance of a course of Lowell lectures. No notes or references are given, except a list of works consulted, in which we are surprised not to find that well-known book which happens to cover the same ground that Mr. Moxom traverses,—Lamson's "Church of the First Three Centuries," edited by Dr. Ezra Abbot.

"Dissertations on Subjects connected with the Incarnation." By Canon Gore of Westminster. Scribner's Sons, New York.—Here is a work which, while not exactly the antithesis of the book we have just noticed,—Mr. Moxom's "From Jerusalem to Nicæa"—is yet as painful reading as the other is pleasurable. It is scholarly, ornate in diction, elaborate in every detail, splendidly done for all purposes of reference and permanence, and yet hopelessly unsatisfying and sadly incomplete. It gives one the spectacle of a vigorous athlete running superbly; but, proving himself "a quitter," overtrained, he is passed easily by less able men. So weighted with authorities and authority, so overburdened with his ecclesiastical scholarship, Canon Gore seems incapable of freeing himself for the exercise, in sweet reasonableness, of common sense. So plainer men reach the goal. That goal is the presentation of the essence of Christian philosophy in a way to satisfy critical inquirers. His first effort is to prove the virgin birth of Jesus Christ. He says, "Considering the position which the virgin birth holds in the creeds, it cannot be denied that the Christian Church is committed to it beyond recall." But, if this is so, what blind audacity in any one desirous of "satisfying critical inquirers" to declare, in the way of argument, that any explanation which implies that the Church can be wrong in even a single article of her creed is on that account alone presumably invalid. Canon Gore can only add to his prestige as a partisan, but not as a reliable teacher, by such vicious reasoning. Assuming the virgin birth, he declares, "We cannot be accused of uncritical disposition in accepting the virgin birth of Jesus Christ as a *fact of history*." There is perceptible a

strong desire to overcome the inevitable sense of human separation which follows the deification of Christ, and fervent appeals are urged upon Anglicans that they will strive to emphasize the real human experiences of Christ. But how can these appeals avail, while the Christ is at the same time held to be not human, but "*assuming* our humanity for our salvation"? The dead weight of creed, and the dreadful torment of the cultured and enlightened mind in forcing its modern reason to carry its ancient conclusions, were never more unintentionally displayed than in this volume.

"The Oxford Movement." By G. Wakeling. Macmillan & Co.—This is a volume of personal recollection. It gives in a most entertaining manner sketches of people and incidents connected with that reviving movement of fifty years ago which proved that the trumpet of the Church of England could still give forth a blast of no uncertain sound. So much has been written on this theme, from Dean Church's volume to Canon Liddon's Life of Pusey, that there would seem to be need of only just this book of personal sketches to complete the recorded history of that remarkable period. Mr. Wakeling adds, however, something more than illustration. He really gives a valuable account of how the effects of this movement percolated out of the centres of learning into, and through and through, the country at large.

"Passages of the Bible." Arranged by J. G. Frazer. Adam & Charles Black, London. Macmillan & Co., New York.—So frequently is the demand reiterated for some careful collection of the best Bible readings that one gladly welcomes the present arrangement. It will be found valuable for reference, for home reading, and possibly for pulpit use. The selections are made with sole regard to their literary value. The old King James version is followed without variation, and the evident effort has been in the whole appearance of the book, type, headings, etc., to present the idea of the Bible as a classic in literature.

"Short Sermons." By Samuel Greg. Philip Green, London, Eng.— These twelve manly, vigorous sermons by a layman ought to produce a stirring influence wherever read. They are models of direct utterance, of forcible illustration, and of deep feeling. Greg was a school-fellow of Martineau, and some expectation of what may be found in these sermons is likely to be aroused when we know that Martineau said of Greg, "His whole nature sighed for a religion which, like the true word of Christ, should sink deep and go wide."

"Letters of Samuel Taylor Coleridge." Edited by E. H. Coleridge. 2 vols. Houghton, Mifflin & Co., Boston.—It must have been unusual blindness to a great literary opportunity that has kept us for sixty years since the death of Coleridge with no volume of his letters; for, as a correspondent, he was exceedingly brilliant, various, charming with utter unreserve, both copious and profound. Of course, a great many of his most notable letters have been accessible to the determined seeker, being imbedded in the published lives of scores of his intimate friends, who were almost all men of mark enough to be the subjects of biographies, —in the lives, for example, of Southey, Wordsworth, Lamb, De Quincey, John Murray, Thomas Poole. But no conception of Coleridge's wonderful "genius at play" can be obtained until one has gathered before him, as in these two volumes in continuous chronological order, the chief letters of his life. Sir William Hamilton once said that "Coleridge is rather to be considered as a faculty than a mind; and I did so consider him. I seemed to listen to an oracular voice and to be surrounded with a divine aureole." Other oracles have succeeded Coleridge, things that he "divined" have become common knowledge, things that he "dreamed not of" are topics of our day, yet such genius as his has a power that is not transitory; and in the unfolding of his inner life as we can apprehend it in these letters is a tale we "cannot choose but hear."

"The Mogul Emperors of Hindustan." By Edward S. Holden, LL.D. Charles Scribner's Sons, New York.—To be carried without fatigue into the vast wonderland of India, and there to review the extraordinary events of the three centuries from the conquest of Delhi by Timur, 1398, to the death of the last Mogul emperor, Aurungzeb, 1707, is indeed to have an unusually dra-

matic period of Indian history delightfully impressed upon the memory. Dr. Holden succeeds admirably. He disclaims any intention of writing statistical history, but brings together from his very thorough study of the subject those "actions of small note," as Plutarch says, "a short saying or a jest, that often distinguish real character more than the greatest sieges." From the original memoirs of native historians of India, and the accounts of early travellers, as also from standard histories, Dr. Holden presents a series of vivid pictures of the emperors and the violent vicissitudes of their tragic lives. He shows very clearly the causes for the temporary splendor and apparent power of Akbar and Shah Jahan, and as clearly the certain revolt from tyranny and selfish aggrandizement, the utter distraction and dissolution of the empire, under the warfare of six contending kings and rajahs, and at last the happy advance toward solidarity, toward enlightenment, toward capacity for self-government made possible by the organized justice and merciful strength of British rule.

"Margaret and her Friends." By Caroline H. Dall. Roberts Brothers, Boston.—In 1841 Margaret Fuller gave ten "Conversations" upon the mythology of the Greeks. These familiar talks were given at George Ripley's house in Boston, and were attended by such men as R. W. Emerson, Jones Very, Frederic H. Hedge, William Story. Mrs. Dall say: "When Emerson, James Freeman Clarke, and William Henry Channing wrote the first memoir of the Countess Ossoli, it was at first intended to call the book "Margaret and her Friends,"—for it seemed impossible to think of her apart from the "rosebud garden of girls" that had always surrounded her,—but this was given up, because the authors found it impossible to paint the portraits. I have preserved the title, because Margaret found herself surrounded at Mr. Ripley's by a group of men every one of whom bore a name of more than ordinary significance. It was not enthusiatic girls alone who carried her banner and bowed at her feet. Her friends were the friends of all mankind."

"This Goodly Frame, the Earth." By Francis Tiffany. Houghton, Mifflin & Co., Boston.—The sub-title to this charming and fascinating volume of travel, "Stray Impressions," is so modest as to give no suggestion of the revelations to be found within. In reality, this book contains, woven in a web of actual sight-seeing, the stored knowledge of a deep, sensitive, cultured, observant mind. Others may travel; but who has ever given us such an insight into the intellectual, æsthetic, and imaginative delights of such travelling as this? The book is a charm. It is most excellently made up, so that one can snatch a morsel at a moment's leisure here and there; and, finding each so dainty, the book will surely be turned and turned again till every paragraph becomes familiar.

The Modern Reader's Bible. Edited by Richard G. Moulton. Macmillan & Co., New York.—A real beginning in a popular edition of the classic literature of the Hebrew Bible seems to have been made by Dr. Moulton; for this most delightfully arranged, dainty little volume is certain to be immediately appreciated.

This is just what we have waited for so long, a modern presentation of the sacred Scriptures. The text used is that of the revised version, with the alternative marginal readings very often substituted for the text. This volume treats only of Wisdom Literature, and indeed only the first division of that department, considering merely "The Proverbs"; but it shows us how revealing it is to have the old confusing, half understood matter revised by a thorough scholar, who yet appreciates modern needs. These Proverbs take to themselves new meanings, when presented as sonnets, clusters, quatrains, or dainty couplets.

The introduction is an admirable bringing home to the reader of all those essential side-lights and background views by which the words of these old wisdom-making writers seem alive. We begin to see the place of these wise men who have been called humanists in relation to the prophets and the singers and the scribes, and we look forward eagerly to the continuance of this most helpful work. We are only promised the rest of the Wisdom Books,—Ecclesiasticus, Ecclesiastes, and Wisdom of Solomon; but we trust that the Book of Job may be similarly treated, and we see no reason why this same enlightening treatment should not include by degrees all the books of the Bible.

CHILDREN'S CORNER.

THE TOY DOG.

The little toy dog is covered with dust,
But sturdy and stanch he stands;
And the little toy soldier is red with rust,
And his musket moulds in his hands.
Time was when the little toy dog was new
And the soldier was passing fair,
And that was the time when our Little Boy Blue
Kissed them and put them there.

"Now, don't you go till I come," he said,
"And don't you make any noise!"
So, toddling off to his trundle-bed,
He dreamt of the pretty toys.
And, as he was dreaming, an angel song
Awakened our Little Boy Blue.
Oh, the years are many, the years are long;
But the little toy friends are true.

Ay, faithful to Little Boy Blue they stand,
Each in the same old place,
Awaiting the touch of a little hand,
The smile of a little face.
And they wonder, as waiting these long years through
In the dust of that little chair,
What has become of our Little Boy Blue
Since he kissed them and put them there.

—*Eugene Field.*

THE CRITIC.

A little seed lay in the ground,
And soon began to sprout.
"Now which of all the flowers around,"
It mused, "shall I come out?

"The lily's face is fair and proud,
But just a trifle cold;
The rose, I think, is rather loud,
And, then, its fashion's old.

"The violet is very well,
But not a flower I'd choose,
Nor yet the Canterbury bell,—
I never cared for blues.

"Petunias are by far too bright,
And vulgar flowers beside;
The primrose only blooms at night,
And peonies spread too wide."

And so it criticised each flower,
This supercilious seed,
Until it woke one summer hour,
And found itself a weed.

—*Mildred Howells, in Christian Advocate.*

PUSS BEFORE THE FOOTLIGHTS.

During the most interesting situations in "Clover," at Palmer's Theatre, a large, tiger-marked cat, which belongs to the stage door-keeper, walked on the stage, just inside the footlights. The cat proceeded leisurely until it came to the centre of the stage; and then it turned toward the audience, at the same time directly facing the musical director, Herr Nowak, and began solemnly to stroke its whiskers. The house was crowded, and the scene in the opera absorbing, but this was too much for the audience, and a ripple of laughter began to spread. Herr Nowak's fat sides began to shake with suppressed merriment; De Wolf Hopper looked at Eugene Oudin as if he would have given a thousand dollars for one good shout of laughter; Marion Manola took refuge in her black lace veil, while plump little Annie Myers grew rosier and rosier until she seemed about to have an apoplectic stroke. Von Suppé was forgotten: all eyes were on—the cat.

Suddenly, with a bang, the kettledrums rattled, the violins shrieked in unison, and with a great start Herr Nowak gave a vigorous sweep of his bâton, the singers recovered themselves, and the cat, with tail in the air, and each individual hair on its body standing erect, turned and cleared the space to the wings with one leap.—*New York Sun.*

FOR EVERY DAY.

My fairest child, I have no song to give you,
No lark could pipe to skies so dull and gray;
Yet, ere we part, one lesson I can leave you
For every day.

Be good, sweet maid, and let who will be clever;
Do noble things, not dream them all day long,
And so make life, death, and that vast forever
One grand, sweet song.

—*Charles Kingsley.*

PERSEVERE.

The fisher who draws in his net too soon
Won't have any fish to sell:
The child who shuts up his book too soon
Won't learn any lessons well.

If you would have your learning stay,
Be patient,—don't learn too fast:
The man who travels a mile each day
May get round the world at last.

—*Exchange.*

NEWS FROM THE FIELD.

[*News items are solicited from all our ministers and other workers. Send them to the* EDITOR OF THE UNITARIAN, 141 FRANKLIN ST., BOSTON, *before the 18th of the month.*]

Athol, Mass.—The Guild of the Good Shepherd of the Second Unitarian Church received fifteen new members Sunday evening, November 10. The pastor, in a beautiful and impressive manner, gave the right hand of fellowship. A very interesting and instructive course of lectures is being given at the usual Sunday evening service of the guild on "Life in Palestine when Jesus lived." These meetings are well attended. By the efforts of Mr. Horst a good orchestra, composed of members of the society, has been formed, and adds greatly to the enjoyments of the meetings. October 20 the guild had the pleasure of listening to Rev. D. A. Rogan of Athol on his personal experiences in the South during slavery times and the early part of the war. Both old and young were very much interested in the talk, as Mr. Rogan modestly called it. At the close of the course of lectures mentioned above a line of work will be followed that will engage the help of all active members of the guild in the Sunday evening services.

Sunday evening, November 24, the two Unitarian societies of Athol joined in union services at the Second Church, and had the pleasure of hearing George W. Stone. The ladies of the society are preparing for their annual fair, which will be held the 10th and 11th of December. Rev. Mr. Horst was the only delegate from the society to the National Conference.

Belfast, Me.—After five weeks' vacation the church reopened September 22. The winter activities are well under way. An entertainment by the Sunday-school occurs very soon, and a fair is planned for the last of November. The Unity Club met Monday evening, November 4, to choose officers and formulate its programme for winter work.

Interest in all departments seems to be unabated. During the summer the congregations were large. Though many of the regular attendants were absent, their places were filled by transient visitors, of whom our little city had more than in any previous season. The first Sunday of July the pulpit was occupied by Mr. Greene of Castine, and the second Sunday of July by Rev. Mr. Hanscom of the Methodist church, in exchange with Mr. Leighton. This exchange was more significant from the fact that it was solicited by the Methodist pastor. The second Sunday of August Rev. Mr. Woude of Toronto, Can., preached.

Mr. and Mrs. Leighton attended the Conference in Washington, being absent one Sunday. Sunday, November 3, the subject of the sermon was "Impressions of the National Conference at Washington." We are looking forward to an active and successful year's work.—*Church Exchange.*

Boston, Mass.—The chief event among our churches has been the installation of Rev. Howard N. Brown as pastor of the first Unitarian church in America,—King's Chapel,—November 10. The ceremony of installation began during the playing of an organ voluntary by Organist B. J. Lang. Mr. Arthur T. Lyman, accompanied by Rev. Francis G. Peabody and Rev. H. N. Brown, first entered the reading-desk. Then Mr. Lyman made a statement showing that on April 15 the proprietors of King's Chapel had invited Mr. Brown to become their minister. He also read the letter of Mr. Brown accepting the position, adding, "We are assembled to ratify the compact thus entered into."

Rev. Dr. Peabody offered prayer. Then Mr. Lyman stated that the wardens and vestrymen of the church, acting for the proprietors and agreeably to their instructions, had taken order for the ordination and installation of their elected ministers, and had followed the forms and usage adopted in the ordination of Rev. James Freeman in 1787, in the ordination and installation of Dr. Greenwood in 1821, of Dr. E. Peabody in 1848, and of Rev. Henry Wilder Foote in 1861.

Mr. Lyman here made a formal declaration, installing Rev. H. N. Brown as pastor of King's Chapel "so long as he shall continue to preach the word of God, and dispense instruction in the duties of piety and religion, conformably to our sentiments and opinions of the Holy Scriptures." Turning to Mr. Brown, he said, "We solemnly ordain and declare you to be our public teacher, pastor, and minister; and in testimony thereof we deliver to you this book, containing the testimony of our precious Christian faith."

An old Bible, the lessons from which have been read in King's Chapel since 1768, was thereupon handed to Mr. Brown; and, on Mr. Lyman uttering a benediction upon the new pastor, his closing "Amen!" was heartily repeated by the congregation.

Rev. Dr. Brown responded as follows: "Having already signified my willingness to assume the sacred office to which the vote of this church has called me, and being here present to receive the solemn charge now laid upon me, I need not reaffirm a decision that has passed beyond my recall. I desire, however, at this time to express to the officers and members of this religious society something of the gratitude I feel for the kindness they have shown to me, and to declare my humble but earnest trust that the blessing of God will be upon the relation here established. While I have no confidence whatever in my own unaided ability to meet the requirements of this

place, I firmly believe that I have been led to it by something more than the will of man, and that, in trying to be a faithful minister of the gospel of Christ, I shall have such help that I need not utterly fail. Such, at least, shall be my constant prayer to him who is the Giver of all good; and I entreat that your petitions may go with mine for the prosperity of the holy work committed to our hands."

Burlington, Vt.—At the last meeting of Unity Club Rev. J. H. Metcalf brought before the meeting the proposition from an orthodox church that, if we would change the night of the meeting to Friday, the pastor and a number of his young people would like to become associate members of Unity, as their prayer-meeting on Thursday evening prevented their doing so at present. It was voted unanimously to change the night, and welcome heartily those who were interested enough in our programme to ask such a favor. The programme of the club just issued is in very pretty form for preservation.

Carthage, Mo.—The ordination of Mr. F. W. Bennett of the last class of Harvard Divinity School took place November 4. The church, which had been newly improved and decorated, was filled with an interested congregation. The programme was: voluntary; anthem; invocation and Scripture by Rev. Abram Wyman of Topeka; "Lead, Kindly Light"; sermon by Rev. T. B. Forbush of Chicago; hymn; prayer of ordination, Rev. A. Wyman; charge, Rev. T. B. Forbush; fellowship of churches, Mr. Wyman; act of installation, Prof. J. M. White, chairman of trustees; address to the church, Mr. Forbush; doxology and benediction by the pastor. The musical selections were rendered by an excellent choir, and the service was very impressive and satisfactory. Carthage has some eight thousand inhabitants, and is connected by both electric and steam railways with Joplin and Webb City, containing twenty thousand more. The location is favorable for the promulgation of liberal Christianity, and Mr. Bennett has both the ability and incentive to become its evangelist.

Chelsea, Mass.—On Tuesday, November 12, the First Unitarian Society tendered a reception to Rev. A. P. Reccord and wife, Mrs. Johnson, Mr. Fryer, Miss Barnard, Mr. Alley, Miss Dockham, and Mr. Tilton assisting at the reception. Daintily appointed refreshment tables were presided over by Mrs. Tilton, Mrs. Hopper, and Mrs. Fannie Phipps. During the evening Major Gould presented Mrs. Reccord with a box containing $75 in gold coin as a gift from the church people. Mr. Reccord most happily responded. Among the guests were Mr. and Mrs. Benjamin Phipps of Chestnut Hill, Mass., who have long been associated with the church and its generous patrons.

Columbus, Ohio.—The Liberal Religious Conference held in Columbus, October 29-31, was convened under the auspices of the Ohio Ministerial Association; and the programme, arranged by Rev. S. G. Dunham, chairman of the executive committee, was carried out with very little variation.

Tuesday evening Dr. E. L. Rexford delivered an address of welcome, in which he said, "The conference was held, not in the interest of party or sect, but in the name of that supreme interest which has challenged the reverent thought and attention of the world in all ages and all countries,—the name of religion." The tendency is more and more to domesticate religion for use on these earthly shores. It is not a "scheme," or "plan," detached from the universal order, but the aggregate movement and law of the entire thought of God. Religion is the best meaning and experience of all things. Dr. Rexford emphasized the necessity of united action by the different liberal churches; and the object of the conference was to strengthen the defences of right, and to create such a spirit that people will say, "Fellowship is credible," "Brotherhood is credible," "God is credible." From this standpoint he extended a hearty welcome to all.

During the conference interesting addresses were given by Rev. Messrs. E. A. Coil of Marietta, John Goddard, D.D., of Cincinnati, Moses Gries of Cleveland, A. G. Jennings of Toledo. Great interest was given to the conference by the admirable addresses of the women,—Rev. Henrietta G. Moore of Springfield, Rev. Miss Burt of Cleveland, and Mrs. Stoner of Springfield.

The following committee was appointed to consider and report a plan for a federation of liberal churches, for common work for promoting the welfare of mankind. Dr. E. L. Rexford, Rev. M. J. Gries, Rev. E. A. Coil, and Rev. John Goddard.

Concord, N.H.—On Sunday, October 20, Rev. Frank L. Phalen being absent at the National Conference at Washington, the morning service was conducted by three of the laymen. The Scripture lesson was read by Louis C. Merrill, and prayer was said by Col. Solon A. Carter. The sermon was by Hon. James O. Lyford, and was an able and eloquent one. Mr. Lyford took for his theme "Christian Unity." We quote as follows: "Since hell and its terrors have been eliminated from the church creeds, and a few other disputed points settled, what is there to prevent church unity? We acknowledge the same God, and work for the same general principles. In time of

public calamity we recognize no Methodist or Baptist or Universalist relief, but only the unsectarian love which prompts the charity. What is religion? In what do religions differ except the belief in a creed and the attendance on one particular church? The Saviour has said that 'thou shalt love God with one soul, one heart, and one mind, and that thou shalt love thy neighbor as thyself.' What church of to-day but would subscribe to that doctrine? What church but is engaged in the giving of alms and the raising of the fallen and unfortunate? Every pulpit preaches charity and love except in church work. If they differ not in the essence of their work, why should there not be Christian unity? The churches of this country have been compared to a fleet of vessels. They sail under the same commander-in-chief, toward the same destination, and for the same purpose. Each sailor is proud of his craft, and will often speak of his neighbor's craft in terms hardly befitting the same. In time of storm they hasten to each other's rescue. In time of calm they visit from one craft to another. They can only be distinguished on Sunday. What spook or phantom keeps them apart? In the common brotherhood of man there are impulses and desires that transcend all creeds and overleap all denominational bounds. Present failure brings with it no discouragement. The very yearning for broader Christian fellowship is an earnest of ultimate success."

This church has lost an earnest supporter in the death of Hon. Parsons B. Cogswell, which occurred on October 28. Mr. Cogswell was one of the foremost citizens of New Hampshire, and for more than thirty years has been a central figure in the business, literary, educational, social, and political movements that have centred at the capital of the State. He had held many positions of public trust. He was ex-mayor of the city, and president of the board of education.

The Sunday-school has finished the lessons on the Old Testament, and has taken up the lessons on "Scenes in the Life of Jesus," by Rev. Edward A. Horton.

On Sunday, November 3, the regular lesson was omitted, and a patriotic service was held. The "Service of Patriotism" in the new Service Book was used, Several patriotic hymns were sung; and Rev. F. L. Phalen gave a very interesting talk about the places of historic interest in and around Washington, which he has recently visited.

Dedham, Mass.—The *Parish Record*, published by the First Church, gives notices of all services, meetings, and entertainments. It gives a good idea of the many interests that engage the attention of this flourishing society: "The first quarterly meeting of the season was held October 31, with a good attendance, considering the stormy weather. Mrs. M. G. Boyd presided, and kept the meeting active throughout. After the reading of the records of the last meeting by Mr. Fish, Rev. C. F. Dole was introduced. He spoke in a most impressive way on the 'Future of our Church,' calling attention to the progressive elements of our faith and its abundant growth to come. At the same time he dwelt upon certain hindrances which should be outgrown, to give way to the true religious life. Miss Ellen H. Crehore gave an admirable report of the doings of the recent Conference at Washington; and Rev. Mr. Fish, Sr., made an earnest plea for more and deeper social warmth and welcome in our churches. He was followed by Mr. Alfred Hewins and Mr. Favor. Miss Crehore and Mr. Fish spoke briefly and earnestly upon the need of more and stronger efforts during the coming winter in favor of no license. The meeting was adjourned about half-past nine, when refreshments were served."

Grafton, Mass.—Rev. T. E. Allen has resigned his charge of the Unitarian church after a service of four years.

Ithaca, N.Y.—Prof. Jenks, who is the head of the department of political economy at Cornell University, gave a very instructive lecture Sunday evening on "The Guidance of Public Opinion." Prof. Jenks said that no country is so much swayed by public opinion as America. Not one-fourth of the voters try to think out the issues of the day. The influence of the press is less here than in Germany or England; but the independence of the press in America is greatly hampered by the desire for large sales of the papers. The expression of an unpopular opinion may result in the loss of thousands of subscribers in a few days. Every moral, intelligent man is responsible for this state of things, and not the politicians only, as some people believe.

These are but a few of the thoughts expressed by Prof. Jenks. The discourse was so filled with original thought that we regret that it is not accessible in pamphlet form.

—The union meeting of churches and of the charitable associations of the city, held at the Baptist church, showed that liberality of thought is advancing here as elsewhere. The professor of ancient and mediæval history, Prof. Burr, gave a most impressive discourse on "The Living Gospel." Among other things, Mr. Burr said this living gospel is not of any book, but something truer, diviner, more inspiring; that is, the heart of man. Paul said he would write living Epistles: Jesus did not lay claim to any verbal utterances. "Mohammed's truth lay in a sacred book, Christ's truth in a holy life." Christ's

revelation was a life, but the record of that revelation is a book. Is that love that is unexpressed lost? Christian manhood and womanhood is what we most prize. A Japanese once said to an American audience, "Do not send us beliefs: send us Christian living." There is a gospel written on human lives. Has the Christian life or book kept truest to the past? The living gospel grows, develops, and, while it lives, cannot cease reaching up higher and higher toward the realization of nobler ideals of thought and action.

—On November 10 Dr. Scott gave us an account of his experience in spiritual growth from a narrower to a broader religious life. The congregation followed the discourse with rapt attention, finding many of their own spiritual struggles described; and perhaps some battles were won by the speaker that some of us may feel are clouded with defeat rather than glorious with victory. Many were the expressions of appreciation and gratitude that were heard as the congregation dispersed, after hearing so inspiring a discourse. In the evening Dr. McCurdy of Maryland, a Presbyterian clergyman, occupied the pulpit, and gave a sermon full of energy,—such a one as would be calculated to impress a Presbyterian congregation with the importance of holding fast to those beliefs that seem vital to them.

Milton, Mass.—On Sunday, October 27, Mr. Stebbins gave an *extempore* discourse on the subject of the "National Conference," being not a report of what was then said and done, but rather the impressions and suggestions which he himself had received from the occasion. He spoke of the high importance of the Conference to us, and, in a yet broader sense, to generous and true religion; also the added interest which attached from the circumstance of the Conference being held at the nation's capital,—not alone because of the beauty and glory and impressiveness of the city, but because there seemed a certain fitness in the coincidence that this large religious meeting should take place at the political centre. It seemed to bring together religion and patriotism, which really are closely allied because they are one in spirit: they are nourished by the same emotions,—enthusiasm and self-surrender.—*Parish Recorder.*

Missouri Valley Conference.—On November 6 and 7, at Wichita, Kan., the fall session of the Missouri Valley Unitarian Conference was held. At the business session of the conference several resolutions were unanimously passed. One resolution looked to the publishing of a Unitarian periodical in Chicago, another to having some of the prominent ministers of the East come to the various churches in the conference and hold services, thus to extend the Unitarian word and influence. The following resolutions were adopted in reply to the method of union in the Western work proposed by the Western Unitarian Conference:—

"In regard to the resolutions submitted to this conference by the Western Unitarian Conference, looking toward the union of the Unitarian forces in the Central West,

"*Resolved*, That the Missouri Valley Unitarian Conference deems the proposed plan of union undesirable and impracticable.

"*Resolved*, second, That this conference does favor some form of union of forces of the American Unitarian Association and the Western Unitarian Conference in the Central West."

Owing to the extremely unfavorable weather, the attendance at the session of the conference was small. The papers, sermons, and addresses were all of a high order of excellence. On Wednesday evening there was a platform meeting, with three speakers,—Rev. Messrs. A. W. Gould, secretary of the Western Unitarian Conference, W. G. Todd of Kansas City, Kan., and T. B. Forbush, superintendent for the American Unitarian Association in the Central West. The subject discussed was "Aspects of Unitarianism that have impressed me most." Thursday morning, after the business session of the conference, Rev. C. G. Howland of Lawrence, Kan., read a paper on "Socialism." This was followed by a general discussion of the paper. In the afternoon the session was opened with a sermon by Rev. F. M. Bennett of Carthage, Mo. Rev. A. W. Gould gave a report of the National Unitarian Conference at Washington. After which reports from the various churches of the conference were given. In the evening the conference sermon was preached by Rev. W. G. Todd on the subject "The November of Religion." A. WYMAN, *Sec'y.*

Neponset, Mass.—A brief history of the Unitarian church recently appeared in a local paper, from which we quote:—

"The first legal meeting of the society of the Church of the Unity, Neponset, was held May 18, 1859. Rev. Frederick W. Holland, recently deceased, was the first pastor. Eight ministers have been in charge for longer or shorter settlements: Rev. F. W. Holland, from 1859 to 1862; Rev. C. B. Webster, from June, 1863, to November, 1863 (enlisted in the army); Rev. Samuel W. MacDaniel, from 1864 to 1866; Rev. Hasket D. Catlin, from 1867 to 1870; Rev. Alfred C. Nickerson, from 1871 to 1878; Rev. Charles B. Elder, from 1880 to 1884; Rev. H. H. Woude, from 1885 to 1886; Rev. George Herbert Hosmer, from 1887. The present minister (Mr. Hosmer), the son of Rev. George W. Hosmer, D.D., was born in Buffalo, N.Y., and was grad-

uated from the Theological School in Meadville, Pa. He was settled over the First Parish in Bridgewater, Mass., from 1868 to 1878, and at the East Church in Salem, Mass., from 1879 to 1886. His present pastorate began Jan. 1, 1888. There has been great harmony in the parish, and there is a very pleasant feeling among all the churches of Neponset. Exchanges of pulpits have been made. Union meetings are quite often held, and for several years all the churches have joined in a union picnic.

"The Church of the Unity endeavors to exemplify its name in encouraging unity of spirit in the bond of peace. It has been active from the beginning in good works. The Sunday-school organized by Rev. Mr. Holland has been actively maintained to the present time. For many years, and until his death, Mr. John W. Porter was its devoted and efficient superintendent. The good work has been well sustained. The school is well organized and prospering. There is a flourishing guild for Christian culture, holding meetings from November to May."

Presque Isle, Me.—We are feeling good effects from the conference visitation of last summer. The society is earnestly busy in various ways that are proving most helpful. We are now well organized. The Unity Club, which started in September with eight, now numbers about thirty-five. Its meetings, held weekly, are devoted to the reading and study of the chief American and British poets, two evenings or more being given to each. We are having, also, in the club a course in French history, which occupies a half-hour each evening.

A Lend a Hand Club, consisting of the younger members of the Sunday-school, with their pastor and a few of their young friends, meet every Tuesday afternoon at four o'clock. The children are much interested in Hawthorne's "Stories from Greek Mythology," the lessons of which they brightly and profitably discuss. They also have their programmes of readings, music, charades, etc., and, best of all, are finding good ways to lend a hand.

The ladies' sewing circle is busy preparing for the Christmas fair.—*Church Exchange.*

Providence, R.I.—The Ladies' Aid Society of the Olney Street Congregational Church gave a "Birthday Party" in the church vestry November 8, which netted the handsome sum of $80. As this sum was supposed to represent the combined ages of all who contributed, at the rate of one cent per year, it will be seen that this was a very venerable gathering. If we may rely upon the returns, the ages varied all the way from one year to five hundred years. Surely, a very happy combination of youth and old age in the service of the church!

—The Young People's Guild of Westminster Church held its monthly meeting at the minister's house. The resignation of Mr. J. F. Paine, the guild's efficient treasurer, was very reluctantly accepted; and Mr. Walter Thurber was elected in his place. Plans for the winter's work were discussed. The young ladies' sewing-circle gave a very successful entertainment in the vestry November 4. An attempt is being made to organize a choir for the Sunday-school. Meetings every Friday for practice have been arranged. The Westminster Church Branch of the Women's Alliance held its regular meeting in the vestry November 9. Mrs. Phelon read an extremely interesting report of the Conference at Washington.

—The death of Dr. Woodbury, at Concord, N.H., came as a great grief to the many friends who became so deeply attached to him during his thirty-five years' ministry in this city. On the second day of April, 1857, Mr. Woodbury was regularly installed as pastor of the Westminster Unitarian Church. He was the fourth pastor in rank that the church had since its erection. Mr. Woodbury left this city in 1892, and at the same time he gave up the heavier duties of the ministry. He was succeeded by Rev. Herbert H. Mott, the present pastor of the church. Dr. Woodbury was an earnest and faithful pastor, and was loved and respected by his own people and others who knew him. During his thirty-five years' residence in this city he engaged himself not only faithfully and zealously in his pastoral duties, but in social advancement and good citizenship outside of the church.

Roxbury, Mass.—On Wednesday evening, October 30, the Women's Social and Benevolent Society tendered a reception to Mr. and Mrs. Lyon, as a welcome home after their long absence. The parish gladly availed themselves of the opportunity, and a large gathering was the result. Owing to the unavoidable absence of Mrs. Lyon, the officers of the society, Miss Carret, Miss G. M. Carret, and Mrs. Ripley, assisted Mr. Lyon in receiving. The Decoration Committee, consisting of Mrs. Bacon, Mrs. Hatch, and the Misses Murdoch, displayed great taste in making the house beautiful; and the hall never looked better. Large and handsome palms and potted plants were loaned by Mr. Houston, Mrs. Samuel Little, and Mr. Newhall, to whom many thanks are due. Three pieces of music were provided, and were enjoyed by all. The supper, prepared by the members themselves, was very appetizing; and the whole affair reflected great credit upon all the committees in charge.

Salem, Mass.—The funeral of the late Rev. Thomas T. Stone, D.D., was held at the First Church on Saturday, November 16. It is fifty years since he resigned the

pastorate of this church. There is now no ex-pastor of this church living.

—An interesting and profitable address in memory of Rev. E. B. Willson was given recently by ex-Mayor Rantoul before the Essex Institute, of which Mr. Willson was president at the time of his death.

—The East Church has had a fine course of lectures and musical entertainments, and there is great activity in all departments of its work.

—A recent meeting of the Essex Unitarian Club was pronounced by many to be its best. Addresses were made by Rev. Messrs. Savage and Horton.

—The North Church holds a course of class lessons on "Current Topics," which is well attended and much appreciated.

—The Barton Square Church Alliance has had a successful sale, and is arranging a series of class lessons and lectures on biographical subjects. The Barton Square Guild has been organized, and there is considerable interest in its meetings.

—The death of Mr. Edward H. Payson removes a familiar figure from our streets, and takes from the North Church one of the subscribers to the fund for building the present church edifice, and a constant attendant upon its services. Throughout his long life of ninety-three years he has been an honored citizen.

Salt Lake City, Utah.—The ordination and installation of Rev. Adelbert Lathrop Hudson as minister of the First Unitarian Society of Salt Lake City took place November 10 in Unity Hall. The service throughout was one of the most impressive religious events ever seen in this city. Long before eleven o'clock, the hour set for the commencement of the services, the hall was crowded with a fashionable congregation; and, when the services began, fully one hundred people, including ladies as well as men, were standing in the aisles and around the head of the stairway. On the stand, which was beautifully decorated with chrysanthemums, were seated Rev. Trowbridge B. Forbush of Chicago, Rev. David Utter, United States Marshal Brigham, the president of the Unitarian society, and Rev. Adelbert Lathrop Hudson, the minister to be installed, and later in the service Rev. Clarence T. Brown of the First Congregational Church of this city.

The sermon was preached by Rev. Trowbridge R. Forbush of Chicago, Western superintendent of the American Unitarian Association. The installing prayer and the address to the people were both made by Rev. David Utter, former pastor of the society. The welcome to the city was offered by Rev. Clarence T. Brown of the First Congregational Church. Mr. Brigham, president of the society, made a most admirable address of installation, which will appear in the *Unitarian* as an article.

Springfield, Mass.—The Church of the Unity opened its doors for morning services the first Sunday in September. The church had been closed during the month of August. On the first Sunday in October Sunday-school opened, and the evening services commenced. The Sunday evenings in November have been marked by a course of lectures delivered by our pastor, Rev. Bradley Gilman. The lectures take the place of the sermon, the subject being Puritanism and Puritan leaders. The series was broken Sunday evening, November 17, that we might have the pleasure of listening to Mrs. Chant, of London, on the subject of "Dreams and Dreamers."

The Ladies' Benevolent Society has held its annual business meeting, and voted to meet regularly once a month to sew, the afternoon's work to be followed by the customary parish supper and sociable.

The annual church "Year Book" is out. Two interesting features of it are, first, a catalogue of our beautiful stained-glass windows, and, second, the dates of the Sundays on which contributions are to be taken up, and the objects for which the money is to be used. The regular contribution for an indefinite object has been abolished. Due notice of the special contributions is given from the pulpit. The contribution on Sunday, November 24, was used to provide Thanksgiving dinners "for the less favored in our parish."

Wollaston, Mass.—On Sunday, November 3, the sermon in the morning was by the pastor, Rev. James E. Bagley, on the subject "Behold the Man." At the vesper service at 4 P.M. Rev. Leslie Sprague of San Francisco gave an extemporaneous address upon "Jesus, the Way to God." The Guild of the Good Shepherd, at 6.30, was led by Miss Winifred Howard,—subject, "Perseverance."

It has been arranged to hold vesper services here every other Sunday at 4 P.M., alternately with those of the Stone Church, Quincy; also that, at intervals during the winter, our usual morning service shall be so arranged that Sunday-school and church may unite, the children sitting with their parents in the pews, and the sermon having special reference to them.

The Unity Club, of which the president is H. W. Lull, superintendent of the schools of Quincy, is to study "King Lear," at its next two sessions, under the directorship of Mr. Bagley. The December session is to be given up to the consideration of Christmas legends, customs, and carols, Miss E. G. Thayer, director. After Christmas a consecutive course of literary work will be commenced. A Halloween entertainment was given by the guild, which, in spite of the rain, was a great financial success; and on Wednesday, November 6, a sale was held by the Little Helpers, an organization of boys.

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